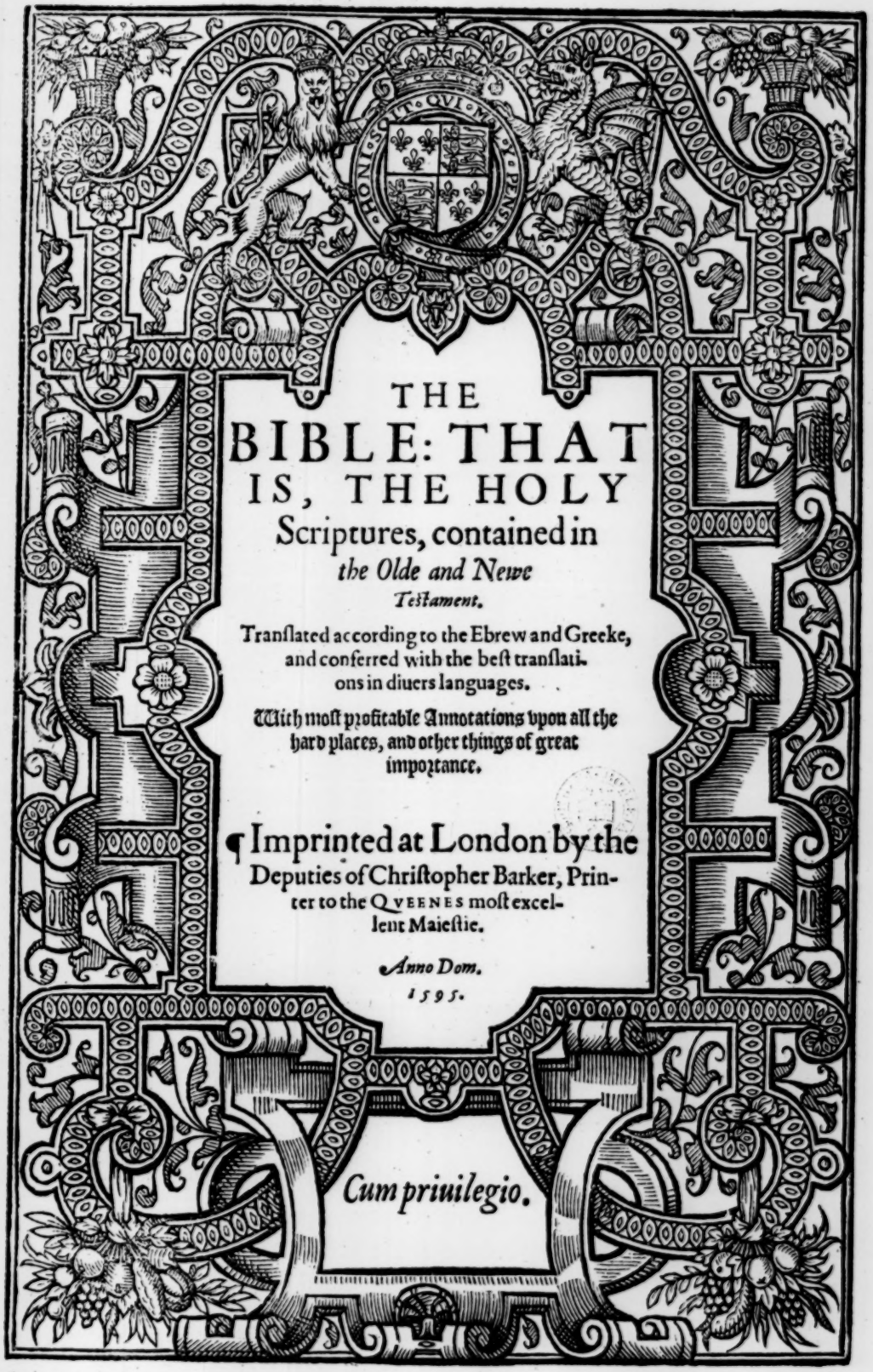


THE BIBLE: THAT IS, THE HOLY Scriptures, contained in *the Olde and Newe Testament.*

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations vpon all the hard places, and other things of great importance.

¶ Imprinted at London by the Deputies of Christopher Barker, Printer to the QVEENES most excellent Maiestie.

Anno Dom.
1595.

Cum priuilegio.

Esides the manifold and continuall benefits which Almightie God bestoweth vpon vs, both corporal and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospell, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darknesse, from the liuing God, to dumme and dead idoles, & that after so cruel murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednesse, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not bee vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to bee thankfull for the same, it behooueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought that we could bestow our labours and study in nothing which could be more acceptable to God, and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times, and imperfect knowledge of the tongues, in respect of this ripe age and cleare light, which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling wee haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also encouraged by the ready wils of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church, (though the time was then most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great importunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercy hath directed to a most prosperous end. And this we may with good conscience protest, that wee haue in euery point and worde, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendered the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeuoured to set foorth the puritie of the worde, and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, & laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake & wrote to the Gentiles in the Greeke tongue, rather constrained thē to the liuely phrase of the Ebrew, then enterprised far by mollifying their language to speake as the Gentiles did. And for this and other causes wee haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that

are not wel practiſed,and alſo delight in the ſweet ſounding phraſes of the holy Scriptures. Yet leſt either the ſimple ſhould be diſcouraged,or the malicious haue any occaſion of iuſt cauillation,ſeeing ſome tranſlations read after one ſort, and ſome after another, whereas all may ſerue to good purpoſe & edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our language with this marke, ‖ Againe, whereas the Ebrew ſpeach ſeemed hardly to agree with ours,we haue noted it in the margent after this ſort †,vſing that which was more intelligible. And albeit that many of the Ebrew names be altered from the olde text,and reſtored to the true writing & firſt original,whereof they haue their ſignification, yet in the vſual names litle is changed for feare of troubling the ſimple Readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues,that it cannot but either by circumlocutiõ,or by adding the verbe or ſome word,be vnderſtand of them that are not wel practiſed therin) we haue put it in the text with another kind of letter,that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue followed the Ebrew examples,which haue from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memory, ſo doeth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſet forth by this, * Beſides this, the principall matters are noted and diſtinguiſhed by this marke, ¶ Yea,and the arguments both for the booke and for Chapters with the number of the verſe are added,that by all meanes the Reader might bee holpen. For the which cauſe alſo wee haue ſet ouer the head of euery Page ſome notable word or ſentence which may greatly further aſwel for memory, as for the chief point of the Page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures,and what errors,ſects and hereſies grow daily for the lacke of the true knowledge thereof,& how many are diſcouraged(as they pretend)becauſe they cannot attaine to the true & ſimple meaning of the ſame, wee haue alſo endeuoured both by the diligent reading of the beſt Commentaries,and alſo by the conference with the godly & learned brethren,to gather briefe Annotations vpon all the hard places, aſwel for the vnderſtãding of ſuch words as are obſcure, & for the declaration of the text, as for the application of the ſame,as may moſt appertaine to Gods glory and the edification of his Church. Furthermore,whereas certaine places in the bookes of Moſes,of the Kings,& Ezekiel ſeemed ſo darke, that by no deſcription they could be made eaſy to the ſimple Reader,we haue ſo ſet them foorth with figures and notes for the ful declaration thereof,that they which cannot by iudgement, being holpen by the Annotations noted by the letters a.b.c.&c.attaine thereunto,yet by the perſpectiue, and as it were by the eye, may ſufficiently know the true meaning of all ſuch places: whereunto alſo we haue added certaine Maps of Coſmographie, which neceſſarily ſerue for the perfect vnderſtanding and memory of diuers places & countreys, partly deſcribed, and partly by occaſion touched,both in the Old and New Teſtament.

Finally,that nothing might lacke which might be bought by labors, for the increaſe of knowledge and furtherance of Gods glory, there are adioined two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrew names:and the other conteining all the chiefe & principal matters of the whole Bible: ſo that nothing(as we truſt) that any could iuſtly deſire,is omitted. Therefore,as brethren that are partakers of the ſame hope and ſaluation with vs,we beſeech you, that this rich Pearle and ineſtimable treaſure may not bee offred in vaine,but as ſent from God to the people of God, for the increaſe of his kingdom, the comfort of his Church,and diſcharge of our conſcience, whom it hath pleaſed him to raiſe vp for this purpoſe,ſo you would willingly receiue the word of God, earneſtly ſtudie it,and in all your life practiſe it, that ye may now appeare in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirite, that God in vs may be fully glorified,through Chriſt Ieſus our Lord,who liueth and reigneth for euer, *Amen.*

¶ Of the incomparable treaſure of the Holy Scriptures, with a prayer for the true vſe of the ſame.

Eſai 12.3.&49. 10.reuel.21. 16. and 22.17.
HEre is the ſpring where waters flowe,
to quench our heate of ſinne:

Iere.33.15. pſal 119.160. reue.2.7.& 22. 2.pſal.119. 142,144.
Here is the tree where trueth doeth growe,
to leade our liues therein:
Here is the iudge that ſtints the ſtrife,
when mens deuiſes faile:

Ioh.6.35.
Here is the bread that feedes the life,
that death cannot aſſaile.

Luke 2.10.
The tidings of ſaluation deare,
comes to our eares from hence:

Epheſ.6.16.
The fortreſſe of our faith is here,
and ſhielde of our defence.

Matth.7.6.
Then be not like the hogge that hath
a pearle at his deſire,

2.Pet.2.22.
And takes more pleaſure of the trough
and wallowing in the mire.

Matth.6.22.
Reade not this Booke in any caſe,
but with a ſingle eye:

Pſal 119.27, 73.
Reade not but firſt deſire Gods grace,
to vnderſtand thereby.

Iude 20.
Pray ſtill in faith with this reſpect,
to fructifie therein,

Pſal.119.11.
That knowledge may bring this effect,
to mortifie thy ſinne.

Ioſhua 1.8. Pſal.1.1,2.
Then happie thou in all thy life,
what ſo to thee befalles:

Pſal.4.12,13.
Yea, double happie ſhalt thou be,
when God by death thee calles.

OGracious God and moſt merciful Father, which haſt vouchſafed vs the rich and precious Iewel of thy holy Word, aſſiſt vs with thy Spirit, that it may be written in our heartes to our euerlaſting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues. Graunt this O heauenly Father, for Ieſus Chriſtes ſake. AMEN.

¶ How to take profite in reading of the Holy Scriptures.

Whosoeuer mindeth to take profite by reading Scriptures, must

1. Earnestly and vsually pray vnto God that he will vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commandements.

   } Psalme 119.

2. Diligently keepe such order of reading the Scriptures and prayers as may stand with his calling and state of life, So that
   - At the least wise euery day this exercise be kept. } Deut. 11. v. 19.
   - The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke 9. v. 62.
   - Superstition be auoyded. } Esa. 29. v. 36.
   - At one other time that be done, which is left vndone at any time. } Ephes. 5. v. 16.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that we may be setled in the way of well doing.

   } 2. Tim. 4. vers. 16. and 17.

   - Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.

4. Remember that Scriptures conteine matter concerning
   - Religion, and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankinde, by
       1. Creation.
       2. Fall and sinne.
       3. Regeneration in Christ.
     - The Church and the gouernment thereof
       - Before Christ.
       - Since Christ.
     - The Word of God written in the Testament
       - Olde
       - Newe.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The ende and generall iudgement of the
       - Good.
       - Wicked.
   - Common wealthes and gouernments of people, by
     - Magistrates
       - Good.
       - Euil.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiects
       - Quiet.
       - Disordered.
   - Families and things that belong to housholde, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Masters.
     - Seruants.

     Godly blessed. / Vngodly plagued.
   - The priuate life and doings of euery man in
     - Wisdome and folly.
     - Loue and hatred.
     - Soberneſſe and incontinencie.
     - Mirth and sorow.
     - Speach and silence.
     - Pride and humilitie.
     - Couetousnesse and liberalitie.
   - The common life of all men, as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idlenesse.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second Table of Gods Commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Maner of speach proper to the Scriptures.
   4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one, is made easie in another.

7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Actes 8. verse 30. 31. &c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Actes 17. verse 11.

T. GRASHOP.

THE NAMES AND ORDER OF ALL THE BOOKES OF THE OLD AND NEW

Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon.	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	35	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manasse, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The bookes called Apocrypha.

1.Esdras	9	The song of the three children.	
2.Esdras	16	The story of Susanna.	
Tobit	14	The idole Bel, and the Dragon.	
Iudeth	16	1.Maccabees	16
The rest of Esther	6	2.Maccabees.	15
Wisedome	19		
Ecclesiasticus	51		
Baruch with the Epistle of Ieremiah.	6		

The bookes of the New Testament.

Matthew	28	2.Thessalonians	3
Marke	16	1.Timotheus	6
Luke	24	2.Timotheus	4
Iohn	21	Titus	3
The Actes	28	Philemon	1
The Epistle to the Romanes.	16	To the Hebrewes	13
1.Corinthians	16	The Epistle of Iames	5
2.Corinthians	13	1.Peter	5
Galatians	6	2.Peter	3
Ephesians	6	1.Iohn	5
Philippians	4	2.Iohn	1
Colossians	4	3.Iohn	1
1.Thessalonians	5	Iude	1
		Reuelation	22

יהוה
CREATED GOOD
BY BREACHE
SNARE
AND FAIRE
OF LAVE A
RESTORD WE BE
FOR TO
EATE
MVST BE
TO PLEASVRES OF
BY PROMIS MADE
CVRSE
MY MEATE
DESIRE TO KNOWE
BY TASTINGE
HATH WROVGHT
THIS THE XILE
OVR WOE
OF BLISSE

THE FIRST BOOKE OF MOSES CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three things which are in this booke chiefly to be conſidered. Firſt, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praiſe his Name for the infinite graces, wherewith he had endued him, fell willingly from God through diſobedience, who yet for his owne mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whome he ſhould ouercome Satan, death, and hell. Secondly, that the wicked, vnmindfull of Gods moſt excellent benefits, remained ſtill in their wickednesſe, and ſo falling moſt horribly from ſinne to ſinne, prouoked God (who by his preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth vs by the examples of Abraham, Izhak, Iaakob, and the reſt of the Patriarches, that his mercies neuer faile them, whom he chuſeth to be his Church, and to profeſſe his Name in earth, but in all their affliction and perſecutions he euer aſſiſteth them, ſendeth comfort, and deliuereth them. And becauſe the beginning, increaſe, preſeruation, and ſucceſſe thereof might be onely attributed to God, Moſes ſheweth by the examples of Kain, Iſhmael, Eſau, and others, which were noble in mans iudgement, that this Church dependeth not on the eſtimation and nobilitie of the world: and alſo by the fewneſſe of them, which haue at all times worſhipped him purely according to his word, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmall flocke and little number, that man in his wiſdome might be confounded, and the Name of God euermore praiſed.

CHAP. I.

1 God created the heauen and the earth. 3 The light and the darkeneſſe. 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the Sunne, the Moone, and the Starres. 21 He createth the fiſh, birdes, beaſtes. 26 He createth man & giueth him rule ouer all creatures, 29 And prouideth nouriture for man & beaſt.

IN the [a] beginning * God created the heauen † the earth.

2 And the earth was [b] ‖ without fourme and voyde, and [c] darkeneſſe was vpon the deep, and the Spirite of God [d] mooued vpon the † waters.

3 Then God ſayd, * Let there be light: And there was [e] light.

4 And God ſawe the light that it was good, and God ſeparated † the light from the darkeneſſe.

5 And God called the light, Day, and the darkeneſſe, he called Night. "† So the euening and the morning were the firſt day.

6 ¶ Againe God ſaid, * Let there be a ‖ firmament in the middes of the waters: and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters which were [f] vnder the firmament, from the waters which were * aboue the firmament. and it was ſo.

8 And God called the firmament, [g] Heauen. "So the Euening and the Morning were the ſecond day.

9 ¶ God ſaid againe, * Let the waters vnder the heauen be gathered into one place, and let the drie land appeare. and it was ſo.

10 And God called the drie land, Earth: and he called the gathering together of the waters, Seas: and God ſaw that it was good.

11 Then God ſaid, [h] Let the earth budde foorth the bud of the herbe, that ſeedeth ſeed, the fruitfull tree, which beareth fruite according to his kinde, which hath his ſeed in it ſelfe vpon the earth, and it was ſo.

12 And the earth brought foorth the bud of the herbe, that ſeedeth ſeede according to his kinde, alſo the tree that beareth fruite, which hath his ſeed in it ſelfe according to his kinde: and God [i] ſaw that it was good.

13 "So the Euening and Morning were the third day.

14 ¶ And God ſaid, * Let there be [k] lights in the firmament of the heauen, to [l] ſeparate the day from the night, and let them be for [m] ſignes, and for ſeaſons, and for dayes † yeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth: and it was ſo.

16 God then made two [n] great lights: the greater light [o] to rule the day, and the leſſe light to rule the night: he made alſo the ſtarres.

a First of al, and before that any creature was, God made heauen and earth of nothing, Eccluſ. 18. 1. Pſal. 33, 6. & 136. 5. eccl. 18. 1. &c. 14. 15. and 17. 24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ Or, waſte.

c Darkneſſe couered the deepe waters: for as yet the light was not created.

† Ebr. face of the deepe.

d He maintained this confuſe heape by his ſecret power.

† Ebr. the face of the waters.

e The light was made before either Sunne or moone was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God. † Ebr. betweene the light, and betweene the darkneſſe.

f The firſt day. † Ebr. So was the euening, ſo was the morning. * Pſal. 33. 6. & 136. 5. Ier. 10. 12. & 51. 15. ‖ Or, ſpreading ouer, & aire. ‖ As the ſea and waters from thoſe waters that are in the cloudes, which are vpholden by Gods power, leſt they ſhould ouerwhelme the world. * Pſal. 148. 4.

g That is, the regio of the aire and all that is aboue vs.

" The ſecond day.

* Pſal. 33. 7. & 104. 3. and 136. 6. Iob 38. 4.

h So that by it is the onely power of God ward prouided earth fruitfull which els is barrain. This ſentence is ſo oft repeated, to ſignifie, God made all his creatures ſerue to his glorie, 17. 9 to the profit of man: but ſinne they be accurſed, yet to the elect by Chriſt they are reſtored & ſerue to their welfare.

" The third day.

* Pſal. 136. 9. deut. 4. 19.

k By the light he meaneth the ſunne, the moone and the ſtarres.

l Which is the artificiall day from the ſunne riſing to the going downe.

m Of things appertaining naturall and literall eſtates and ſeaſons.

n To wit, the ſunne and the moone: and the moone is greater then the planet Saturnus, in giue it ſufficient light, as inſtruments appointed for the ſame, to ſerue mans iudgeth by his eye: for elſe the moone is leſſe then the planet

17 And God set them in the firmanent of the heauen, to shine vpon the earth,

18 And to * rule in the day, & in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 "So the Euening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring foorth in abundance euery P creeping thing that hath † life: and let the fowle flie vpon the earth in the † open firmament of the heauen.

21 Then God created the great whales, & euery thing liuing & mouing, which the q waters brought foorth in abundance according to their kind, and euery fethered fowle according to his kind: and God saw that it was good.

22 Then God r blessed them, saing, Bring foorth fruite and multiplie, and fill the waters in the Seas, and let the fowle multiplie in the earth.

23 "So the Euening and the Morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the † liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind. And God sawe that it was good.

26 Furthermore God said, * s Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, & ouer the fowle of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God u blessed them, and God said to them, * Bring foorth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seede: * that shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery fowle of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat. and it was so.

31 * And God sawe all that he had made, and loe, it was very good. "So the Euening and the Morning were the sixt day.

CHAP. II.

2 *God resteth the seuenth day, and sanctifieth it.* 15 *He setteth man in the garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grewe: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lorde God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastwarde in f Eden, and there he put the man whome he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meat: the g tree of life also in the middes of the garden h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole i land of Hauilah, where is golde.

12 And the golde of that land is good: there is ‖ Bdelium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: and the fourth riuer is ‖ Perath)

15 ¶ Then the Lord God tooke the man, & put him in the garden of Eden, that he might k dresse it and keepe it.

16 And the Lord God l commaunded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the

a That is, the innumerable abundance of creatures in heauen and earth.
* Exod. 20.11. & 31.17. deut. 5.14. hebr. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, & gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.
‖ Or the originall and beginning.
‖ Or, tree, as chap. 21.15.
d God only openeth the heauens and shutteth them, he sendeth brought & raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.
* 1. Cor. 15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* Ecclus. 24.29.
i Which Hauilah is a countrey ioyning to Persia Eastward, & inclineth toward the West.
‖ Or, precious stone, or pearle. Plinie saith it is a name of a tree.
‖ Or, Ethiopia.
‖ Or, Tygris,
‖ Or, Assyria.
‖ Or, Euphrates.
k God would not haue man idle, though as yet there was no neede to labor.
l So that man might know there was a soueraigne Lord.
‖ Or, wheresoeuer.

to whom he owed obedience. † Ebr. Eating thou shalt eate of.

day

day that thou eatest thereof, thou shalt die the [m] death.

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. † Ebr. before him. n By mouing them to come and submit themselues vnto Adam.

18 Also the Lord God said, It is not good that the man should be him selfe alone: I will make him an helpe † meete for him.

19 So the Lorde God formed of the earth euery beast of the fielde, and euery fowle of the heauen, and brought them vnto the [n] man to see howe he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to euery beast of the field: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribbes, and closed vp the flesh in stead thereof.

22 And the ribbe which the Lord God had taken from the man, † made he a [o] woman, and brought her to the man.

† Ebr. built. o Signifying, that mankinde was perfit, when the woman was created, which before was like an vnperfit building.

23 Then the man said, * This nowe is bone of my bones, and flesh of my flesh. She shall be called ‖ woman, because she was taken out of man.

* 1. Cor. 11. 8. ‖ Or, Mannes, because she commeth of man: for in Ebrew Ish, is man, and Ishah the woman.

24 * Therefore shall man leaue [p] his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

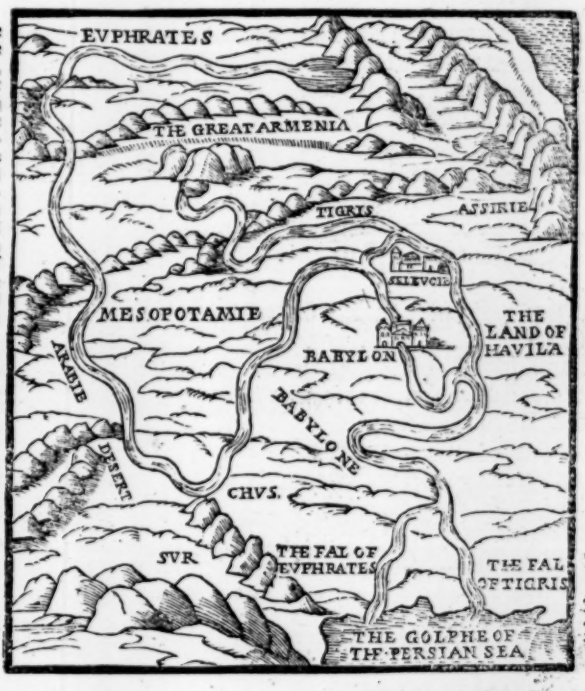
* Matth. 19. 5.

25 And they were both naked, the man and his wife, and were not [q] ashamed.

mar. 10. 7. 1. corinthians 6. 16. ephesians 5. 31. p So that marriage requireth a greater duetie of vs toward our wiues, then otherwise we are bounde to shewe to our parents. q For before sinne entred, all things were honest and comely.

THE SITVATION OF THE GARDEN OF EDEN.

¶ Because mention is made in the tenth verse of this chapter, of the riuer that watered the Garden, we must note that Euphrates & Tygris, called in Ebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, els they had foure heads: that is, two at their springs, and two where they fel into the Persian sea. In this country & most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is ment of Tygris, which in some countreyes, as it passed by diuers places, was called by sundrie names, as sometime Diglitto, in other places Pasitygris, and of some Phasin or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two riuers, and sometime when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers riuers.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The gulfe of the Persian sea.

CHAP. III.

1 *The woman seduced by the serpent,* 6 *Entiseth her husband to sinne.* 8 *They both flee from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is dust.* 22 *Man is cast out of Paradise.*

NOwe * the serpent was more [a] subtill then any beast of the fielde, which the Lord God had made: and he [b] said to the woman, Yea, hath God in deede said, Ye shall not eate of euery tree of the garden?

* Wisd. 2. 24. a As Satan can change himselfe into an angel of light, so he did abuse the wisdom of the serpent to deceiue man. b God suffered Satan to make the serpent his instrument and to speake in him. c In doubting of Gods threatning he yeelded to Satan.

2 And the woman said vnto the serpent, We eate of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the middes of the garden, God hath saide, Ye shall not eate of it, neither shall ye touch it, [c] least ye die.

4 Then * the serpent said to the woman, Ye shall not [d] † die at all.

* 2. Cor. 11. 3. d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings. † Ebr. diethe death.

5 But God doeth knowe that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, [e] knowing good and euill.

e As though he should say, God doth not forbid you to eate of the fruite, sauing that he knoweth that if ye should eate thereof ye should be like to him. * Eccles. 25. 26. 1. tim. 2. 14.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did * eate, and gaue also to her husband with her, and he [f] did eate.

f Not so much to please his wife, as mooued by ambition at her persuasion.

7 Then the eyes of them both were opened, and they [g] knewe that they were naked,

g They began to feele their miserie, but they sought not to God for remedie.

and they ſewed figge tree leaues together, and made themſelues † breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖coole of the day, and the man and his wife [h] hid themſelues from the preſence of the Lorde God among the trees of the garden.

9 But the Lord God called to the man, and ſaid vnto him, Where art thou?

10 Who ſaid, I heard thy voyce in the garden, and was afraide: becauſe I was [i] naked, therefore I hid my ſelfe.

11 And he ſaide, Who tolde thee, that thou waſt naked? Haſt thou eaten of ỹ tree, whereof I cõmanded thee that thou ſhouldeſt not eate?

12 Then the man ſaid, The woman which thou [k] gaueſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lorde God ſaid to the woman, Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eat.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

15 I will alſo put enimitie betweene [o] thee and the woman, and betweene thy ſeed and her ſeed. He ſhall breake thine [p] head, & thou ſhalt [q] bruiſe his heele.

16 ¶ Vnto the woman he ſaide, I will greatly increaſe thy [r] ſorowes, and thy conceptions. In ſorowe ſhalt thou bring foorth children, and thy deſire ſhall be ſubiect to thine huſband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commaunded thee, ſaying, Thou ſhalt not eate of it) [s] curſed is the earth for thy ſake: in ſorowe ſhalt thou eate of it all the dayes of thy life.

18 [t] Thornes alſo, and thiſtles ſhal it bring foorth to thee, and thou ſhalt eate the herbe of the field.

19 In the ſweat of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wifes name Heuah, becauſe ſhe was ỹ mother of all liuing)

21 Vnto Adam alſo and to his wife did the Lord God [u] make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Beholde, the man is become as one of vs, to knowe good and euill. And nowe leſt he put foorth his hand, and [y] take alſo of the tree of life and eate and liue for euer.

23 Therfore the Lord God ſent him forth from the garden of Eden, to tille the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

CHAP. IIII.

1 *The generation of mankind.* 3 *Kain and Habel offer ſacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues.* 26 *True religion reſtored.*

AFterward the man knew Heuah his wife, which [a] conceiued and bare Kain, and ſaid, I haue obteined a man [b] by the Lord.

2 And againe ſhe brought foorth his brother Habel, and Habel was a keeper of ſheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an [c] oblation vnto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruits of his ſheepe, and of the fat of them, and the Lord had reſpect vnto * Habel, and to his offring.

5 But vnto Kain & to his offering he had no [d] regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord ſayd vnto Kain, Why art thou wroth? and why is thy countenaunce caſt downe?

7 If thou doe well, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſinne lieth at the [f] doore: alſo vnto thee his [g] deſire ſhall bee ſubiect, and thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake to Habel his brother. And * when they were in the field, Kain roſe vp againſt Habel his brother, & ſlew him.

9 Then the Lord ſaid vnto Kain, Where is Habel thy brother? Who anſwered, I can not tell. [h] Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the [i] voyce of thy brothers bloud crieth vnto me from the earth.

11 Nowe therefore thou art curſed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not hencefoorth yeeld vnto thee her ſtrength: a [l] vagabond and a runnagate ſhalt thou bee in the earth.

13 Then Kain ſayd to the Lorde, [m] ‖ My puniſhment is greater, then I can beare.

14 Beholde, thou haſt caſt me out this day from † the earth, and from thy face ſhall I be hid, and ſhall be a vagabond, and a runnagate

a Mans nature, the ſtate of mariage, and Gods bleſſing were not vterly abolliſhed through ſinne, but the qualitie or condition thereof was changed.

b That is, according to ỹ Lordes promes, as chap. 3.15. ſome read, To the Lord, as reioycing for the ſonne which ſhe had borne, whom ſhe would offer to the Lord as the firſt fruits of her birth.

c This declareth that the father inſtructed his children in the knowledge of God, & alſo how God gaue them ſacrifices to ſignifie their ſaluation: albeit they were deſtitute of the ſacrament of the tree of life. *Heb. 11.4.

d Becauſe he was an hypocrite, and offred onely for an outward ſhew without ſinceritie of heart.

e Both thou and thy ſacrifice ſhall be acceptable to me.

f Sinne ſhal ſtil torment thy conſcience.

g The dignitie of the firſt borne is giuen to Kain ouer Habel. *Wiſd. 10.3. mat. 23.35. 1. ioh. 3.12. iud 11.

h This is the nature of the reprobate when they are reproued of their hypocriſie, euen to neglect God and deſpite him.

i God reuengeth the wrongs of his ſaints, though none complaine:

† Ebr. things to gird about them to hide their priuities.

‖ Or, winde.

h The ſinfull conſcience ſeeth Gods preſence.

i This hypocriſie appeareth in ỹ he hid the cauſe of his nakednes, which was the tranſgreſſion of Gods commaundement.

k His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his fault, becauſe he had giuen him a wife.

l In ſtead of confeſſing her ſinne, the increaſeth it by accuſing the ſerpent.

m He aſketh the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he aſketh not the ſerpent, becauſe he would ſhewe him no mercie.

n As a vile & contemptible beaſt, Iſai 65.25.

o He chiefly meaneth Satan by whoſe motion and craft the ſerpent deceiued the woman.

p That is, the power of ſinne and death.

q Satan ſhall ſting Chriſt and his members, but not ouercome them.

r The Lord comforteth Adam by the promiſe of the bleſſed ſeede, & alſo puniſheth the body for the ſinne, which the ſoule ſhould haue bene puniſhed for, that the ſpirit hauing conceiued hope of forgiuenes, might liue by faith. *1. Cor. 14.34.

s The tranſgreſſion of Gods cõmandement was the cauſe ỹ both mankinde and all other creatures were ſubiect to the curſe.

t Theſe are not ỹ naturall fruits of the earth, but proceede of the corruption of ſin.

u Or, gaue them knowledge to make themſelues coates.

x By this deriſion he reproueth Adams miſerie, whereunto he was fallen by ambition.

y Adam deprined of life, loſt alſo the ſigne thereof.

for the iniquity it ſelfe crieth for vengeance. k The earth ſhalbe a witnes againſt thee, which mercifully receiued the bloud which thou moſt cruelly ſheddeſt. l Thou ſhalt neuer haue reſt: for thine heart ſhall be in continuall feare and care. m He burdeneth God as a cruell iudge, becauſe he did punith him ſo ſharply. ‖ Or, my ſinne is greater then can be pardoned. † Ebr. from off the face of.

in the earth, and whoſoeuer findeth mee, ſhall ſlay me.

15 Then the Lord ſayd vnto him, Doubtleſſe whoſoeuer ſlayeth Kain, he ſhall be [n] punished ſeuen fold. And the Lorde ſet a [o] marke vpon Kain, leſt any man finding him ſhould kill him.

16 Then Kain went out frō the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceiued and bare Henoch: and built a [p] citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, & Mehuiael begate Methuſhael, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the ‖ father of ſuch as dwel in the tents, and of ſuch as haue cattell.

21 And his brothers name was Jubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: & the ſiſter of Tubal-kain was Naamah.

23 Then Lamech ſayd vnto his wiues Adah and Zillah, Heare my voyce, yee wiues of Lamech: hearken vnto my ſpeach: [r] for I would ſlay a man in my wound, & a yong man in mine hurt.

24 If Kain ſhal be auenged ſeuen fold, truly Lamech [s] ſeuentie times ſeuen fold.

25 ¶ And Adam knew his wife againe, and ſhee bare a ſonne, and ſhee called his name Sheth: for God, ſayd ſhee, hath appoynted me another ſeed for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoſh. Then began men to [t] call vpon the name of the Lord.

n Not for the loue he bare to Kain, but to ſuppreſſe murther.
o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.
p Thinking therby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him.
q The lawful inſtitutiō of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in ỹ houſe of Kain by Lamech.
‖ Or, firſt inuenter.
‖ Or, flutes and pipes.
r His wiues ſeeing that all men hated him for his crueltie, were afraid: therefore he braggeth that there is none ſo luſtie that were able to reſiſt, although he were alreadie wounded.
s He mocked at Gods ſufferance in Kain, ieſting as though God would ſuffer none to puniſh him, and yet giue him licence to murther others.
t In theſe dayes God began to moue the hearts of the godly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

CHAP. V.

1 *The genealogie,* 5 *Age and death of Adam.* 6 *His ſucceſſion vnto Noah and his children.* 24 *Henoch was taken away.*

‖ Or, rehearſall of the ſtocke.
a Read Chap. 1.26.
b By giuing them both one name, he noteth the inſeparable coniunction of man and wife.
c Aſwell concerning his creation, as his corruption.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likeneſſe of God made he him.

2 Male and female created he them, & bleſſed them, and called their name [b] Adam in the day that they were created.

3 ¶ Nowe Adam liued an hundred and thirtie yeeres, and begate a child in his owne [c] likeneſſe after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters. *1.Chr.1.1.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enoſh.

7 And Sheth liued, after hee begate Enoſh, eight hundreth and ſeuen yeeres, and begate ſonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

9 ¶ Alſo Enoſh liued ninetie yeeres, and begate Kenan.

10 And Enoſh liued, after hee begate Kenan, eight hundreth and fifteene yeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuētie yeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fortie yeeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeeres, and begate Jered.

16 Alſo Mahalaleel liued, after he begate Jered, eight hundreth and thirtie yeeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Jered liued an hundreth ſixtie and two yeeres, and begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundreth yeeres, and begate ſonnes and daughters.

20 So all the dayes of Jered were nine hundreth ſixtie and two yeeres: and he died.

21 ¶ * Alſo Henoch liued ſixtie and fiue yeeres, and begate Methuſhelah. *Eccluſ.44.15. hebr.11.5.

22 And Henoch [f] walked with God, after he begate Methuſhelah, three hundreth yeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more ſeene: for [g] God tooke him away.

25 Methuſhelah alſo liued an hundreth eightie and ſeuen yeeres, and begate Lamech.

26 And Methuſhelah liued, after he begate Lamech, ſeuen hundreth eightie & two yeeres, and begate ſonnes and daughters.

27 So all the dayes of Methuſhelah were nine hundreth ſixtie & nine yeres: and he died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a ſonne.

d He proueth Adams generation by them, which came of Sheth, to ſhew which is the true Church, and alſo what care God had ouer the ſame from the beginning, in that he continued euer his graces toward it by a continuall ſucceſſion.
e The chiefe cauſe of long life in the firſt age, was the multiplication of mankind, that according to Gods commandement at ỹ beginning, the world might be increaſed with people, which might vniuerſally praiſe his Name.
f That is, he led an vpright and godly life.
g To ſhew that there was a better life prepared, and to be a teſtimony of the immortalitie of ſoules and bodies. As to inquire where he became, is meere curioſitie.

29 And called his name Noah, saying, This same shall [h] comfort vs concerning our worke and sorrow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, fiue hundred ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begat Shem, Ham and Japheth.

h Lamech had respect to the promes. Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure therof, he also spake this by the spirit of prophesie, because Noah deliuered y church, and preserued it by his obedience.

CHAP. VI.

3 *God threatneth to bring the flood.* 5 *Man is altogether corrupt.* 6 *God repenteth that he made him.* 18 *Noah and his are preserued in the Arke, which he was commanded to make.*

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God sawe y daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord sayd, My Spirit shall not alway [d] striue with man, because he is but flesh, and his dayes shall bee an [c] hundred and twenty yeeres.

4 There were ‖ giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of [f] renowme.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euil † continually,

6 Then it repented the Lord, that he had made man in the earth, and he was sory in his heart.

7 Therefore the Lord said, I wil destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [k] crueltie.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Noah, ‖ An ende of all flesh is come before me: for the earth is filled with ‖ crueltie † through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of † pine trees: thou shalt make † cabines in the Arke, and shalt pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] lowe, second, and third roome.

17 And I, beholde, I will bring a flood of waters vpō the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of the fowles, after their kind, and of the cattell after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shal come vnto thee, that thou maiest keepe them aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 *Noah therefore did according vnto all that God commanded him: euen [n] so did he.

a The children of the godly, which began to degenerate.
b Those that came of wicked parents, as of Cain.
c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.
‖ Or, had chosen.
d Because man could not be won by Gods lenitie and long sufferance, whereby he strooe to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
‖ Or, tyrants.
f Which vsurped authoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued.
* Chap. 8. 21. matt. 15. 19.
† Ebr. euery day.
g God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him to be his creature.
h God declareth how much he detesteth sinne, seeing the punishment therof extendeth to the brute beasts.
i God was merciful vnto him. ‖ Or, history. k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. ‖ Or, wil destroy mankind.
l That is, of three heights, as appeareth in the figure.
m To the intent that in this great enterprise, and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.
n That is, he obeyed Gods commandement in all points, without adding or diminishing.

A.B.The length three hundreth cubites.
B.C.The bredth fiftie.
D.E.The heigh thirtie.
F.The window a cubite long.
G.The doore.
H.I.K.The three heights.

CHAP. VII.

1 *Noah and his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before mee in this ‖ age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the fowles also of the heauen by seuens, male and female, to keepe seed aliue vpon the whole earth.

*2. Pet. 2. 5.
a In respect of the rest of the world, & because he had a desire to serue God and liue vprightly.
‖ Or, generation.
b Which might be offred in sacrifice, whereof six were for breed and the seuenth for sacrifice.

4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

* Matth. 24.37. luke 17.26. 1. pet. 3.20.

6 And Noah was sixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

c God compelled them to present themselues to Noah, as they did before to Adam, when hee gaue the names, chap. 2.19.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life, in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow, and also the cloudes powred downe.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery fowle after his kinde, euen euery birde of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

g So that Gods secret power defended him against the rage of the mightie waters.

‖ Or, shut it vpon him.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also wared strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

† Ebr. waxed very mightie.

19 The waters † preuailed so exceedingly vpon the earth, that al the high mountaines, that are vnder ỹ whole heauen, were couered.

20 Fifteene cubites vpward did ỹ waters preuaile, when the mountaines were couered.

* Wisd. 10.4. eccl. 39.28.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirite of life did breath, whatsoeuer they were in the drie land, they died.

23 So [h] he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3.20.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commaunded to come foorth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOw God [a] remembred Noah, and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

a Not that God forgetteth his at any time: but when he sendeth succour, then he sheweth that he remembreth them.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained,

b If God remember euery brute beast, what ought to be the affiurance of his children?

3 And the waters returned from aboue the earth, going and returning: [c] after the ende of the hundreth & fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

c Which contained part of September and part of October.

‖ Or, staied.

‖ Or, Armenia.

5 And the waters were going and decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the toppes of the mountaines seene.

d Which was the moneth of December.

6 ¶ So † after fortie dayes, Noah opened the windowe of the Arke, which he had made,

† Ebr. at the ende of fourty dayes.

7 And sent foorth a " Rauen, which went out, going foorth and returning, vntill the waters were dried vp vpon the earth.

" The rauen is sent foorth and returneth.

8 Againe he sent a " Doue from him, that he might see if the waters were diminished from off the earth.

" He sendeth the doue.

9 But the Doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he [e] put foorth his hand, and receiued her, & tooke her to him into the Arke.

e It is like, that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

10 And he abode yet other seuen dayes, and againe he sent foorth the Doue out of ỹ Arke.

11 And the Doue came to him in the euening, and loe, in her ‖ mouth was an [f] oliue leafe that shee had pluckt: whereby Noah knewe that the waters were abated from off the earth.

‖ Or, hill.

f Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines.

12 Notwithstanding hee wayted yet other seuen dayes, and sent foorth the Doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth and one yeere, in the first day of the [g] first moneth, the waters were dried vp from off the earth: and Noah remooued the couering of the Arke, and looked, & beholde, the vpper part of the ground was drie.

g Called in Ebrew Abib, containing part of March and part of April.

14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 [h] Goe foorth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring foorth with thee euery beast that is with thee, of all flesh, both fowle and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, *and bring foorth fruite and increase vpon the earth.

18 So Noah came foorth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery fowle, all that mooueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the altar.

21 And the Lorde smelled a ‖ [k] sauour of rest, and the Lord said in his heart, I will hence foorth curse the ground no more for mans cause: for the imagination of mans *heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter [l] seede time and haruest, and colde and heate, and sommer and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authoritie ouer all creatures.* 3 *Permission of meates.* 6 *The power of the sword.* 14 *The Rainebowe is the signe of Gods promise.* 21 *Noah is drunken, and mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

AND God [a] blessed Noah and his sonnes, and said to them, *Bring foorth fruite, and multiply, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery fowle of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery [c] thing that mooueth and liueth, shall be meate for you: as the *greene herbe, haue I giuen you all things.

4 *[d] But flesh with the life thereof, I meane, with the blood thereof, shal ye not eate.

5 [e] For surely I will require your blood, wherein your liues are, at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans ‖ brother will I require the life of man.

6 Who so *sheadeth mans blood, [f] by man shall his blood be shed: *for in the [g] image of God hath he made man.

7 But bring ye foorth fruite and multiply: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, euen I establish my [h] couenant with you, and with your [i] seede after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 *And my couenant wil I establish with you, that from hencefoorth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God saide, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my [k] bowe in the cloude, and it shall be for a signe of the couenant betweene me and the earth.

14 And when *I shall couer the earth with a cloude, and the bowe shal be seene in the cloude,

15 Then will I remember my [l] couenant which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God saide yet to Noah, [m] This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah, going foorth of the Arke, where Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspread.

20 ‖ Noah also began to be an husband man, and planted a vineyard.

21 And hee dronke of the wine and was [o] dronken, and was vncouered in the middes of his tent.

22 And when Ham the father of [p] Canaan sawe the nakednesse of his father, [q] he tolde his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father with their faces backward: so they sawe not their fathers nakednesse.

24 Then Noah awoke from his wine, and

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without ‖ same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
* Chap. 1. 22. & 9. 1.

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefites.
‖ Or, a sweete sauour.
k That is, thereby he shewed himselfe appeased, and his anger to rest.
*Chap. 6. 5. matt. 25. 19.
l The order of nature destroyed by the flood is restored by Gods promise.

a God increased them with fruite, and declared vnto them his counsell as touching the replenishing of the earth.
*Chap. 1. 28. and 8. 17.
b By the vertue of this commandement beastes rage not so much against man as they would, yea and many serue to his vse therby.
c By this permission man may with a good conscience vse the creatures of God for his necessitie.
*Chap. 1. 29.
*Leuit. 17. 14.
d That is, liuing creatures and the flesh of beasts that are strangled: and hereby all cruelties is forbidden.
e That is, I will take vengeance for your blood.
‖ Or, neighbour.
* Matth. 26. 52. reuel. 13. 10.
f Not onely by the Magistrates, but oft times God raiseth vp one murtherer to kill another.

* Chap. 1. 27.
g Therefore to kill man is to deface Gods image, & so iniurie is not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet borne, are compehended in Gods couenant made with their fathers.
* Isa. 54. 9.

k Hereby we see that signes or sacraments ought not to be separate from the word.
*Eccle. 43. 12.

l When men shal see my bowe in the heauen, they shall knowe that I haue not forgotten my couenant with them.

m God doeth repeate this the ofter to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he saide, Increase and bring foorth, Chap. 1. 28.
‖ Or, Noah began againe.
o This is set before our eyes to shewe what an horrible thing drunkennes is.
p Of whom came the Canaanites that wicked nation, who were also cursed of God.
q In derision and contempt of his father.

and knewe what his yonger sonne had done vnto him,

25 And said, r Cursed be Canaan: a f seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan be ‖ his seruant.

27 God ‖ t perswade Japheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them, that honor not their parents: for Ham and his posteritie were accursed.
f That is, a most vile slaue.
‖ Or, their.
‖ Or, inlarge, or, cause to returne.
t He declareth that the Gentiles, which came of Japheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods spirite, and preaching of the Gospell.

CHAP. X.

1 *The increase of mankinde by Noah and his sonnes.* 10 *The beginning of Cities, Countries, and nations.*

NOwe these are the a generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the c yles of the Gentiles diuided in their landes, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were d Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be e mightie in the earth.

9 He was a mightie hunter before the Lord, wherefore it is saide, f As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Asshur, and builded Niniueh, and the ‖ Citie Rehoboth, and Calah:

12 Resen also betweene Niniueh and Calah: this is a great citie.

13 And Mizraim begate h Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim (out of whome came the Philistims) and ‖ Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Jebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntill Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboim, euen vnto Lasha.

20 These are the sonnes of Ham, according to their families, according to their tongues in their countries, & in their nations.

21 ¶ Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Japheth were children borne.

22 * The sonnes of Shem were Elam and Asshur, l Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth l diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad and Sheleph, and Hazarmauet, and Jerah,

27 And Hadoram, and Uzal, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countries and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

a These generations are here recited, partly to declare the marueilous increase in so smal a time, and also to set forth their great forgetfulnesse of Gods graces towards their fathers.
b Of Madai and Iauan came the Medes and Greekes.
c The Iewes so call all countries which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Japheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruell oppressor and tyrant.
f His tyrannie came into a prouerbe, as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.
g For there was another citie in Egypt called also Babel.
‖ Or, the streetes of the Citie.
h Of Lud came the Lydians.
‖ Or, the Cappadocians.
i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Japheth and Ham, & intreateth of Shem more at large.
k Of whom came the Ebrewes or Iewes.
* 1. Chr. 1. 17.
l This diuision came by the diuersitie of languages, as appeareth, chap. 11. 9.
‖ Or, of these came diuers nations.

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of Shem vnto Abram.* 31 *Abrams departure from Vr with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THen the whole earth was of one * language and one speech.

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they sayd, Goe to, let vs e build vs a citie and a tower, whose top may reache vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.

* Wisdom. 10. 5.
a In the yeere an hundreth and thirtie after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia, where the Arke staied.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

5 But

5 But the Lord [f] came downe, to see the citie and towre, which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they nowe be stopped from whatsoeuer they haue imagined to doe.

7 Come on, [h] let vs goe downe, and [i] there confound their language, that euery one perceiue not anothers speach.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundreth yeere olde, and begate Arpachshad two yeere after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundreth yeeres, & begat sonnes and daughters.

12 Also Arpachshad liued fiue and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundreth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

* 1. Chron. 1. 25.

19 * And Peleg liued after hee begate Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begat Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran dyed before Terah his father, in the land of his natiuitie, in Ur of † the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the daughter of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, and had no childe.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundred and fiue yeeres, and Terah dyed in Haran.

CHAP. XII.

1 *Abram by Gods commaundement goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth altars for exercise and declaration of his faith among the Infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

NOw the Lord had said vnto Abram, * [a] Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto [b] the land that I will shewe thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere olde, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede will I giue this land. And there builded he an [g] altar vnto the Lord which appeared vnto him.

8 After-

f Meaning, that he declared by effect that he knewe their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion & enterprise.

h He speaketh, as though he tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.

‖ Or, confusion.

* 1. Chron. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

* 1. Chro. 1. 26. iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. Also Abram at the confusion of tongues was eight and fortie yeere olde: for in the destruction of Sodome he was 99. And it was destroyed two and fiftie yeeres after the confusion of tongues.

† Ebr. Caldim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* Ioth. 24. 2. nehem. 9. 7. iudeth 5. 7. actes 7. 4.

o Which was a citie of Mesopotamia.

* Actes 7. 3.

a From the flood to this time were foure hundreth, twenty and three yeeres.

b In appointing him no certaine place, he procureth so much more his faith and obedience.

c The world shal recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning, aswell seruants as cattell.

e He wandred to & fro in the lande before he could finde a setling place: thus God exerciseth y faith of his children.

‖ Or, oke-groue.

f Which was a cruel & rebellious nation, by whom God kept his in cõtinual exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

8 Afterward remooving [b] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the west side, and Haai on the East: and there he built an [i] altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to soiourne there: for there was a great famine in the land.

11 And when he drewe neere to enter into Egypt, he saide to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, and that my † life may be preserued by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians behelde the woman: for she was very faire.

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants and maide seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, She is my sister, that I should take her to be my wife? Nowe therefore behold thy wife, take her, and goe thy way.

20 And Pharaoh gaue men [p] commaundement concerning him: and they conueied him forth, and his wife, and all that he had.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *He calleth vpon the name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednesse of the Sodomites.* 14 *The promise made to Abram is renued.* 18 *Abram buildeth an altar to the Lord.*

THen [a] Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in golde.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Unto the place of the *altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the land could not [c] beare them, that they might dwell together: for their *substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the [d] Canaanites, and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from me: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorrah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Nowe the men of Sodom were wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord saide vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes nowe, and looke from the place where thou art, Northward, and Southwarde, and Eastwarde, and Westwarde:

15 For all the *land, which thou seest, will I giue vnto thee, and to thy seede for [l] euer.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded an altar vnto the Lord.

CHAP.

h Because of the troubles that he had among that wicked people.
i And so serued the true God, and renounced all idolatrie.
k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.
l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.
m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our liues, read vers. 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.
† Ebr. that my soule may liue.
n To be his wife.
o The Lorde tooke the defence of this poore stranger against a mightie king: and as he is euer careful ouer his, so did he preserue Sarai.
p To the intent that none should hurt him either in his person or goods.
a His great riches gotten in Egypt hindered him not, to follow his vocation.
b He called the place by that name, which was after giuen vnto it. Chap. 28.19.
* Chap. 12.7.
c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature.
* Chap. 36.7.
d Who seeing their contention, might blaspheme God, and destroy them.
e He cutteth off the occasion of contention: therefore the euil ceaseth.
f Abram resigneth his owne right to buy peace.
g Which was in Eden, chap. 2. 10
h This was done by Gods prouidence, that only Abram and his seede might dwell in the land of Canaan.
i Lot thinking to get Paradise, found hell.
k The Lorde comforted him, least he should haue taken thought for the departure of his nephewe.
* Chap. 12.7. & 15.7, 18. & 26.4. deut. 34.4.
l Meaning, a long time, and till the comming of Christ, as Exod. 12.14. and 21.6. deut. 15.17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 *In the ouerthrowe of Sodome Lot is taken priſoner.* 16 *Abram deliuereth him.* 18 *Melchi-Zedek commeth to meete him.* 23 *Abram would not be enriched by the King of Sodome.*

AND in the dayes of Amraphel King of [a] Shinar, Arioch King of Ellaſar, Chedor-laomer King of Elam, and Tidal King of the [b] nations:

2 Theſe men made warre with Bera king of Sodom, and with Birſha King of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe [c] ioyned together in the vale of ‖ Siddim, which is the [d] ſalt ſea.

4 Twelue yeere were they ſubiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and ſmote the ‖ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderneſſe.

7 And they returned and came to En-miſhpat, which is Kadeſh, and ‖ ſmote all the Countrey of the Amalekites, and alſo the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: foure kings againſt fiue.

10 Nowe the [e] vale of Siddim was full of ſlime pits, and the kings of Sodome and Gomorah fled and ‖ fell there: and the reſidue fled to the mountaine.

11 Then they tooke all the ſubſtance of Sodom and Gomorah, and all their vitailes, and went their way.

12 They [f] tooke Lot alſo Abrams brothers ſonne, and his ſubſtance, (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and tolde Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, ‖ he brought foorth of them that were borne and brought vp in his houſe, three hundreth and eighteene, and purſued them vnto Dan.

15 Then hee, and his ſeruaunts deuided themſelues againſt them by night, and ſmote them, and purſued them vnto Hobah, which is on the left ſide of † Damaſcus. †Ebr. Dammeſek

16 And he recouered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedor-laomer, and of the Kings that were with him, came the king of Sodom foorth to meete him in the valley of Shaueh, which is the * kings dale. *2.Sam.18.18.

18 And * Melchi-zedek king of Shalem [h] brought foorth bread and wine: and he was a Prieſt of the moſt high God.

19 Therefore he [i] bleſſed him, ſaying, Bleſſed art thou, Abram, of God moſt high poſſeſſor of heauen and earth.

20 And bleſſed be the moſt high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of all.

21 Then the King of Sodom ſaide to Abram, Giue me the † perſons, and take the goods to thy ſelfe.

22 And Abram ſaide to the king of Sodom, ‖ I haue lift vp mine hand vnto the Lord the moſt high God, poſſeſſor of heauen and earth,

23 † That I will not take of all that is thine, ſo much as a threede or ſhoolatchet, leaſt thou ſhouldeſt ſay, I haue made Abram rich,

24 [k] Saue onely that, which the yong men haue eaten, and the partes of the men which went with me, Aner, Eſhcol, and Mamre: let them take their partes.

a That is, of Babylon: by kings here meaning them that were gouernors of cities.
b Of a people gathered of diuers countreyes.
c Ambition is the chiefe cauſe of warres among princes.
‖ Or, of the laboured fields.
d Called alſo the dead Sea, or the lake Aſphaltite neere vnto Sodome and Gomorah.
‖ Or, Gyants.
‖ Or, plaine.
‖ Or, deſtroyed.
e And afterward was ouerwhelmed with water, and ſo was called the ſalt ſea.
‖ Or, were diſcomfited.
f The godly are plagued many times with the wicked: therefore their compagnie is dangerous.
g God moued them to ioyne with Abram, and preſerued him from their idolatrie and ſuperſtitions.
‖ Or, armed.
h For Abram and his ſouldiers refection, and not to offer ſacrifice.
i In that Melchi-zedek fed Abram, he declared him ſelfe to repreſent a king: and in that he bleſſed him, the high Prieſt.
* Hebr. 7.1.
† Ebr. ſoules.
‖ Or, I haue ſworne.
† Ebr. If I take from thee a threede, &c. read 1.Sam.14.44.
k He would not that his liberalitie ſhould be burthfull vnto others.

CHAP. XV.

1 *The Lord is Abrams defence and reward.* 6 *He is iuſtified by faith.* 13 *The ſeruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promiſed the fourth time.*

AFter theſe things, the ‖ word of the Lord came vnto Abram in a * viſion, ſaying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram ſaid, [a] O Lorde God, what wilt thou giue me, ſeeing I goe childleſſe, and the ſteward of mine houſe is this Eliezer of Damaſcus?

3 Againe Abram ſaid, Beholde, to me thou haſt giuen no ſeede: wherefore loe, a ſeruaunt of mine houſe ſhall be mine heire.

4 Then behold, the word of the Lord came vnto him, ſaying, This man ſhall not be thine heire, but one that ſhall come out of thine owne bowels, he ſhall be thine heire.

5 Moreouer, he brought him foorth and ſaide, * Looke vp nowe vnto heauen, and tell the ſtarres, if thou be able to number them: and he ſaid vnto him, So ſhall thy ſeede be.

6 And Abram * beleeued the Lord, and he counted

‖ Or, the Lord ſpake to Abram.
* Nom.12.6.
* Pſal.16.6.
a This feare was not onely leaſt he ſhould not haue children, but leſt the promiſe of the bleſſed ſeed ſhould not be accomplished in him.
* Rom.4.18.
* Rom.4.3. Galat.3.6. Iames 2.23.

counted that to him for righteousnesse.

7 Againe he said vnto him, I am the Lord, that brought thee out of * Ur of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, [b] whereby shall I knowe that I shall inherite it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goate of three yeeres olde, and a ranme of three yeeres olde, a Turtle doue also and a pigeon.

10 So he tooke all these vnto him, and [c] diuided them into the middes, and laide euery piece one against an other: but the birdes diuided he not.

11 Then foules fell on the carkases, and Abram droue them away.

12 And when the sunne went downe, there fell an heauie sleepe vpon Abram: and loe, † a very fearefull darkenesse fell vpon him.

13 Then he said to Abram, * Knowe for a suretie, that thy seede shall be a stranger in a lande, that is not theirs, * [d] foure hundreth yeeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding the nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the [e] wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darkenesse: and behold, a smoking fornace, and a fire brand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Unto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer † Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

*Chap. 11.28.

b This is a particular motion of Gods spirite, which is not lawfull for all to followe in asking figures: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the olde custome in making couenants, Iere. 34. 18. to the which God added these conditions, that Abrams posteritie should be as tome in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

† Ebr. a feare of great darkenesse. Actes 7.6.

* Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖ Or, after foure hundreth yeeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

*Chap. 12.7. and 13.15. and 26.4. deut. 4.5.

* 1. King. 4.21. 2. chro. 9.26.

† Ebr. Perath.

CHAP. XVI.

2 *Sarai being barren, giueth Hagar to Abram.* 4 *Which conceiueth and despiseth her dame:* 6 *And being ill handled fleeth.* 7 *The Angel comforteth her.* 11. 12 *The name and maners of her sonne.* 13 *She calleth vpon the Lord, whom she findeth true.*

NOwe [a] Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold nowe, the Lord hath [b] restrained me from childbearing. I pray thee goe in vnto my maide: ‖ it may be that I shall † receiue a childe by her. And Abram obeyed the voyce of Sarai.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

b She falleth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

‖ Or, peraduenture.

† Ebr. be builded by her.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued, and when she sawe that she had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai said to Abram, † Thou doest me wrong. I haue giuen my maide into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lorde iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maide is in thine ‖ hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

c This punishment declareth what they gaine that attempt any thing against the worde of God.

† Ebr. Mine iniurie is vpon thee.

‖ Or, power.

7 ¶ But the [d] Angel of the Lord found her beside a fountaine of water in the wildernesse by the fountaine in the way to Shur,

8 And he said, Hagar Sarais maide, whence commest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seede, that it shall not be numbred for multitude.

11 Also the Angel of the Lorde said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a ‖ wilde man: his hand shall be against euery man, and euery mans hand against him, * and [f] he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lorde, that spake vnto her, Thou God lookest on me: for she said, [g] Haue I not also here looked after him that seeth me?

14 * Wherefore the Well was called, ‖ Beer-lahai-roi, lo, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was foure score and sixe yeere olde, when Hagar bare him Ishmael.

d Which was Christ, as appeareth verse 13. and chap. 18.17.

e God trieth rich mens estate of people in their miseries, but setteth them comfort.

‖ Or, fierce and cruell, or, as the wilde asse.

* Chap. 25.18.

f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.

g She rebuketh her owne dulnesse, and acknowledgeth Gods graces, who was present with her euery where.

* Chap. 24.62.

‖ Or, the Well of the liuing and seeing me.

CHAP. XVII.

5 *Abrams name is changed to confirme him in the promise.* 8 *The land of Canaan is the first time promised.* 12 *Circumcision is instituted.* 15 *Sarai is named Sarah.* 18 *Abraham prayeth for Ishmael.* 19 *Izhak is promised.* 23 *Abraham and his house are circumcised.*

WHen Abram was ninetie yeere olde, and nine, the Lorde appeared to Abram,

Or, Almightie. Chap. 5.22. Or, without hypocrisie.

bram, and saide vnto him, I am God ‖all sufficient: * walke before me, and be thou ‖vpright.

2 And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I make my couenant with thee, and thou shalt be a [a] father of many nations,

Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4.17.

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham: *for a father of many nations haue I made thee.

b The changing of his name is a token to confirme Gods promise vnto him.

*Rom. 4.17.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer, I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee, and to thy seede after thee.

*Chap. 13.16.

8 And I will giue thee and thy seede after thee ỹ land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God saide vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

c Circumcision is called the couenant, because it signified the couenant, and hath the promise of grace ioyned to it: which thing is common to all Sacraments. Acts 7.8.

10 [c] This is my couenant which ye shall keepe betweene me and you, and thy seede after thee, *Let euery man childe among you be circumcised:

That ye vnle part is circumcised, to shewe that all that is begotten of man is corrupt, and must be mortified. *Rom. 4.11.

11 That is, ye shall circumcise the [d] foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

a Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the manhood all was consecrated, and there is declared, that whosoeuer contemneth the signe, despiseth also the promise.

14 But the vncircumcised [e] man childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

Or, dame, or princesse.

15 ¶ Afterwarde God saide vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and saide in his heart, Shal a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde beare?

f Which proceeded of a sudden ioy, and not of infidelitie.

18 And Abraham saide vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God saide, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my couenant with him for an [g] euerlasting couenant, and with his seede after him.

*Chap. 18.10. and 21.2.

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitefull, and will multiply him †exceedingly: twelue princes shall he beget, and I will make a great nation of him.

† Ebr. greatly, greatly.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * peere at this season.

*Chap. 21.2.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and [h] he circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that maisters in their houses ought to be as teachers to their families, that from the highest to the lowest they may obey the will of God.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Abraham receiueth three Angels into his house. 10 *Izhak is promised againe.* 12 *Sarah laugheth.* 18 *Christ is promised to all nations.* 19 *Abraham taught his familie to knowe God.* 21 *The destruction of Sodome is declared vnto Abraham.* 23 *Abraham prayeth for them.*

AGaine the Lorde * appeared vnto him in ‖the plaine of Mamre, as he sate in his tent doore about the heate of the day.

* Hebr. 13.2.

‖Or, oke grove.

2 And he lift vp his eyes, and looked: and loe, three [a] men stood by him, and when he saw them, hee ranne to meete them from the tent doore, and bowed himselfe to the ground.

a That is, three Angels in mans shape.

3 And he said, [b] Lord, if I haue nowe found fauour in thy sight, goe not, I pray thee, from thy seruant.

b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had beene men.

4 Let a litle water, I pray you, be brought, and [c] wash your feete, and rest your selues vnder the tree.

c For men vsed because of the great heate to go bare footed in those partes.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall go your wayes: for therefore are ye [d] come to

d As sent of God, that I should doe my duetie to you.

to your seruant. And they saide, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and saide, Make ready at once three † measures of fine meale: knead it, and make cakes vpon the hearth.

† Ebr. Seim.

7 And Abraham ranne to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the Calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree, and [e] they did eate.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate & drinke, and such like.

9 ¶ Then they saide to him, Where is Sarah thy wife? And he answered, Beholde, she is in the tent.

10 And he said, * I will certainely come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife shall haue a sonne. And Sarah heard in the tent doore, which was behinde him.

* Chap. 17. 19, 21, and 21. 2. rom. 9. 9.

f That is, about this time, when she shall be aliue, or when the child shall come into this life.

11 (Nowe Abraham and Sarah were olde and striken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah slaughed within her selfe, saying, After I am waxed olde, * and my Lord also, shall I haue lust?

g For she rather had respect to the order of nature, then beleeued the promise of God.

* 1. Pet. 3. 6.

13 And the Lorde saide vnto Abraham, Wherefore did Sarah thus laugh, saying, Shal I certeinly beare a child, which am old?

14 (Shall any thing be ‖ hard to the Lord? at the time appointed wil I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

‖ Or, hid.

15 But Sarah denied, saying, I laughed not: for she was afraide. And he said, † It is not so: for thou laughedst.

† Ebr, No.

16 ¶ Afterward the men did rise vp from thence, and looked toward Sodom, and Abraham went with them to bring them on the way.

17 And the [h] Lord said, Shall I hide from Abraham that thing which I doe,

h Jehouah the Ebrewe worde, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applied to God.

18 Seeing that Abraham shall be in deede a great and a mightie nation, and * all the nations of the earth shall be blessed in him?

* Chap. 12. 3. and 22. 18.

19 For I knowe him [i] that he will command his sonnes and his houshold after him, that they keepe the way of the Lorde, to doe righteousnesse and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

20 Then the Lord saide, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe nowe, and see whether they haue done altogether according to the [l] crie which is come vnto me: and if not, that I may knowe.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance, though none accuse vs.

22 And the men turned thence and went toward Sodom: but Abraham stoode yet before the Lord.

23 Then Abraham drewe neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. shall not the Iudge of all the world † doe right?

† Ebr, doe iudgement.

26 And the Lord answered, If I shal finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not only fiftie, but ten righteous men coulde not be found there: and also that the wicked are spared for the righteous sake.

27 Then Abraham answered and saide, Beholde nowe, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

n Hereby we learne, that the neerer we approch vnto God, the more doth our miserable estate appeare, and the more are we humbled.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he said, If I finde there fiue and fortie, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Againe he said, Let not my Lord nowe be angrie, that I speake, What if thirtie be found there? Then he said, I will not doe it, if I finde thirtie there.

31 Moreouer he said, Behold, now I haue begunne to speake vnto my Lorde, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I wil speake but this [o] once. What if ten be found there? And he answered, I will not destroy it for tennes sake.

o If God refused not the prayer for the wicked Sodomites, end to [p] first request, how much more will he graut the prayers of the godly for the afflicted Church?

33 ¶ And the Lorde went his way, when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

a Wherein we see Gods prouident care in preseruing his: albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

2 And he said, See my Lords, I pray you, turne in nowe into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vp early and goe your wayes. Who saide, Nay, but we will abide in the streete all night.

* Chap. 18. 4.

3 Then [b] he prayed vpon them earnestly,

b That is, he prayed them so instantly.

and they turned in to him, and came to his
houſe, and he made them a feaſt, and did bake
vnleauened bread, and they [c] did eate.

c Not for that they had neceſſitie, but becauſe the time was not yet come that they would reueile themſelues.

4 But before they went to bed, the men of
the Citie, euen the men of Sodom compaſ-
ſed the houſe rounde about from the young,
euen to the olde, [d] all the people from all
quarters.

d Nothing is more dangerous then to dwell where ſinne reigneth: for it corrupteth all.

5 Who crying vnto Lot, ſaide to him,
Where are the men, which came to thee this
night? bring them out vnto vs that wee may
knowe them.

6 Then Lot went out at the doore vnto
them, and ſhut the doore after him,

7 And ſaide, I pray you, my brethren, doe
not ſo wickedly.

8 Beholde nowe, I haue two [e] daughters,
which haue not knowen man: them will I
bring out nowe vnto you, and doe to them as
ſeemeth you good: onely vnto theſe men doe
nothing: [f] for therefore are they come vnder
the ſhadowe of my roofe.

e He deſerueth praiſe in defending his gheſtes, but he is to be blamed in ſeeking vnlawfull meanes.

f That I ſhould preſerue them from all iniurie.

9 Then they ſaide, Away hence: and they
ſaide, He is come alone as a ſtranger, and ſhall
he iudge and rule? we will nowe deale worſe
with thee then with them. So they preaſſed
ſore vpon Lot * himſelfe, and came to breake
the doore.

* Peter 2.7.

10 But the men put foorth their hand, and
pulled Lot into the houſe to them, and ſhut to
the doore.

11 * Then they ſmote the men that were at
the doore of the houſe with blindneſſe, both
ſmall and great, ſo that they were wearie in
† ſeeking the doore.

* Wiſd. 19.16.

† Ebr. finding.

12 ¶ Then the men ſaide vnto Lot,
Whom haſt thou yet here? either ſonne in
lawe, or thy ſonnes, or thy daughters, or what-
ſoeuer thou haſt in the citie, bring it out of this
place.

13 For we [g] will deſtroy this place, becauſe
the * crie of them is great before the Lord, and
the Lord hath ſent vs to deſtroy it.

g This proueth that the Angels are miniſters, as well to execute Gods wrath to declare his fauour.

* Chap. 18.20.

14 Then Lot went out and ſpake vnto his
ſonnes in lawe, which ‖ maried his daughters,
and ſaide, Ariſe, get you out of this place: for
the Lord will deſtroy the citie: but he ſeemed
to his ſonnes in lawe as though hee had
mocked.

‖ Or, ſhould marie.

15 ¶ And when the morning aroſe, the
Angels haſted Lot, ſaying, Ariſe, take thy
wife and thy two daughters † which are here,
leaſt thou be deſtroyed in the puniſhment of the
citie.

† Ebr. which are found.

16 And as hee [h] prolonged the time, * the
men caught both him and his wife, and his
two daughters by the hands (the Lorde being
mercifull vnto him) and they brought him
foorth, and ſet him without the citie.

h The mercie of God ſtriueth to ouercome mans ſlowneſs in following Gods calling.

* Wiſd. 10.6.

17 ¶ And when they had brought them
out, the Angel ſaid, Eſcape for thy life: [i] looke
not behinde thee, neither tary thou in all the
plaine: eſcape into the mountaine, leaſt thou
be deſtroyed.

i He willed him to flee from Gods iudgements, and not to be ſory to depart from that rich countrey, and full of vaine pleaſures.

18 And Lot ſaid vnto them, Not ſo, I pray
thee, my Lord.

19 Beholde nowe, thy ſeruant hath found
grace in thy ſight, and thou haſt magnified thy
mercie, which thou haſt ſhewed vnto me in ſa-
uing my life: and I cannot eſcape in the
mountaine, leaſt ſome euill take me, and I
die.

20 See nowe this Citie hereby to flee vn-
to, which is a litle one: Oh let me eſcape thi-
ther: is it not a [k] litle one, and my ſoule ſhall
liue?

k Though it be litle, yet it is great ynough to ſaue my life: wherein he offendeth in chooſing another place then the Angel had appointed him.

21 Then he ſaid vnto him, Behold, I haue
receiued † thy requeſt alſo concerning this
thing, that I will not ouerthrow this citie, for
the which thou haſt ſpoken.

† Ebr. thy face.

22 Haſte thee, ſaue thee there: for I can
doe [l] nothing till thou bee come thither.
Therefore the name of the citie was called
[m] Zoar.

l Becauſe Gods commandement was to deſtroy the citie, and to ſaue Lot.

m Which before was called Bela, Chap. 14.2.

23 ¶ The ſunne did riſe vpon the earth,
when Lot entred into Zoar.

24 Then the Lorde * rained vpon Sodom
and vpon Gomorah brimſtone, and fire from
the Lord out of heauen,

* Deut. 29.32. iſa. 13.19. iere. 50.40. ezek. 16.49. hoſe. 11.8. amos. 4.11. luke 17.29. iude 7.

25 And ouerthrewe thoſe cities and all the
plaine, and all the inhabitants of the cities, and
that that grewe vpon the earth.

26 ¶ But his wife behinde him looked
backe, and ſhe became a [n] pillar of ſalt.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that paſſed that way.

27 ¶ And Abraham riſing vp earely in the
morning, went to the place, where hee had
ſtand before the Lord,

28 And looking toward Sodom and Go-
morah, and toward all the lande of the plaine,
behold, he ſaw the ſmoke of the land mounting
vp as the ſmoke of a fornace.

29 ¶ But yet when God deſtroyed the ci-
ties of the plaine, God thought vpon Abra-
ham, and ſent Lot out from the middes of the
deſtruction, when he ouerthrewe the cities,
wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and
dwelt in the mountaine with his two daugh-
ters: for he [o] feared to tary in Zoar, but dwelt
in a caue, he, and his two daughters.

o Hauing before felt Gods mercy, he durſt not prouoke him againe by continuing among the wicked.

31 And the elder ſaide vnto the yonger,
Our father is olde, and there is not a man in
the [p] earth, to come in vnto vs after the maner
of all the earth.

p Meaning, in the Countrey, which the Lord had nowe deſtroyed.

32 Come, we will make our father [q] drinke
wine, and lie with him, that we may preſerue
ſeede of our father.

q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

33 So they made their father drinke wine
that night, and the elder went and lay with
her father: but hee perceiued not, neither
when

when she lay downe, neither when she rose vp.

34 And on the morowe the elder said to the ponger, Beholde, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may † preserue seede of our father.

35 So they made their father drinke wine that night also, and the ponger arose, and lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the [f] Moabites vnto this day.

38 And the ponger bare a sonne also, and she called his name [t] Ben-ammi: the same is the father of the Ammonites vnto this day.

† Ebr. keepe alive.

r Thus God permitted him to fall most horribly in the solitarie mountaines, whom the wickednesse of Sodom could not ouercome.

f Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the lande of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproueth the king,* 9 *And the King, Abraham.* 11 *Sarah is restored with great giftes.* 17 *Abraham prayeth, and the King and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and [a] Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, & said to him, Beholde, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lorde, wilt thou slay euen [d] the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpright [e] minde, and [f] innocent hands haue I done this.

6 And God said vnto him by a dreame, I knowe that thou diddest this euen with an vpright minde, and I [g] kept thee also, that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Nowe then deliuer the man his wife againe: for he is a [h] Prophet, and he [i] shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp earely in the morning, called all his seruants, and tolde all these things † vnto them, and the men were sore afraide.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me and on my [k] kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou, that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the [l] feare of God is not in this place, & they will slay me for my wiues sake.

12 Yet in very deede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Nowe when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe vnto me in all places where we come, *Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Beholde, my lande is ‖ before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand peeces of siluer: beholde, he is the [n] vaile of thine eyes to all that are with thee, and to all others: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lorde [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of mariage.

d The Infidels confessed that God would not punish but for iust occasion: therefore whomsoeuer he punisheth, the occasion is iust.

e As one failing by ignorance, and not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy spirite reteineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

† Ebr. in their eares.

k The wickednes of the king bringeth Gods wrath vpon the whole Realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his cousin germane, and by daughter Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these wordes.

*Chap. 12. 13.

‖ Or, is at thy commandement.

n Such an head as with whom thou maiest be preserued from all dangers.

o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her a husband, as her guide and defence.

p Had taken away from them the gift of conceiuing.

CHAP. XXI.

2 *Izhak is borne.* 9 *Ismael mocketh Izhak.* 14 *Hagar is cast out with her sonne.* 17 *The Angel comforteth Hagar.* 22 *The couenant betweene Abimelech and Abraham.* 33 *Abraham called vpon the Lord.*

NOwe the Lord visited Sarah, as he had said, and did vnto her * according as he promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his [a] olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes olde, * as God had commanded him.

5 So Abraham was an hundreth yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare will reioyce with me.

* Chap. 17. 19. and 18. 10.

* Matth. 1. 2. actes 7. 8. galat. 4. 23. hebr. 11. 11.

a Therefore the miracle was greater.

* Chap. 17. 12.

7 Againe thee ſaide, [b] Who would haue ſaide to Abraham, that Sarah ſhould haue giuen children ſucke? for I haue borne him a ſonne in his olde age.

8 Then the childe grewe and was weaned: and Abraham made a great feaſt the ſame day that Izhak was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar the Egyptian (which ſhee had borne vnto Abraham) [c] mocking.

10 Wherefore ſhee ſaide vnto Abraham, *Caſt out this bond woman and her ſonne: for the ſonne of this bond woman ſhall not be heire with my ſonne Izhak.

11 And this thing was very grieuous in Abrahams ſight, becauſe of his ſonne.

12 ¶ But God ſaide vnto Abraham, Let it not be grieuous in thy ſight for the childe, and for thy bond woman: in all that Sarah ſhall ſay vnto thee, heare her voyce: for in Izhak ſhall thy ſeede be [d] called.

13 As for the ſonne of the bond woman, I will make him [e] a nation alſo, becauſe he is thy ſeede.

14 So Abraham aroſe vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her ſhoulder, and the childe alſo, and [f] ſent her away: who departing wandered in the wildernes of Beer-ſheba.

15 And when the water of the bottell was ſpent, ſhe caſt the childe vnder a certaine tree.

16 Then ſhe went & ſate her ouer againſt him afarre off about a bowe ſhoote: for ſhee ſaid, I will not ſee the death of the childe. and ſhe ſate downe ouer againſt him, and lift vp her voyce and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and ſaid vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voice of the childe where he is.

18 Ariſe, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eies, and ſhe ſaw a Well of water. ſo ſhe went and filled the bottell with water, and gaue the boy drinke.

20 So God was [i] with the childe, and he grewe and dwelt in the wildernes, and was an ‖ archer.

21 And he dwelt in the wildernes of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the ſame time Abimelech and Phicol his chiefe captaine ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.

23 Nowe therefore ſweare vnto me here by God, that thou wilt not † hurt me, nor my children, nor my childrens children: thou ſhalt deale with me, and with the countrey, where thou haſt bene a ſtranger, according vnto the kindneſſe that I haue ſhewed thee.

24 Then Abraham ſaid, I will [k] ſweare.

25 And Abraham rebuked Abimelech for a Well of water, which Abimelechs ſeruants had violently taken away.

26 And Abimelech ſaid, [l] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I of it but this day.

27 Then Abraham tooke Sheepe and Beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham ſet ſeuen lambes of the flocke by themſelues.

29 Then Abimelech ſaide vnto Abraham, What meane theſe ſeuen lambes, which thou haſt ſet by themſelues?

30 And he anſwered, Becauſe thou ſhalt receiue of mine hand theſe ſeuen lambes, that it may be a witneſſe vnto me, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-ſheba, becauſe they both ſware.

32 Thus made they a [m] couenant at Beer-ſheba: afterward Abimelech and Phichol his chiefe captaine roſe vp, and turned againe vnto the land of the Philiſtims.

33 ¶ And Abraham planted a groue in Beer-ſheba, and [n] called there on the Name of the Lord, the euerlaſting God.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

CHAP. XXII.

1. 2 The faith of Abraham is prooued in offering his ſonne Izhak. 8 Izhak is a figure of Chriſt. 20 The generation of Nahor Abrahams brother, of who commeth Rebekah.

AND after theſe things, God did *proue Abraham, and ſaide vnto him, Abraham. Who anſwered, † Here am I.

2 And he ſaid, Take now thine only ſonne Izhak whom thou loueſt, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines, which I will ſhewe thee.

3 Then Abraham roſe vp earely in ỹ morning, & ſadled his aſſe, and tooke two of his ſeruants with him, and Izhak his ſonne, & cloue wood for the burnt offering, and roſe vp and went to the place which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and ſawe the place afarre off,

5 And ſaide vnto his ſeruants, Abide you here with the aſſe: for I and the childe wil goe ponder & worſhip, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laide it vpon Izhak his ſonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then

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b She accuſeth her ſelfe of ingratitude, that ſhe did not beleeue the Angel.

c He deriueth Gods promiſe made to Izhak, which the Apoſtle calleth perſecution, Gal. 4.29.
* Galat. 4.29.

d The promiſed ſeede ſhall be counted from Izhak, and not from Iſhmael, Rom. 9.7. heb. 11.18.
e The Iſhmaelites ſhall come of him.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promiſe ſake made to Abraham, and not becauſe the child had diſcretion and iudgement to pray.

h Except God open our eyes, we can neither ſee, nor vſe the meanes which are before vs.
i As touching outward things, God cauſed him to proſper.
‖ Or, ſhot in the bowe, and was an hunter.

† Ebr. deale falſely with me, or lie.

k So that it is a lawfull thing to take an oath in matters of importance, for to iuſtifie the truth, and to aſſure others of our ſincerite.
l Wicked ſeruants doe many euils vnknowen to their maſters.

‖ Or, Well of the oath, or, of ſeuen, meaning lambes.
m Thus we ſee that the godly, as touching outward things, may make peace with the wicked that knowe not the true God.
n That is, he worſhipped God in all points of true religion.

* Ebr. 11.17.

† Ebr. loe, I.

a Which ſignifieth the feare of God, in the which place he was honoured: and Salomon afterward builte the Temple.
b Herein ſtoode the chiefeſt point of his tentation, ſeeing he was commanded to offer vp him in whom God had promiſed to bleſſe all the nations of the world.
c He doubted not, but God would accompliſh his promiſe, though he ſhould ſacrifice his ſonne.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And hee answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, & [e] bound Izhak his sonne * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angell of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the childe, neither doe any thing vnto him: for nowe I [f] know that thou fearest God, seeing for my sake ‖ thou hast not spared thine † onely sonne.

13 And Abraham lifting vp his eyes, looked: and beholde, there was a ramme behinde him caught by the hornes in a bush. then Abraham went and tooke the ramme, and offred him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Iehouah-ireh, as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angell of the Lord cried vnto Abraham from heauen the second time,

16 And said, * By [h] my selfe haue I sworne (saieth the Lorde) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and will greatly multiply thy seed, as the starres of the heauen, and as the sande which is vpon the sea shore, and thy seed shall possesse the ‖ gate of his enemies.

18 * And in thy seed shall all the nations of the earth bee blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp & went together to Beer-sheba: & Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, & Buz his brother, and Kemuel the father of ‖ Aram,

22 And Chesed & Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, she bare also Tebah, and Gahan, & Thahash and Maachah.

d The only way to ouercome all temptations is to rest vpō Gods prouidence.
e For it is like that his father had declared to him Gods commandement whereunto he shewed himselfe obedient.
*Iames 2.21. 1.mac.2.52.
f That is, by thy true obedience thou hast declared thy liuely faith.
‖Or, and hast not withholden thine only sonne from me.
†Ebr. thy sonne, thine onely sonne.
‖Or, the Lord wil see, or prouide.
g The name is changed, to shew that God doeth both see and prouide secretly for his, and also euidently is seene and felt in time conuenient.
*Psal.105.9. ecclus.44.21. luke 1.73. heb.6.13.
h Signifying, that there is no greater then he.
‖Or, holds.
*Chap.12.3. and 18.18. ecclus.44.22. acts 3.25. gal.3.8.
‖Or, of the Syrians.
i Concubine is often times taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 He buieth a field, to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundred twentie & seuen yeere old († so long liued she)

† Ebr. the yeres of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan, and Abraham came to mourne for Sarah & to weepe for her.

3 ¶ Then Abraham [a] rose vp from the sight of his corps, & talked with the † Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.
† Ebr. the sonnes of Heth.

4 I am a stranger, and a forrener among you, giue mee a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lorde: thou art a prince [b] of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest burie thy dead therein.

b That is, godly or excellent: for the Ebrewes so spake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be † your mind, that I shall bury my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

† Ebr. in your soule.

9 That hee would giue mee the caue ‖ of Machpelah, which hee hath in the ende of his field: that hee would giue it mee for as much † money as it is worth, for a possession to burie in among you.

‖ Or, double caue because one was within another.
† Ebr. in full siluer.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my Lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him.

15 My lord, hearken vnto me: the lande is woorth foure hundred [e] shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekell is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, & Abraham weyed to Ephron the siluer which hee had named, in the audience of the Hittites, euen foure hundred siluer shekels of current money

money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖ Or, Citizens.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field [f] the caue, that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

[f] That is, all the people confirmed the sale.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kindred. 12 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth, 67 And is married to Izhak.

† Ebr. come into dayes.

NOwe Abraham was olde, and † stricken in yeeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *[a] Put nowe thine hand vnder my thigh,

*Chap. 47.29.
a Which ceremonie declared the seruants obedience toward his master, and the masters power ouer the seruant.

3 And I will make thee [b] sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

b This sheweth that an oath may be required in a lawfull cause.

4 But thou shalt goe vnto my [c] country, and to my kindred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant sayde to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whome Abraham answered, Beware that thou bring not my sonne [d] thither againe.

d Lest he should lose the inheritance promised.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, *Vnto thy seede will I giue this land, he shall send his Angell before thee, and thou shalt take a wife vnto my sonne from thence.

* Chap. 12.7. & 13.15. and 15. 18. and 26.4.

8 Neuertheless, if the woman will not follow thee, then shalt thou be † discharged of this mine oath: onely bring not my sonne thither againe.

† Ebr. innocent.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand) and so he arose, and went to ‖ Aram Naharaim, vnto the [e] citie of Nahor.

‖ Or, Mesopotamia, or, Syria, of the two floods: to wit, of Tygris and Euphrates.
e That is, to Charran.

11 And he made his camels to † lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

† Ebr. to bow their knees.

12 And he said, O [f] Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

f He grounded his prayer vpon Gods promise made to his master.
‖ Or, cause me to meete.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 [g] Grant therefore, that the maid, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: and thereby shall I knowe that thou hast shewed mercy on my master.

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

15 ¶ And nowe yer he had left speaking, beholde, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

h God giueth good successe to all things that are vndertaken for the glory of his name and according to his worde.

16 (And the maid was very faire to looke vpon, a virgine and vnknowen of man) and she [i] went downe to the well, and filled her pitcher, and came vp.

i Here is declared that God euer heareth the prayers of his, and graunteth their requests.

17 Then the seruant ran to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

† Ebr. my lord.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also vntill they † haue drunken enough,

† Ebr. haue made an end of drinking.

20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man woondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of halfe a shekell weight, and two bracelets for her hands, of ten shekels weight of golde:

‖ Or, eare-ring.
k God permitted many things both in apparell and other things which are now forbid: specially when they appertaine not to our mortification.

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whome she bare vnto Nahor.

l The golden shekell is here meant, and not that of siluer.

25 Moreouer she said vnto him, We haue litter also and prouender enough, and roome to lodge in.

26 And

26 And the man bowed himselfe and worshipped the Lord.

27 And sayd, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercy [m] and his trueth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

[m] He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath delt mercifully with his master in keeping promise.

28 And the maid ran and told them of her mothers house according to these words.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had seene the earerings and the bracelets in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, [n] he stood by the camels at the well.

[n] For he waited on Gods hand, who had now heard his praier.

31 And hee sayde, Come in thou blessed of the Lorde: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels?

32 ¶ Then the man came into the house, and [o] he vnsadled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

[o] To wit, Laban.

[p] The gentle interteinment of strangers vsed among the godly fathers.

33 Afterward the meate was set before him: but he said, I will not eate, vntill I haue sayd my message. And he sayd, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath [r] blessed my master wonderfully, that he is become great: for hee hath giuen him sheepe, and beeues, and siluer, and gold, and men seruants, & maid seruaunts, and camels, and asses.

[q] The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

[r] To blesse, signifieth here to inrich, or increase with substance, as the text in the same verse declareth.

36 And Sarah my masters wife hath borne a sonne to my master, when she was old, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [s] Canaanites, in whose land I dwell:

[s] The Canaanites were accursed, & therefore the godly could not ioyne with them in mariage.

38 But thou shalt goe vnto my [t] fathers house and to my kindred, and take a wife vnto my sonne.

[t] Meaning, among his kinsfolks, as verse 40.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lorde, before whom I walke, will sende his Angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kindred and my fathers house.

41 Then shalt thou be discharged of [u] mine oath, when thou commest to my kindred: and if they giue thee not one, thou shalt be free from mine oath.

[u] Which by mine authoritie I caused thee to make.

42 So I came this day to the well, & sayd, O Lorde, the God of my master Abraham, if thou now prosper my ‖ iourney which I go,

‖ Or, way.

43 Beholde, * I stand by the well of water: when a virgine commeth forth to draw water, and I say to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

* Verse 13.

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lorde ‖ hath prepared for my masters sonne.

‖ Or, shewed.

45 And before I had made an ende of speaking in mine [x] heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drewe water. Then I said vnto her, Giue me drinke I pray thee.

[x] Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

46 And shee made haste, and tooke downe her pitcher from her shoulder, & said, Drinke, and I will giue thy camels drinke also. So I dranke, and gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

[y] He sheweth what is our duetie, when we haue receiued any benefit of the Lord.

† Ebr. in the way of trueth.

49 Now therefore, if ye will deale [z] mercifully and truely with my master, tell me: and if not, tell me, that I may turne me to the [a] right hand or to the left.

[z] If you will freely and faithfully giue your daughter to my masters sonne.

[a] That is, that I may prouide elsewhere.

50 Then answered Laban and Bethuel, & saide, [b] This thing is proceeded of the Lord: we cannot therefore say vnto thee, neither euil nor good.

[b] So soone as they perceiue that it is Gods ordinance, they yeeld.

51 Beholde, Rebekah is ‖ before thee, take her and go, that she may be thy masters sonnes wife, euen as the Lord hath ‖ said.

‖ Or, at thy commandement.

‖ Or, ordeined.

52 And when Abrahams seruant heard their wordes, he bowed himselfe towarde the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, & when they rose vp in the morning he said, * Let me depart vnto my master.

* Verse 56. & 59.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least † ten dayes: then shall she goe.

† Ebr. dayes, or ten.

56 But he saide vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

[c] This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

57 Then they said, We will call the maide, and aske [c] her consent.

58 And they called Rebekah, and saide vnto her, Wilt thou goe with this man? And she

† Eb. her mouth.

she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seed possesse the [d] gate of his enemies.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

61 ¶ Then Rebekah arose, & her maides, and rode vpon the camels, and followed the man, and the seruaunt tooke Rebekah, and departed.

62 Nowe Izhak came from the way of *Beer-lahai-roi, (for he dwelt in the South countrey)

*Chap. 16.14. and 25.11.

63 Izhak went out to [e] pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

64 Also Rebekah lift vp her eyes, and whē she sawe Izhak, shee lighted downe from the camel.

65 (For he had said to the seruant, Who is yonder man, that commeth in the field to meet vs? and the seruant had said, It is my master) So she tooke [f] a vaile, and couered her.

f The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie. ‖Or, had left mourning for his mother.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and shee was his wife, and hee loued her: So Izhak was ‖ comforted after his mothers death.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, & getteth many children.* 5 *Abraham giueth all his goods to Izhak.* 8 *He dieth.* 12 *The genealogie of Ishmael.* 25 *The birth of Iaakob and Esau.* 30 *Esau selleth his birthright for a messe of pottage.*

NOwe Abraham had taken [a] him another wife called Keturah,

a Whiles Sarah was yet aliue.

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

*1. Chro. 1.32.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldaan. all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak.

†Ebr. all that he had.

6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue giftes, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

b For by the vertue of Gods word he had not onely Izhak, but begat many mo. c Read chap. 22.24. d To auoid the dissension that els might haue come because of the heritage.

7 And this is the age of Abrahams life, which hee liued, an hundred seuentie and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

e Hereby the ancients signified that man by death perished not wholy: but as the soules of the godly liued after in perpetuall ioy, so y soules of the wicked in perpetual paine.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

*Chap. 23.16.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

*Chap. 16.14. and 24.21.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 *And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the † eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam.

*1. Chro. 1.29.

†Ebr. first borne.

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundred thirtie and seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his [f] people.)

f Which dwelt among the Arabians, and were separate from the blessed seed. ‖Or, his lot fell.

18 And they dwelt frō Hauilah vnto Shur, that is towardes Egypt, as thou goest to Asshur. Ishmael ‖ dwelt [g] in the presence of all his brethren.

g He meaneth that his lot fell to dwel among his brethren, as the Angel promised, Chap. 16.12.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fortie yeere old, when he tooke Rebekah to wife, ẏ daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

‖Or, Syrian of Mesopotamia.

21 And Izhak prayed vnto the Lorde for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

22 But the children ‖ stroue together within her: therefore she sayd, Seeing it is so, why am I [h] thus? wherefore shee went [i] to aske the Lord.

‖Or, hurt one another.

h That is, with child, seeing one shall destroy another.

i For that is the onely refuge in all our miseries.

23 And the Lord said to her, Two nations are in thy wombe, and two maner of people shall bee diuided out of thy bowels, and the one people shall be mightier then the other, and the *elder shall serue the ponger.

*Rom. 9.12.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So he that came out first was red, and he

hee was all ouer as a rough garment, and they called his name Esau.

*Hose.12.3. matth.1.2.

26 *And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Nowe Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, and †liued in the fields: but Iaakob was a ‖plaine man, & dwelt in tents.

† Ebr. a man of the field. ‖ Or, simple and innocent.

28 And Izhak loued Esau, for †venison was his meate, but Rebekah loued Iaakob.

† Ebr. venison in his mouth.

29 Now Iaakob sodde pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, ‖Let mee eate, I pray thee, of that pottage sored, for I am wearie. Therefore was his name called Edom.

‖ Or, feed me quickly.

k The reprobate esteeme not Gods benefits except they feele them presently, and therefore they prefer present pleasures, *Hebr.12.16.

31 And Iaakob sayd, Sell me euen nowe thy birthright.

32 And Esau said, Loe, I am almost dead, what is then this k birthright to me?

33 Iaakob then sayd, Sweare to me euen now. And he sware to him, *and l sold his birthright vnto Iaakob.

l Thus the wicked prefer their worldly commodities to Gods spiritual graces: but the children of God doe the contrary.

34 Then Iaakob gaue Esau bread & pottage of lentiles: and hee did eate and drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stop his wels, 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

a In the land of Canaan.

2 For the Lord appeared vnto him, and sayd, b Go not downe into Egypt, but abide in the land which I shall shew vnto thee.

b Gods prouidence alwayes watcheth to direct the wayes of his children.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seed I will giue all these * countries: and I will performe the oath which I sware vnto Abraham thy father.

*Chap.13.15. and 15.18. *Chap.12.3. and 15.18. & 18.18. & 22.18. & 28. 14.

4 Also I will cause thy seede to multiplie as the starres of heauen, and will giue vnto thy seed all these countries: and in thy seed shal all the nations of the earth be *blessed,

5 Because that Abraham c obeied my voice and kept mine †ordinance, my commaundements, my statutes, and my lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so both the confirmation thereof proceed of the same fountaine. † Ebr. my keeping.

6 So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he sayd, She is my sister: for he d feared to say, She is my wife, least, sayd hee, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

d Whereby we see that feare & distrust is found in the most faithfull.

8 So after hee had bene there long time, Abimelech King of the Philistims looked out at a window, and loe, he sawe Izhak e sporting with Rebekah his wife.

e Or, shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, & sayd, Loe, she is of a suretie thy wife, and why saydst thou, She is my sister? To whom Izhak answered, Because I thought this, It may bee that I shall die for her.

10 Then Abimelech sayd, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

f In all ages men were perswaded that Gods vengeance should light vpon wicked brethren.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖hundred folde by estimation: and so the Lord blessed him.

‖ Or, an hundred measures.

13 And the man waxed mighty, and † still increased, till he was exceeding great.

† Ebr. he went forth going and increasing.

14 For he had flocks of sheepe, and herds of cattell, and a mighty houshold: therefore the Philistims had g enuy at him.

g The malicious enuy alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the wels, which his fathers seruaunts digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrew word signifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖liuing water.

‖ Or, springing.

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well ‖Esek, because they were at strife with him.

‖ Or, contention, strife.

21 Afterward they digged another well, and stroue for that also, and he called the name of it ‖Sitnah.

‖ Or, hatred.

22 Then hee remooued thence, and digged another well, for the which they stroue not: therefore called he the name of it ‖Rehoboth, and said, Because the Lord hath now made vs roome, we shall increase vpon the earth.

‖ Or, largeneesse, roome.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and sayd, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and will multiply thy seede for my seruant Abrahams sake.

i God assureth Izhak against all feare by confirming the promise made to Abraham.

25 Then

25 Then he built an k altar there, and called vpon the Name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.

k To signifie that he would serue none other God, but the God of his father Abraham.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come ye to me, seeing ye hate me and haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and we thought thus, Let there bee now an oath betweene vs, euen betweene vs and thee, and let vs make a couenant with thee,

29 l If thou do vs no hurt, as we haue not touched thee, & as wee haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, [illegible]esse of the Lord, doe this.

l The Ebrewes in swearing, begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid least that come to them which they would doe to other.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruaunts came and told him of a well, which they had digged, and said vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

‖ Or, oath.

‖ Or, the well of the oath.

34 ¶ Nowe when Esau was fortie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

* Chap. 27. 46.

‖ Or, disobedient and rebellious.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to giue him. 41 Esau hateth Iaakob and threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (so that he could not see) he called Esau his eldest sonne, & sayd vnto him, My sonne. And he answered him, † I am here.

† Ebr. Loe, I.

2 Then he said, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou maiest † take me some venison.

† Ebr. hunt.

4 Then make me sauourie meat, such as I loue, and bring it me that I may eate, & that my a soule may blesse thee, before I die.

a The carnall affection, which he bare to his sonne, made him forget & which God spake to his wife, Chap. 25. 23.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauourie meat, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I commaund thee.

9 b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

b This subtilitie is blame worthy because she should haue tried till God had performed his promise.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob sayd to Rebekah his mother, Behold, Esau my brother is rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme † to him to be a ‖ mocker: so shal I bring a curse vpon me, and not a blessing.

† Ebr. before his eyes.

‖ Or, as though I would deceiue him.

13 But his mother said vnto him, ‖ c Vpon me bee thy curse, my sonne: onely heare my voyce, and goe and bring me them.

‖ Or, I will take the danger on me.

14 So he went and fet them, and brought them to his mother: & his mother made pleasant meate, such as his father loued.

c The assurance of Gods decree made her bold.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands, & the smooth of his necke with the skinnes of the kids of the goates.

17 Afterward shee put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, hee sayd, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob sayd to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did euil to seeke it by lies, and the more because he abused Gods name therein.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who sayd, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come neere nowe, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and sayd, The e voyce is Iaakobs voice, but the hands are the hands of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

23 (For hee knewe him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him.)

24 Againe he said, Art thou that my sonne Esau? Who answered, † Yea.

† Ebr. I am.

25 Then said he, Bring it me hither, and I will

will eate of my sonnes venison, that my soule may blesse thee. And hee brought it to him, and he ate: also he brought him wine, & he dranke.

26 Afterward his father Izhak sayd vnto him, Come nere now, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, & sayd, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

*Hebr. 11, 20.

28 *God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plenty of wheate and wine.

29 Let people be thy seruants, and nations bowe vnto thee: be Lord ouer thy brethren, & let thy mothers children honour thee: cursed be he that curseth thee, and blessed be hee that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And hee also prepared sauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, & eate of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak sayde vnto him, Who art thou? And hee answered, Iam thy sonne, euen thy first borne Esau.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

33 Then Izhak was f stricken with a maruelous great feare, and said, Who & where is he that hunted venison, and brought it mee, and I haue eate ‖ of all before thou camest: and I haue blessed him, therefore he shalbe blessed.

‖ Or, sufficiently.

34 When Esau heard the words of his father, hee cried out with a great cry and bitter out of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came w subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for he hath deceiued mee these two times: he tooke my birthright, & loe, now hath he taken my blessing. Also hee sayd, Hast thou not reserued a blessing for me?

g In the Chap. 25. he was so called because he held his brother by the heele, as though he would ouerthrow him and therefore he is here called an ouerthrower or deceiuer.

37 Then Izhak answered, and sayde vnto Esau, Behold, I haue made him h thy lord, and all his brethren haue I made his seruants: also with wheate & wine haue I furnished him, and vnto thee now what shall I do, my sonne?

h For Izhak did this as he was the minister and Prophet of God.

38 Then Esau sayd vnto his father, Hast thou but one blessing, my father? blesse me, ‖ euen me also, my father: and Esau lifted vp his voice, and *wept.

‖ Or, I am also (thy sonne)

*Hebr. 12. 17.

39 Then Izhak his father answered, and sayd vnto him, Behold, the fatnesse of the earth shalbe thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

i Because thine enemies shall be rolld about thee.

40 And i by thy sword shalt thou liue, and shalt be thy brothers k seruant. But it shal come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherwith his father blessed him. And Esau thought in his mind, *The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

*Abdi. 1. 10.

l Hypocrites only abstaine from doing euill for feare of men.

42 And it was told to Rebekah of ỹ words of Esau her elder sonne, and she sent and called Iaakob her yonger sonne, and sayd vnto him. Beholde, thy brother Esau m is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Now therefore my sonne, heare my voice: arise, and flee thou to Haran to my brother Laban.

44 And tarie with him a while vntill thy brothers fiercenesse be swaged.

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then will I send & take thee from thence: why should I be n depriued of you both in one day?

n For the wicked sonne will kil the godly: and the plague of God will afterward light on the wicked sonne.

46 Also Rebekah sayd to Izhak, *I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of ỹ daughters of Heth like these of the daughters of the land, p what auaileth it me to liue?

*Chap. 26. 35.

o Which were Esaus wiues.

p Hereby she perswaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 *Esau forbiddeth Iaakob to take a wife of the Canaanites.* 6 *Esau taketh a wife of the daughters of Ismael against his fathers will.* 12 *Iaakob in the way to Haran seeth a ladder reaching to heauen.* 14 *Christ is promised.* 20 *Iaakob asketh of God only meat and clothing.*

THen Izhak called Iaakob & a blessed him, and charged him, & sayd vnto him, Take not a wife of the daughters of Canaan.

a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.

2 Arise, *get thee to *Padan Aram to the house of Bethuel thy mothers father, & thence take thee a wife of the daughters of Laban thy mothers brother.

*Hose. 12. 12.

*Chap. 24. 10.

3 And God ‖ all sufficient blesse thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people,

‖ Or, almighty.

4 And giue thee the blessing of Abraham, euen to thee and to thy seed with thee, that thou mayest inherite the lande (wherein thou art a b stranger,) which God gaue vnto Abraham.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they shall haue a sure dwelling.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, & giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, & was gone to Padan Aram.

8 Also Esau seeing that the daughters of

Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke ‖ vnto the wiues which he had, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and laied vnder his head and slept in the same place.

12 Then he dreamed, & behold, there stood a [d] ladder vpon the earth, & the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stood aboue it, and sayd, I am the Lorde God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, [e] will I giue thee and thy seed.

14 And thy seed shall bee as the dust of the earth, & thou shalt spread abroad * to the West, and to the East, and to the North, and to the South, and in thee and thy seed shal all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I wil not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleep, and sayd, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, & sayd, How fearefull is this place! this is none other but ỳ house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that he had laid vnder his head, and [g] set it vp as * a pillar, and poured oyle vpon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If [h] God will be with me, and wil keepe me in this iourny which I go, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shal the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue mee, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeere more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob [a] lift vp his feet and came into the †East countrey.

2 And as hee looked about, behold, there was a well in the field, [b] and loe, three flocks of sheepe laie thereby (for at that well were the flocks watered) and there was a great stone vpon the wels mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, and watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob said vnto them, My [c] brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who said, We know him.

6 Againe hee sayd vnto them, [d] Is hee in good health? And they answered, Hee is in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then he sayd, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water ye the sheepe, and go feed them.

8 But they sayd, Wee may not vntill all the flocks bee brought together, and till men roll the stone from the wels mouth, that wee may water the sheepe.

9 ¶ While hee talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, thē came Iaakob neere, & rolled the stone from the wels mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob told Rahel, that hee was her fathers ‖ brother, & that he was Rebekahs sonne) then she ran and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him and kissed him, and brought him to his house: and hee tolde Laban [e] all these things.

14 To whom Laban said, Well, thou art my [f] bone and my flesh. and he abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou bee my brother, shouldest thou therefore serue me for nought? tell me, what shalbe thy wages?

16 Nowe Laban had two daughters, the elder called Leah, & the ponger called Rahel.

17 And Leah was ‖ tender eied, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and sayde, I will

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[a] That is, he went forth on his iourney. †Ebr. to the land of the children of the East.

[b] Thus he was directed by the only prouidence of God, who brought him also to Labans house.

[c] It seemeth that in those dayes the custome was to call euen strangers, brethren.

[d] Or, is he in peace? by the which word the Ebrewes signifie all prosperitie.

[e] That is, the cause why he departed from his fathers house, and what he sawe in the way.

[f] That is, of my blood and kinred.

‖Or, nephewes.

‖Or, bleare eyed.

‖Or, beside his wiues.

[c] Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

[d] Christ is the ladder whereby God & man are ioyned together, and by whom the Angels minister vnto vs, all graces by him are giuen vnto vs, and we by him ascend into heauen.

*Chap. 35.1. and 48.3.

[e] He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

*Deut. 12.20. and 19.14.

*Chap. 12.3. & 18.18. & 22.18. & 26.4.

[f] He was touched with a godly feare and reuerence.

[g] To be a remembrance onely of the vision shewed vnto him.

*Chap. 31.13.

‖Or, house of God.

[h] He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankfull.

will ſerue thee ſeuen yeres for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I giue her thee, then that I ſhould giue her to another man: abide with me.

20 And Iaakob ſerued ſeuen yeres for Rahel, & they ſeemed vnto him but a ſfew dayes, becauſe he loued her.

g Meaning, after that the yeres were accompliſhed.

21 ¶ Then Iaakob ſayd to Laban, Giue me my wife, that I may goe in to her: for my †terme is ended.

†Ebr. my dayes are full.

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But h when the euening was come, hee tooke Leah his daughter and brought her to him, and he went in vnto her.

h The cauſe why Iaakob was deceiued, was, that in old time the wife was couered with a vaile, when ſhe was brought to her huſband, in ſigne of chaſtitie and ſhamefaſtneſſe.

24 And Laban gaue his mayd Zilpah to his daughter Leah, to be her ſeruant.

25 But when the morning was come, beholde, it was Leah. Then ſayd hee to Laban, Wherefore haſt thou done thus to me: did not I ſerue thee for Rahel: wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not the i maner of this place, to giue the yonger before the elder.

i He eſteemed more the profit that he had of Iaakobs ſeruice then either his promiſe or the maner of the country, though he alleaged cuſtom for his excuſe.

27 Fulfill ſeuen yeeres for her, & wee will alſo giue thee this for the ſeruice, which thou ſhalt ſerue me yet ſeuen yeeres more.

28 Then Iaakob did ſo, and fulfilled her ſeuen yeeres, ſo he gaue him Rahel his daughter to be his wife.

29 Laban alſo gaue to Rahel his daughter, Bilhah his maid to be her ſeruant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeeres moe.

31 ¶ When the Lord ſaw that Leah was deſpiſed, he † made her k fruitfull: but Rahel was barren.

†Ebr. opened her wombe.
k This declareth oft times they which are deſpiſed of men, are fauoured of God.

32 And Leah conceiued and bare a ſonne, and ſhe called his name Reuben: for ſhe ſayd, Becauſe the l Lorde hath looked vpon my tribulation, nowe therefore mine huſband will m loue me.

l Hereby appeareth, that ſhe had recourſe to God in her affliction.
m For children are a great cauſe of mutuall loue betweene man and wife.

33 And ſhee conceiued againe and bare a ſonne, and ſaid, Becauſe the Lord heard that I was hated, he hath therefore giuē me this ſonne alſo, and ſhe called his name Simeon.

34 And ſhee conceiued againe, and bare a ſonne, and ſaid, Now at this time will my huſband keepe me company, becauſe I haue borne him three ſonnes: therefore was his name called Leui.

35 Moreouer ſhe conceiued againe & bare a ſonne, ſaying, Now will I ‖ praiſe the Lord: *therefore ſhe called his name Iudah, & † left bearing.

‖ Or, confeſſe.
*Mat. 1. 2.
†Ebr. ſtood from bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

AND when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſaid vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled againſt Rahel, & he ſayd, Am I in a Gods ſtead, which hath withholden from thee the fruite of the wombe?

a It is only God that maketh barren and fruitfull, and therefore I am not in fault.

3 And ſhe ſayd, Behold my maid Bilhah, go in to her, & ſhe ſhall beare vpon my b knees, and † I ſhall haue children alſo by her.

b I will receiue her children on my lap, aſthough they were mine owne.
†Ebr. I ſhall be builded.

4 Then ſhe gaue him Bilhah her maid to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a ſonne.

6 Then ſayd Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voyce, and hath giuen me a ſonne: therefore called ſhe his name, Dan.

7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſayde, With † c excellent wreſtlings haue I wreſtled with my ſiſter, and haue gotten the vpper hand: and ſhe called his name, Naphtali.

†Ebr. wreſtlings of God.
c The arrogancie of mans nature appeareth in that the contemneth her ſiſter, after ſhe hath receiued this benefit of God to beare children.

9 And when Leah ſawe that ſhe had left bearing, ſhee tooke Zilpah her mayd, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayd bare Iaakob a ſonne.

11 Then ſayde Leah, d A company commeth: and ſhe called his name, Gad.

d That is, God doth increaſe me with a multitude of children: for ſo Iaakob doeth expound this name Gad. Chap 49. 19.

12 Againe Zilpah Leahs maid bare Iaakob another ſonne.

13 Then ſayd Leah, Ah, bleſſed am I, for the daughters will bleſſe me, and ſhe called his name, Aſher.

14 ¶ Nowe Reuben went in the dayes of the wheate harueſt, and found e mandrakes in the field, & brought them vnto his mother Leah. Thē ſaid Rahel to Leah, Giue me, I pray thee, of thy ſonnes mandrakes.

e Which is a kind of herbe whoſe roote hath a certaine likeneſſe of the figure of a man.

15 But ſhe anſwered her, Is it a ſmal matter for thee to take mine huſband, except thou take my ſonnes mandrakes alſo? Then ſayde Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meete him, and ſayd, Come in to me, for I haue † bought and paid for thee with my ſonnes mandrakes: and he ſlept with her that night.

†Ebr. buying I haue bought.

17 And God heard Leah and ſhe conceiued, and bare vnto Iaakob the fift ſonne.

f In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

18 Then ſayd Leah, God hath giuen mee my reward, becauſe I gaue my f maide to my

husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah sayd, God hath endued mee with a good dowrie: nowe will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, & God heard her, ‖ and opened her wombe.

‖ Or, made her fruitfull.

23 So she conceiued and bare a sonne, and sayd, God hath taken away my g rebuke.

g Because fruitfulnesse came of Gods blessing, who sayd, Increase and multiplie: barrennesse was counted as a curse.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob sayd to Laban, Send mee away that I may goe vnto my place and to my countrey.

26 Giue mee my wiues & my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, tarie: I haue ‖ perceiued that the Lorde hath blessed mee for thy sake.

‖ Or, tried by experience.

28 Also he sayd, Appoint vnto me thy wages, and I will giue it thee.

29 But he sayd vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.

‖ Or, with me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall h I trauel for mine owne house also?

† Ebr. at my foot.

h The order of nature requireth that euery one prouide for his owne familie.

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt do this thing for me, I will returne, feed, & keepe thy sheepe.

32 I will passe through all thy flocks this day, and ‖ separate from them all the sheepe with litle spots & great spots, and all ‖ blacke lambes among the sheepe, and the great spotted, and litle spotted among the goates: i and it shalbe my wages.

‖ Or, separate them.

‖ Or, red.

i That which shal hereafter be thus spotted.

33 So shall my k righteousnesse answere for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shalbe ‖ theft with me.

k God shall testifie for my righteous dealing by rewarding my labors.

‖ Or, counted theft.

34 Then Laban said, Go to, would God it might be according to thy saying.

35 Therefore ‖ hee tooke out the same day the hee goates that were party coloured & with great spots, and all the she goats with litle and great spots, and all that had white in them, and all ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

‖ Or, Laban.

‖ Or, red, or browne.

36 And he set three daies iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob l tooke rods of greene popular, and of hazell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chap. vers. 9. and 11.

38 Then he put the rods, which he had pilled, in the gutters & watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe ‖ were in heate before the rods, and afterward brought foorth yong of partie colour, and with small and great spots.

‖ Or, conceiued.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of black, among the sheepe of Laban: so he put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the m stronger sheepe, Iaakob laid the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

m As they which tooke the ramme about September, and brought foorth about March: so the feebler in March, & lambs in September.

42 But when the sheepe were feeble, hee put them not in: & so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruaunts, and men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commaundeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOwe hee heard the a wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

a The children vttred in words that which the father dissembled in heart, for y couetous think that whatsoeuer they cannot snatch, is pluckt from them.

2 Also Iaakob beheld the countenaunce of Laban, † that it was not towards him as in times past:

† Ebr. and loe, not he with him, as yesterday, and yer yesterday.

3 And the Lorde had sayd vnto Iaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not towards mee † as it was woont, and the b God of my father hath bene with me.

† Ebr. as yesterday and before yesterday.

b The God who my father worshipped.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God suffered him not to hurt me.

‖ Or, many times.

8 If he thus sayd, The spotted shalbe thy wages,

wages, then all the cheepe bare ſpotted: and if he ſayd thus, The party coloured ſhalbe thy reward, then bare all the cheepe particoloured.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.

9 Thus hath c God taken away your fathers ‖ ſubſtance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and ſawe a dreame, and beholde, the he goats leaped vpon the ſhe goates, that were partie coloured with litle and great ſpots ſpotted.

‖ Or, cattell.

11 And the Angel of God ſayd to mee in a dreame, Iaakob. And I anſwered, Loe, I am here.

12 And hee ſayd, Lift vp nowe thine eyes, and ſee all the hee goates leaping vpon the ſhee goats that are partie coloured, ſpotted with litle and great ſpots: for I haue ſeene all that Laban doeth vnto thee.

d This Angel was Chriſt which appeared to Iaakob in Bethel. & hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

13 d I am the God of Beth-el, where thou * anoyntedſt the pillar, where thou vowedſt a vowe vnto me. Now ariſe, get thee out of this country and returne vnto the land where thou waſt borne.

* Chap. 28. 18.

14 Then anſwered Rahel and Leah, and ſayd vnto him, Haue we any more portion and inheritance in our fathers houſe?

15 Doeth not hee count vs as ſtrangers? for he hath e ſold vs, and hath eaten vp and conſumed our money.

e For they were giuen to Iaakob in recompenſe of his ſeruice: which was a kind of ſale.

16 Therfore all the riches, which God hath taken from our father, is ours & our childrens: now then whatſoeuer God hath ſaid vnto thee, doe it.

17 ¶ Then Iaakob roſe vp, and ſet his ſonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his ſubſtance which hee had gotten, to wit, his riches, which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheere his ſhepe, then Rahel ſtole her fathers f idoles.

f For ſo the word here ſignifieth because Laban calleth them gods, ver. 30.

20 Thus Iaakob ‖ ſtole away the heart of Laban the Aramite: for he told him not that he fled.

‖ Or, went away priuily from Laban.

21 So fled he with all that he had, and hee roſe vp, and paſſed the ‖ riuer, and ſet his face toward mount Gilead.

‖ Or, Euphrates.

22 And the third day after was it told Laban, that Iaakob fled.

23 Then he tooke his ‖ brethren with him, and followed after him ſeuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖ Or, kinſfolks and friends.

‖ Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and ſaid vnto him, Take heede that thou ſpeake not to Iaakob † ought ſaue good.

† Ebr. from good to euil.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban alſo with his brethren pitched vpon mount Gilead.

26 Then Laban ſayd to Iaakob, What haſt thou done? ‖ thou haſt euen ſtollen away mine heart and caried away my daughters as though they had bene taken captiues with the ſword.

‖ Or, conueyed thy ſelfe away priuily.

27 Wherefore diddeſt thou flie ſo ſecretly and ſteale away from mee, and diddeſt not tell mee, that I might haue ſent thee forth with mirth and with ſongs, with timbrell and with harpe?

28 But thou haſt not ſuffered mee to kiſſe my ſonnes and my daughters: nowe thou haſt done foolihly in doing ſo.

29 I am † able to do you euil: but the g God of your father ſpake vnto me yeſternight, ſaying, Take heed that thou ſpeake not to Iaakob ought ſaue good.

† Ebr. power is in mine hand.

g He was an idolater, & therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wenteſt thy way, becauſe thou greatly longedſt after thy fathers houſe, yet wherefore haſt thou ſtollen my gods?

31 Then Iaakob anſwered, and ſayde to Laban, Becauſe I was afraied, and thought that thou wouldeſt haue taken thy daughters from me.

32 But with whom thou findeſt thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wiſt not that Rahel had ſtollen them)

‖ Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter and ſate downe vpon them) and Laban ſearched all the tent, but found them not.

‖ Or, ſtraw, or ſaddle.

35 Then ſayd ſhee to her father, † My Lorde, bee not angrie that I cannot riſe vp before thee: for the cuſtome of women is vpon mee: ſo hee ſearched, but found not the idoles.

† Ebr. let not anger be in the eies of my Lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob alſo anſwered & ſayd to Laban, What haue I treſpaſſed? what haue I offended, that thou haſt purſued after me?

37 Seeing thou haſt ſearched all my ſtuffe, what haſt thou found of all thine houſehold ſtuffe? put it here before my brethren, and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not ‖ caſt their yoong, and the rammes of thy flocke haue I not eaten.

‖ Or, beene barren.

39 † Whatſoeuer was torne of beaſts, I brought it not vnto thee, but made it good my ſelfe: * of mine hand diddeſt thou require it, were it ſtollen by day or ſtollen by night.

† Ebr. the torne, or taken by pray.

* Exod. 22. 12.

40 I was in the day consumed with heate, and with frost in the night, and my ‖sleepe departed from mine eyes.

‖Or, I slept not.

41 Thus haue I beene twentie yeere in thine house, and serued thee foureteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had bene with mee, surely thou haddest sent mee away now emptie: but God beheld my tribulation, and the labor of mine hands, and rebuked thee yesternight.

h That is, the God whom Izhak did feare, and reuerence.

43 Then Laban answered, and sayd vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore [i] come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.

i His conscience reprooued him of his misbehauior toward Iaakob, and therefore moued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖Iegar-sahadutha, and Iaakob called it [k] Galeed.

‖Or, the heape of witnesse.
k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban said, This heape is witnes betweene me and thee this day: therefore hee called the name of it Galeed.

49 And he called it ‖Mizpah, because hee sayd, The Lord [l] looke betweene me and thee, when we shalbe ‖departed one from another.

‖Or, watch tower.
l To punish the trespasser.
‖Or, hid.

50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 Moreouer Laban sayd to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto mee for euill.

53 The God of Abraham, and the God of [n] Nahor, and the God of their father be iudge betweene vs: But Iaakob sware by the [o] feare of his father Izhak.

n Behold, how the idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worshipped.

54 Then Iaakob did offer a sacrifice vpon the mount, & called his brethren to eate ‖bread. and they did eate bread, and taried all night in the mount.

‖Or, meate.

55 And earely in the morning Laban rose vp and kissed his sonnes and his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angel who nameth him Israel.

NOwe Iaakob went forth on his iourney and *the Angels of God met him.

*Chap.48.16.

2 And when Iaakob sawe them, he sayd, [a] This is Gods host, and called the name of the same place ‖Mahanaim.

a He acknowledgeth Gods benefits: who for the preseruation of his, sendeth hostes of Angels.
‖Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom hee gaue commaundement, saying, Thus shall yee speake to my [b] lord Esau: thy seruaunt Iaakob saieth thus, I haue bene a stranger with Laban, and taried vnto this time.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.

5 I haue beeues also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraid, and was sore troubled, and diuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

8 For he sayd, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob sayd, O God of my father Abraham, and God of my father Izhak: Lord, which *saidst vnto me, Returne vnto thy countrey and to thy kindred, and I will doe thee good.

*Chap.31.13.

10 I am not [†] worthy of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, and now haue I gotten two bands.

†Ebr. I am lesse then all thy mercies.
d That is, poore and without all prouision.

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Esau: for I feare him, least he will come and smite me, and the [e] mother vpon the children.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

12 For thou saydst, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And hee taried there the same night, and tooke of that which came to hand, a [f] present for Esau his brother:

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

14 Two hundred she goats and twenty he goats, two hundred ewes & twenty rammes:

15 Thirtie milch camels with their colts, fortie kine, and ten bullocks, twenty she asses and ten coles.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and saide vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commaunded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my Lorde Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second and the third, and all that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Beholde, thy seruant Iaakob commeth after vs (for hee thought, I s will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will † accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, & tooke his two wiues, and his two maides, and his eleuen children, & went ouer the fourde Jabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Nowe when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he sawe that he could not [i] preuaile against him: therefore he touched the hollowe of his thigh, and the hollowe of Iaakobs thigh was loosed, as he wrestled with him.

26 And he saide, Let me goe, for the morning appeareth. Who answered, *I will not let thee goe except thou blesse me.

27 Then saide he vnto him, What is thy name? And he said, Iaakob.

28 Then saide he, * Thy name shall be called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore nowe doest thou aske my name? and he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, saide he, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinewe that shranke in the hollowe of the thigh, vnto this day: because he touched the sinewe that shranke in the hollowe of Iaakobs thigh.

CHAP. XXXIII.

4 *Esau and Iaakob meete and are agreed.* 11 *Esau receiueth his gifts.* 19 *Iaakob buyeth a possession,* 20 *And buildeth an altar.*

AND as Iaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, & their children formost, and Leah, and her children after, and Rahel, and Joseph hindermost.

3 So he went before them, and [b] bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and [c] bowed themselues.

7 Leah also with her children came neere and made obeisance: and after Joseph and Rahel drewe neere, and did reuerence.

8 Then he saide, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my Lord.

9 And Esau said, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace nowe in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he [e] compelled him, and he tooke it.

12 And he saide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My Lorde knoweth, that the children are tender, and the ewes and kine with yong vnder mine hande: and if they should ouerdriue them one day, all the flocke would die.

14 Let nowe my Lorde goe before his seruant, and I will driue softly, according to the pase of the cattell, which is before me, and as the children be able to endure, vntill [f] I come to my Lord vnto Seir.

15 Then Esau saide, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my Lord.

16 ¶ So Esau returned, & went his way that

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

e By earnest intreatie.

f He promised that which (as seemeth) his minde was not to performe.

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

† Hebr. receiue my face.

h That is, God in forme of man.

i For God assaileth his with the one hand, and vpholdeth them with the other.

* Hose. 12.4.

* Chap. 35.10.

k God gaue Iaakob both power to ouercome, and also the praise of the victorie.

‖ Or, my soule is deliuered.

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

that ſame day vnto Seir.

17 And Iaakob went forwarde towarde Succoth, and built him an houſe, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

‖Or, tents.

18 ¶ Afterwarde Iaakob came ſafe to Shechem a citie, which is in the lande of Canaan, when he came from ‖ Padan Aram, and pitched before the citie.

‖Or, Meſopotamia.

19 And there he bought a parcel of grounde, where he pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundreth ‖ pieces of money.

‖Or, lambes, or money ſo marked.

20 And he ſet vp there an altar, and called g it, The mightie God of Iſrael.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauiſhed. 8 Hamor asketh her in mariage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſuaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reprooueth his ſonnes.

THen Dinah the daughter of Leah, which ſhe bare vnto Iaakob, a went out to ſee the daughters of that countrey.

a This example teacheth, that too much libertie is not to be giuen to youth.

2 Whom when Shechem the ſonne of Hamor the Hiuite Lord of that countrey ſaw, he tooke her, and laye with her, and † defiled her.

†Ebr. humbled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and † ſpake kindely vnto the maide.

†Ebr. ſpake to the heart of the maide.

4 Then ſaid Shechem to his father Hamor, ſaying, b Get me this maide to wife.

b This proueth that the conſent of parents is requiſite in mariage, ſeeing the very Infidels did alſo obſerue it as a thing neceſſarie.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the fielde: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the fielde, and heard it, it grieued the men, and they were very angry, becauſe he had wrought ‖ villenie in Iſrael, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

‖Or, follie.

†Ebr. and it ſhall not be ſo done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

‖Or, mariages.

10 And ye ſhall dwell with vs, and the land ſhall be before you: dwell, and doe your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father, and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatſoeuer ye ſhall appoint me.

‖Or, graunt my requeſt.

12 † Aſke of me abundantly both dowrie and giftes, and I will giue as ye appoint me, ſo that ye giue me the maide to wife.

†Ebr. multiply greatly the dowrie.

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſaide vnto them, c We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a d reproofe vnto vs.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with Infidels.

15 But in this will we conſent vnto you, if ye will be as we are, that euery man childe among you be e circumciſed:

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then will we take our daughter, and depart.

18 Nowe their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe he loued Iaakobs daughter: he was alſo the ‖ moſt set by of all his fathers houſe.

‖Or, moſt honourable.

20 ¶ Then Hamor and Shechem his ſonne went vnto the f gate of their citie, and communed with the men of their citie, ſaying,

f For the people vſed to aſſemble there, and iuſtice was alſo miniſtred.

21 Theſe men are g peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for beholde, the land hath roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commoditie.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not h their flockes and their ſubſtance, and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the Commonwealth.

24 And vnto Hamor, and Shechem his ſonne, hearkened all that went out of the gate of his citie: and all the men children were circumciſed, euen all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſonnes of Iaakob, i Simeon and Leui, Dinahs brethren tooke either of them his ſword, and went into the citie boldly, and * ſlue k euery male.

i For they were the chiefe of the company.

*Chap. 49. 6.

26 They ſlue alſo Hamor and Shechem his ſonne with the † edge of the ſworde, and tooke Dinah out of Shechems houſe, and went their way.

k The people are puniſhed with their wicked Princes.

†Ebr. mouth of the ſword.

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They

28 They tooke their sheepe & their beeues, and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 And they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob saide to Simeon and Leui, Ye haue troubled me, and made me ‖ stinke among the inhabitants of the land, aswell the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselues together against me, and slay me, and so shall I, and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 *Iaakob at Gods commaundement goeth vp to Beth-el, to builde an altar.* 2 *He reformeth his household.* 5 *God maketh the enemies of Iaakob afraide.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 18 *Rahel dieth in labour.* 22 *Reuben lieth with his fathers concubine.* 23 *The sonnes of Iaakob.* 29 *The death of Izhak.*

1 Then [a] God saide to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their troubles.

* Chap. 28. 13.

2 Then said Iaakob vnto his household and to all that were with him, Put away [y] strange gods that are among you, and [b] cleanse your selues, and change your garments:

b That by this outward act they should shew their inward repentance.

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their [c] earerings which were in their eares, and Iaakob hidde them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tablets and Agnus deis.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Iaakob.

d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

* Chap. 28. 19.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and he called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God saide vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shall be thy name: and he called his name Israel.

* Chap. 32. 28.

11 Againe God saide vnto him, I am God ‖ all sufficient. growe, and multiply, a nation and a multitude of nations shal spring of thee, and Kings shall come out of thy loynes.

‖ Or, Almightie.

12 Also I will giue the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God [e] ascended from him in the place where he had talked with him.

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oile thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in perill.

f The Ebrew word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

17 And when she was in paines of her labour, the midwife saide vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yeelde vp the Ghost (for she died) she called his name Benoni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

* Chap. 48. 7.

20 And Iaakob set a [g] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie, to testifie their hope of the resurrection to come, which was not generally reuealed.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and [h] lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the Fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faults was not changed.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Judah, and Issachar, and Zebulun.

* Chap. 49. 4.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And [y] sonnes of Bilhah Rahels maid: Dan and Naphtali,

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the Ghost and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

* Chap. 25. 8.

CHAP.

CHAP. XXXVI.

2 *The wiues of Esau.* 7 *Iaakob and Esau are riche.* 9 *The genealogie of Esau.* 24 *The finding of mules.*

NOw these are the [a] generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides these wiues whereof is spoken, Chap. 26.34.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

* 1.Chron.1.35.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau, which were borne to him in the lande of Canaan.

6 So Esau tooke his wiues & his sonnes, and his daughters, and all the soules of his house, and his flocks, and all his cattell, and all his substance, which he had gotten in the land of Canaan, and [c] went into an other countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. * Iosh.24.4.

7 For their riches were so great, that they could not dwel together, and the land, wherein they were strangers, could not receiue them, because of their flockes.

8 *Therfore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau, father of ‖ Edom in mount Seir.

‖ Or, the Edomites.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

* 1.Chro.1.35.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Basemath Esaus wife.

‖ Or, nephewes.

14 And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for shee bare vnto Esau, Ieush, and Ialam, and Korah.

‖ Or, neece.

15 These were ‖ [d] Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

‖ Or, chiefe men. d If Gods promise be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the lande of Edom: these were the ‖ sonnes of Adah.

‖ Or, nephewes.

17 And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah, these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Basemath Esaus wife.

‖ Or, nephewes.

18 Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 * These are the sonnes of Seir the Horite, which [e] inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah.

* 1.Chro.1.38.

e Before that Esau did there inhabite.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found [f] mules in the wildernesse, as he fed his father Zibeons asses.

f Who not contented with these kindes of beasts, which God hath created, found out the monstrous generation of mules betweene the asse and the mare.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the [g] Kings that reigned in the land of Edom, before there reigned any king ouer the children of Israel.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal.101.28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his steade.

34 When Iobab also was dead, Husham of the land of Temani reigned in his steade,

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the fielde of Moab, reigned in his steade, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his steade.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his steade.

h Which citie is by the riuer Euphrates.

38 When

38 When Shaul died, Baal-hanan the ſonne of Achbor reigned in his ſteade.

39 And after the death of Baal-hanan the ſonne of Achbor, Hadad reigned in his ſteade, and the name of his citie was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

‖ Or, neece.

40 Then theſe are the names of the dukes of Eſau, according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: theſe be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Eſau is the father of [i] Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 He dreameth and is hated of his brethren. 28 They ſell him to the Iſhmaelites. 34 Iaakob bewaileth Ioſeph.

IAakob nowe dwelt in the land, wherein his father was a ſtranger, in the land of Canaan.

a That is, the ſtorie of ſuch things as came to him and his famile, as chap. 5. 1.

2 Theſe are the [a] generations of Iaakob, when Ioſeph was ſeuenteene yeere olde: he kept ſheepe with his brethren, and the childe was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues. And Ioſeph brought vnto their father their euill ‖ [b] ſaying.

‖ Or, ſlaunder. b He complained of the euill wordes and iniuries which they ſpake and did againſt him.

3 Now Iſrael loued Ioſeph more then all his ſonnes, becauſe he begate him in his olde age, & he made him a coate of many ‖ colours.

‖ Or, pieces.

4 So when his brethren ſaw that their father loued him more then all his brethren, then they hated him, and couldc not ſpeake peaceably vnto him.

c Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

5 ¶ And Ioſeph [c] dreamed a dreame, and tolde his brethren, who hated him ſo much the more.

c God reueiled to him by a dreame, what ſhould come to paſſe.

6 For he ſaid vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding ſheaues in the middes of the fielde: and loe, my ſheafe arose, and alſo ſtoode vpright, and behold, your ſheaues compaſſed rounde about, and did reuerence to my ſheafe.

8 Then his brethren ſaide to him, What, ſhalt thou reigne ouer vs, and rule vs? or ſhalt thou haue altogether dominion ouer vs? And they [d] hated him ſo much the more, for his dreames, and for his wordes.

d The more that God ſheweth himſelfe fauourable to his, the more doeth the malice of the wicked rage againſt them.

9 ¶ Againe he dreamed an other dreame, and tolde it his brethren, and ſaide, Beholde, I haue had one dreame more, and beholde, the Sunne, and the Moone and eleuen ſtarres did reuerence to me.

10 Then he tolde it vnto his father, and to his brethren, and his father rebuked him, and ſaide vnto him, What is this dreame, which thou haſt dreamed? ſhall I, and thy mother, and thy brethren come in deede, and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ [e] noted the ſaying.

‖ Or, kept diligently. e He knew that God was author of the dreame, but he vnderſtood not the meaning.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaide vnto Ioſeph, Doe not thy brethren keepe in Shechem? come and I will ſend thee to them.

14 And he anſwered him, I am here. Then he ſaid vnto him, Goe nowe, ſee whether it be well with thy brethren, and howe the flockes proſper, and bring me worde againe. So he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man founde him: for loe, he was wandring in the fielde, and the man aſked him, ſaying, What ſeekeſt thou?

16 And he anſwered, I ſeeke my brethren: tell me, I pray thee, where they keepe ſheepe.

17 And the man ſaide, they are departed hence: for I heard them ſay, Let vs goe vnto Dothan. Then went Ioſeph after his brethren, and found them in Dothan.

18 And when they ſawe him afarre off, euen before he came at them, they [g] conſpired againſt him for to ſlay him.

g The holy ghoſt couereth not mens faults, as doe hatefull writers, which make vice vertue.

19 For they ſaide one to another, Beholde, this ‖ dreamer commeth.

‖ Or, maſter of dreames.

20 Come nowe therefore, and let vs ſlay him, and caſt him into ſome pit, and we will ſay, A wicked beaſt hath deuoured him: then we ſhall ſee, what will come of his dreames.

21 *But when Reuben heard that, he deliuered him out of their hands, and ſaide, †Let vs not kill him.

*Chap. 42. 22. †Ebr. let vs not ſmite his life.

22 Alſo Reuben ſaid vnto them, Shed not blood, but caſt him into this pitte that is in the wildernеſſe, and lay no hand vpon him. Thus he ſaide, that he might deliuer him out of their hand, and reſtore him to his father againe.

23 ¶ Nowe when Ioſeph was come vnto his brethren, they ſtript Ioſeph out of his coate, his partiecoloured coate that was vpon him.

24 And they tooke him, & caſt [h] him into a pit, & the pit was emptie, without water in it.

h Their hypocriſie appeareth in this, that they feared man more then God, and thought it was not murther, if they ſhed not his blood: elſe had an excuſe to couer their fault.

25 Then they ſate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a companie of Iſhmaelites from Gilead, and their Camels laden with ſpicerie, and ‖ balme, and myrrhe, and were going to cary it downe into Egypt.

‖ Or, roſen, turpentine, or triacle.

26 Then Iudah ſaide vnto his brethren, What auaileth it, if wee ſlay our brother, though we keepe his blood ſecrete?

27 Come and let vs ſell him to the Iſhmaelites,

elites, and let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the *Midianites merchant men passed by, and they drewe foorth, and lift Ioseph out of the pit, and solde Ioseph vnto the i Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and saide, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coate, and killed a kidde of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, k and they brought it vnto their father, and said, This haue we found: see nowe, whether it be thy sonnes coate, or no.

33 Then he knewe it, and saide, It is my sonnes coate: a wicked beast hath *deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but saide, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar l an Eunuch of Pharaohs, and his ‖ chiefe steward.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, both here confound their names: as also appeareth, verse 36. & chap. 39. 1. or else he was first offered to ỹ Midianites, but solde to the Ishmeelites.

k To wit, the messengers, which were sent.

* Chap. 44. 28.

‖ Or, I will mourne for him so long as I liue.

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

‖ Or, captaine of the garde.

CHAP. XXXVIII.

2 *The mariage of Iudah.* 7. 9 *The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lieth with his daughter in lawe Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29. 30 *The birth of Pharez and Zarah.*

AND at that time a Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

2 And Iudah sawe there the daughter of a man called * Suah a b Canaanite: and hee tooke her to wife, and went in vnto her.

* 1. Chron. 2. 3.

b Which affinitie notwithstanding was condemned of God.

3 So she conceiued and bare a sonne, and he called his name Er.

4 *And she conceiued againe, and bare a sonne, and she called his name Onan.

* Num. 26. 19.

5 Moreouer she bare yet a sonne, whom she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

7 *Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slewe him.

* Num. 26. 19.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise c vp seede vnto thy brother.

c This order was for the preseruation of the stocke, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the newe Testament abolished.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, least he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter in lawe, d Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other familie, so long as Iudah would retaine her in his.

12 ¶ And in processe of time also, ỹ daughter of Suah Iudahs wife died. Then Iudah, when he † had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

† Ebr. was comforted.

13 And it was tolde Tamar, saying, behold, thy father in lawe goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaile, and wrapped her selfe, and sate downe in ‖ Pethath-enaim, which is by the way to Timnah, because shee sawe that Shelah was growen, and she was not giuen vnto him to wife.

‖ Or, in the doore of the fountaines: or, where were two wayes.

15 ¶ When Iudah sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way towards her, and saide, Come, I pray thee, let me lie with thee. (for hee e knewe not that shee was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him that he could not knowe her by her talke.

17 Then said he, I will send thee a kid of the goates from the flocke, and she saide, Well, if thou wilt giue me a pledge, till thou send it.

18 Then he saide, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‖ Or, tire of thine head.

19 Then she rose, and went and put her vaile from her, and put on her widowes rayment.

20 Afterwarde Iudah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and saide, I cannot finde her, and also the men of the place saide, There was no whore there.

23 Then Iudah saide, Let her take it to her,

her, leaſt we be † ſhamed: behold, I ſent this kid, and thou haſt not found her.

† Ebr. in contempt.

g He feareth man more then God.

24 ¶ Now after three moneths, one told Judah, ſaying, Tamar thy daughter in lawe hath played the whore, and loe, with playing the whore, ſhe is great with childe. Then Judah ſaide, Bring ye her forth, and let her be h burnt.

h We ſee that the Law, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death: albeit no lawe as yet was giuen.

25 When ſhe was brought forth, ſhe ſent to her father in lawe, ſaying, By the man, vnto whom theſe things pertaine, am I with childe: and ſaide alſo, Looke I pray thee, whoſe theſe are, the ſeale, and the cloake, and the ſtaffe.

26 Then Judah knewe them, and ſaide, She is i more righteous then I: for ſhe hath done it becauſe I gaue her not to Shelah my ſonne. So he lay with her k no more.

i That is, ſhe ought rather to accuſe me then I her.

k For the horrour of the ſinne condemned him.

27 ¶ Now, when the time was come that ſhe ſhould be deliuered, beholde, there were twinnes in her wombe.

28 And when ſhe was in trauell, the one put out his hand: and the Midwife tooke and bound a red threede about his hande, ſaying, This is come out firſt.

29 But when he l plucked his hand backe againe, loe, his brother came out, and the Midwife ſaid, Howe haſt m thou broken the breach vpon thee? and his name was called * Pharez.

l Their heinous ſinne was ſignified by this monſtruous birth.

m Of the ſeparation betweene thee and thy brother.

* 1. Chron. 2, 4. matth. 1. 3.

30 And afterwarde came out his brother that had the red threede about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioſeph is ſolde to Potiphar. 2 God proſpereth him. 7 Potiphars wife tempteth him. 13. 20 Hee is accuſed and caſt in priſon. 21 God ſheweth him fauour.

NOwe Ioſeph was brought downe into Egypt: and Potiphar a an Eunuche of Pharaohs (and his chiefe ſteward an Egyptian) bought him at the hand of the Iſhmeelites, which had brought him thither.

a Reade Chap. 37. 36.

2 And the b Lord was with Ioſeph, and he was a man that proſpered and was in the houſe of his maſter the Egyptian.

b The fauour of God is the fountaine of all proſperitie.

3 And his maſter ſaw that the Lord was with him, and that the Lorde made all that he did to proſper in his hand.

4 So Ioſeph found fauour in his ſight, and ſerued him, and he made him c ruler of his houſe, and put all that he had in his hand.

c Becauſe God proſpered him: and ſo he made religion to ſerue his profite.

5 And from that time that he had made him ruler ouer his houſe, and ouer all that he had, the Lord d bleſſed the Egyptians houſe for Ioſephs ſake: and the bleſſing of the Lord was vpon all that he had in the houſe, and in the fielde.

d The wicked are bleſſed by the company of the godly.

6 Therefore he left all that he had in Ioſephs hand, e and tooke account of nothing, that was with him, ſaue onely of the bread, which he did eate. And Ioſeph was a faire perſon, and well fauoured.

e For he was aſſured that all things ſhould proſper well: therefore he ate and dranke, and tooke no care.

7 ¶ Nowe therefore after theſe things, his maſters wife caſt her eyes vpon Ioſeph, and ſaid, f Lie with me.

f In this word he declareth the ſumme whereunto all her flatteries did tende.

8 But he refuſed and ſaid to his maſters wife, Behold, my maſter knoweth not what he hath in the houſe with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this houſe then I: neither hath he kept any thing from me, but onely thee, becauſe thou art his wife: howe then can I doe this great wickednes, and ſo ſinne againſt g God?

g The feare of God preſerued him againſt her continuall tentations.

10 And albeit ſhe ſpake to Ioſeph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioſeph entred into the houſe, to doe his buſineſſe: and there was no man of the houſhold in the houſe:

12 Therefore ſhe caught him by his garment, ſaying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

13 Now when ſhe ſawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her houſe, and told them, ſaying, Behold, he hath brought in an Ebrewe vnto vs ‖ to mocke vs: who came in to me for to haue lept with me: but I h cried with a loude voyce.

‖ Or, to doe vs villanie & ſhame.

h This declareth that where incontinencie is, thereunto is ioyned extreame impudencie and craft.

15 And when he heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So ſhe layed vp his garment by her, vntill her lord came home.

17 Then ſhe tolde him ‖ according to theſe wordes, ſaying, The Ebrew ſeruant, which thou haſt brought vnto vs, came in to me, to mocke me.

‖ Or, after this maner.

18 But aſſoone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his maſter heard the wordes of his wife, which ſhe tolde him, ſaying, After this maner did thy ſeruant to me, his anger was kindled.

20 And Ioſephs maſter tooke him and put him in † i priſon, in the place, where the kings priſoners lay bound: and there he was in priſon.

† Ebr. in the priſon houſe.

i His euill intreatment in the priſon may be gathered of the Pſal. 105. 18.

21 ¶ But the Lorde was with Ioſeph, and † ſhewed him mercie, and got him fauour in the ſight of the ‖ maſter of the priſon.

† Ebr. inclined mercie vnto him.

‖ Or, lord.

22 And the keeper of the priſon committed to Ioſephs hand all the priſoners that were in the priſon, and k whatſoeuer they did there, that did he.

k That is, nothing was done without his commandement.

23 And the keeper of the priſon looked vnto nothing that was vnder his hande, ſeeing that the Lorde was with him: for whatſoeuer he did, the Lord made it to proſper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Ioſeph expoundeth the dreames of the two priſoners.* 23 *The ingratitude of the Butler.*

AND after theſe things, the Butler of the King of Egypt and his Baker offended their Lord the King of Egypt.

2 And Pharaoh was angry againſt his two ‖ officers, againſt the chiefe Butler, and againſt the chiefe Baker.

‖ Or, Eunuches: the word ſignifieth them that were in high eſtate, or them that were gelded.

3 Therefore he put them in warde in his chiefe ſtewards houſe, in the priſon and place where [a] Ioſeph was bound.

a God worketh many wonderfull meanes to deliuer his.

4 And the chiefe Steward gaue Ioſeph charge ouer them, and he ſerued them: & they continued a ſeaſon in warde.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] eache one according to the interpretation of his dreame, both the Butler and the Baker of the King of Egypt, which were bounde in the priſon.

b That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Ioſeph came in vnto them in the morning, and looked vpon them, behold, they were ſad.

7 And he aſked Pharaohs officers, that were with him in his maſters warde, ſaying, Wherefore † looke ye ſo ſadly to day?

† Ebr. why are your faces euill?

8 Who anſwered him, We haue dreamed, eache one a dreame, and there is none to interprete the ſame. Then Ioſeph ſaide vnto them, [c] Are not interpretations of God? tell them me nowe.

c Cannot God raiſe vp ſuch as ſhall interprete ſuch things?

9 So the chiefe Butler tolde his dreame to Ioſeph, and ſaide vnto him, In my dreame, behold, a vine was before me.

10 And in the vine were three branches, and as it budded, her flowre came foorth: and the cluſters of grapes wared ripe.

11 And I had Pharaohs cuppe in mine hand, and I tooke the grapes, and wrung them into Pharaohs cuppe, and I gaue the cup into Pharaohs hand.

12 Then Ioſeph ſaid vnto him, This [d] is the interpretation of it: The three branches are three dayes.

d He was aſſured by the ſpirite of God, that his interpretation was true.

13 Within three dayes ſhall Pharaoh lift vp thine head, and reſtore thee vnto thine † office, and thou ſhalt giue Pharaohs cup into his hand after the olde maner, when thou waſt his Butler.

† Ebr. place.

14 But haue me in remembrance with thee, when thou art in good caſe, and ſhewe mercie, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayeſt bring me out of this houſe.

e He refuſed not the meanes to be deliuered, which he thought God had appointed.

15 For I was ſtollen away by theft out of the land of the Ebrewes, and here alſo haue I done nothing, wherefore they ſhould put me ‖ in the dungeon.

‖ Or, in the pit.

16 And when the chiefe Baker ſawe that the interpretation was good, he ſaide vnto Ioſeph, Alſo me thought in my dreame that I had three [f] white baſkets on mine head.

f That is, made of white twigs, or as ſome reade, baſkets full of holes.

17 And in the vppermoſt baſket there was of all maner baken meates for Pharaoh: and the birdes did eate them out of the baſket vpon mine head.

18 Then Ioſeph anſwered, and ſaide, [g] This is y interpretation thereof: The three baſkets are three dayes:

g He sheweth that the miniſters of God ought not to conceale that, which God reueileth vnto them.

19 Within three dayes ſhal Pharaoh take thine head from thee, and ſhall hang thee on a tree, and the birdes ſhall eate thy fleſh from off thee.

20 ¶ And ſo the third day, which was Pharaohs [h] birth day, he made a feaſt vnto all his ſeruants: and he lifted vp the head of the chiefe Butler, and the head of the chiefe Baker among his ſeruants.

h Which was an occaſion to appoint his officers and ſo to examine them that were in priſon.

21 And he reſtored the chiefe Butler vnto his butlerſhip, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe Baker, as Ioſeph had interpreted vnto them.

23 Yet the chiefe Butler did not remember Ioſeph, but forgate him.

CHAP. XLI.

26 *Pharaohs dreames are expounded by Ioſeph.* 40 *He is made ruler ouer all Egypt.* 43 *Ioſephs name is changed.* 50 *He hath two ſonnes: Manaſſeh and Ephraim.* 54 *The famine beginneth throughout the world.*

AND † two yeeres after, Pharaoh alſo [a] dreamed, and beholde, he ſtoode by a riuer,

† Ebr. at the ende of two yeeres of dayes.

a This dreame was not ſo much for Pharaoh, as to be a meane to deliuer Ioſeph, and to prouide for Gods Church.

2 And loe, there came out of the riuer ſeuen ‖ goodly kine and fat fleſhed, and they fed in a ‖ medowe:

‖ Or, faire to beholde.

3 And loe, ſeuen other kine came vp after them out of the riuer, euill fauoured and leane fleſhed, and ſtoode by the other kine vpon the brinke of the river.

‖ Or, flaggy place.

4 And the euil fauoured and leane fleſhed kine did eate vp the ſeuen well fauoured and fat kine: ſo Pharaoh awoke.

5 Againe he ſlept, and dreamed the [b] ſeconde time: and beholde, ſeuen eares of corne grewe vpon one ſtalke, ranke and goodly.

b All theſe meanes God vſed to deliuer his ſeruant, and to bring him into fauour and authoritie.

6 And loe, ſeuen thinne eares, and blaſted with the Eaſt winde, ſprang vp after them:

7 And the thinne eares deuoured the ſeuen ranke and full eares. then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his ſpirite was [c] troubled: therefore he ſent and called all the Soothſayers of Egypt, and all the wiſe men thereof, and Pharaoh tolde them his dreames: but [d] none coulde interprete them to Pharaoh.

c This feare was enough to teache him, that this viſion was ſent of God.

d The wiſe of the world vnderſtand not Gods ſecretes, but to his ſeruants his will is reueiled.

9 Then ſpake the chiefe butler vnto Pharaoh,

e He confesseth his fault against the king, before he speake of Ioseph.

raoh, saying, I [e] call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in warde in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chiefe stewarde, whom when we tolde, he declared our dreames to *vs, to euery one he declared according to his dreame.

*Reade Chap. 40.5.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

*Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

14 * Then sent Pharaoh, and [f] called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his rayment, and came to Pharaoh.

15 Then Pharaoh saide to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall † answere for the wealth of Pharaoh.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.

†Ebr. answere peace.

17 And Pharaoh saide vnto Ioseph, In my dreame, beholde, I stoode by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and welfauoured kine, and they fed in the medowe.

19 Also loe, seuen other kine came vp after them, poore and very † euill fauoured kine, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euill fauoured.

†Ebr. naught.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they † had eaten them vp, it coulde not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

†Ebr. were gone into their inward parties.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Nowe I haue tolde the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [h] Both Pharaohs dreames are one, God hath shewed Pharaoh, what he is about to doe.

h Both his dreames tend to one ende.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East winde, are seuen yeeres of famine.

28 This is the thing which I haue saide vnto Pharaoh, that God hath shewed vnto Pharaoh what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

‖Or, abundance of fatnesse.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the lande of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ be knowen in the lande, by reason of this famine that shall come after: for it shall be exceeding great.

‖Or, they shall remember no more the plentie.

32 And therefore the dreame was doubled vnto Pharaoh the seconde time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh [i] prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

i The office of a true Prophet is not onely to shewe the euils to come, but also the remedies for the same.

34 Let Pharaoh make and appoint officers ouer the lande, and take vp the fift part of the lande of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the land, against the seuen yeeres of famine, which shall be in the lande of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the [k] Spirit of God?

k None should be preferred to honour, that haue not gifts of God meete for the same.

39 Then Pharaoh saide to Ioseph, For as much as God hath shewed thee al this, there is no man of vnderstanding, or of wisdome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy † [l] worde shall all my people be armed, onely in the Kings throne will I be aboue thee.

*Psal 105.21. 1.mac.2.35. actes 7.10.

†Ebr. mouth.

l Some reade, the people shall kisse thy mouth, that is, shall obey thee in all things.

41 Moreouer Pharaoh saide to Ioseph, Beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

‖Or, signet.

†Ebr. second charet.

m In signe of honour: which word some expound, tender father, or father of the king, as kneele downe.

43 So he set him vpon the † best charet that he had, saue one: and they cried before him, [m] Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the lande of Egypt.

45 And Pharaoh called Iosephs name ‖Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah ‖prince of On. then went Ioseph abroad in the land of Egypt.

‖Or, the expounder of secrets.
‖Or, Priest.

46 ¶ And Ioseph was [n] thirtie yeere olde when he stood before Pharaoh king of Egypt: & Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more.

46 And in the seuen plenteous yeeres the earth † brought foorth store.

†Ebr. made for gatherings.

48 And he gathered vp all the foode of the seuen plenteous yeeres, which were in the land of Egypt, and laide vp foode in the cities: the foode of the fielde, that was round about euery citie, laide he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea, in multitude out of measure, vntill he left numbring: for it was without number.

*Chap. 46.20. and 48.5.

50 Nowe vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah Prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, saide he, hath made me forget all my labour, and all my [o] fathers household.

o Notwithstanding that his fathers house was the true Church of God: yet the companie of the wicked and prosperitie caused him to forget it.

52 Also he called the name of the seconde, Ephraim: For God, saide he, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had saide: and the famine was in all landes, but in all the land of Egypt was ‖ bread.

*Psalm. 105.16.

‖Or, foode.

55 At the length all the lande of Egypt was affamished, and the people cried to Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph: what he sayeth to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖Or, came to Egypt to Ioseph.

57 And all countries ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fetch Beniamin.

a This booke sheweth plainely that all things are gouerned by Gods prouidence for the profite of his Church.

THen [a] Iaakob saw that there was ‖ foode in Egypt, and Iaakob saide vnto his sonnes, Why [b] gaze ye one vpon an other?

‖Or, corne.

b As men destitute of counsell.

2 And he said, Behold, I haue heard that there is foode in Egypt, *Get you downe thither, and buy vs foode thence, that wee may liue, and not die.

*Actes 7.12.

3 ¶ So went Iosephs tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for he said, Least death should † befall him.

†Ebr. should meete him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

6 Nowe Ioseph was Gouernour of the lande, who solde to all the people of the lande: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knewe them, and [c] made himselfe strange toward them, and spake to them roughly, and saide vnto them, Whence come ye? Who answered, Out of the lande of Canaan, to buy vitaile.

c This dissembling is not to be followed, nor any particular facte of the fathers not approoued by Gods worde.

8 (Now Ioseph knewe his brethren, but they knewe not him.

9 And Ioseph remembred the * dreames, which he dreamed of them) and he saide vnto them, Ye are spies, and are come to see the † weakenesse of the land.

*Chap. 37.5.

†Ebr. nakednesse or filthinesse.

10 But they said vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 We are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But he saide vnto them, Nay, but ye are come to see the weakenesse of the land.

13 And they saide, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one ‖ is not.

‖Or, is dead.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be prooued: [d] by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

d The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be prooued, whether there be truth in you: or else by the life of Pharaoh ye are but spies.

17 So he put them in warde three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I [e] feare God.

e And therefore am true and iust.

19 If ye be true men, let one of your brethren be bounde in your prison house, and goe yee, carie foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that ye die not: and they did so.

*Chap. 43.5.

21 ¶ And

f Affliction maketh men to acknowledge their faults which otherwise they would dissemble.

21 And they saide one to another, f We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and loe, his g blood is now required.

*Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an Interpreter.)

†Ebr. an Interpreter betweene them.

24 Then he turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eies.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

25 So Ioseph commaunded that they should fill their sackes with wheate and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sackes mouth.

28 Then he saide vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart † failed them, and they were i astonished, and saide one to another, What is this, that God hath done vnto vs?

†Ebr. went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is Lorde of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongest is this day with our father in the land of Canaan.

‖Or, cannot be found.

33 Then the Lorde of the countrey saide vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take foode for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

‖Or, light vpon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

35 And as they emptied their sackes, beholde, euery mans bundell of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraide.

36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he saide, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorowe vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOwe great a famine was in the land.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father saide vnto them, Turne againe, and buy vs a litle foode:

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * Neuer see my face, except your brother be with you.

*Chap. 42. 20.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send him, we will not goe downe: for the man saide vnto vs, * Looke me not in the face, except your brother be with you.

*Chap. 42. 20.

6 And Israel saide, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of ‖ our selues, and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we tolde him † according to these wordes: could we knowe certeinely that he would say, Bring your brother downe?

‖Or, of our estate and condition.

†Ebr. to the mouth of these wordes: that is, that thing which he asked vs.

8 Then said Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare the blame for euer.

*Chap. 44. 32.

†Ebr. I will sinne to thee.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel saide vnto them, If it must needes be so nowe, doe thus: take of the best fruites of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, ‖ spices and myrrhe, nuts, and almonds:

‖Or, sweete smel.

12 And take b double money in your hand, and the money, that was brought againe in your sakes mouthes: carry it againe in your hand, least it were some ouersight.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother and arise, and goe againe to the man.

14 And c God Almightie giue you mercie

c Our chiefe trust ought to be in God, and not in worldly meanes.

in the ſight of the man, that he may deliuer you your other brother, and Beniamin: but I ſhall be [d]robbed of my childe, as I haue bene.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hand with Beniamin, and roſe vp, and went downe to Egypt, and ſtoode before Ioſeph.

16 And when Ioſeph ſaw Beniamin with them, he ſaid ‖to his ſteward, Bring theſe men home, and kill meate, and make ready: for the men ſhall eate with me at noone.

17 And the man did as Ioſeph bade, and brought the men vnto Ioſephs houſe.

18 Nowe when the men were brought into Ioſephs houſe, they were [e]afraide, and ſaid, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are we brought, that he may †picke a quarrell againſt vs, and †lay ſome thing to our charge, and bring vs in bondage and our aſſes.

19 Therefore came they to Ioſephs ſteward, and communed with him at the doore of the houſe.

20 And ſaide, Oh ſir, *we came in deede downe hither at the firſt time to buy foode,

21 And as we came to an Inne, and opened our ſackes, beholde, euery mans money was in his ſackes mouth, euen our money in full weight, but we haue brought it againe in our hands.

22 Alſo other money haue we brought in our handes to buy foode, but we cannot tell, who put our money in our ſackes.

23 And he ſaide, ‖Peace be vnto you, feare not: [f]your God, and the God of your father hath giuen you that treaſure in your ſackes, I had your money: and he brought Simeon to them.

24 So the man ledde them into Ioſephs houſe, & gaue them water to waſh their feete, and gaue their aſſes prouender.

25 And they made ready their preſent againſt Ioſeph came at noone, (for they heard ſay, that they ſhould eate bread there.)

26 Whē Ioſeph came home, they brought the preſent into the houſe to him, which was in their handes, & bowed downe to the ground before him.

27 And he aſked them of their †proſperitie, and ſaide, Is your father the olde man, of whom ye tolde me, in good health: is he yet aliue?

28 Who anſwered, Thy ſeruant our father is in good health, he is yet aliue: and they bowed downe, and made obeiſance.

29 And he lifting vp his eyes, beheelde his brother Beniamin his [g]mothers ſonne, and ſaide, Is this your yonger brother, of whom ye tolde me? And he ſaid, God be mercifull vnto thee, my ſonne.

30 And Ioſeph made haſte (for his †affection was inflamed towarde his brother, and ſought where to weepe) and entered into his chamber, and wept there.

31 Afterward he waſhed his face, & came out, and refrained himſelfe, and ſaide, Set on †meate.

32 And they [h]prepared for him by himſelfe, and for them by themſelues, and for the Egyptians, which did eate with him, by themſelues, becauſe the Egyptians might not eate bread with the Ebrewes: for that was an [i]abomination vnto the Egyptians.

33 So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youth. and the men marueiled among themſelues.

34 And they tooke meaſes from before him, and ſent to them: but Beniamins meaſe was fiue times ſo much as any of theirs: and they dronke, [k]and had of the beſt drinke with him.

CHAP. XLIIII.

15 *Ioſeph accuſeth his brethren of theft.* 33 *Iudah offreth himſelfe to be ſeruant for Beniamin.*

AFterward he commaunded his ſteward, ſaying, Fill the mens ſackes with foode, as much as they can carry, and put euery mans money in his ſackes mouth.

2 And [a]put my cuppe, I meane, the ſiluer cup, in the ſacks mouth of the yongeſt, and his corne money. And he did according to the commandement that Ioſeph gaue him.

3 And in the†morning the men were ſent away, they, and their aſſes.

4 And whē they went out of the citie not farre off, Ioſeph ſaide to his ſteward, Vp, followe after the men: and when thou doeſt ouertake them, ſay vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cup, wherein my Lord drinketh? [b]and in the which he doeth diuine and prophecie? ye haue done euill in ſo doing.

6 ¶ And when he ouertooke them, he ſaid thoſe words vnto them.

7 And they anſwered him, Wherefore ſayeth my Lord ſuch wordes? God forbid that thy ſeruants ſhould doe ſuch a thing.

8 Beholde, the money which we found in our ſackes mouthes, we brought againe to thee out of the lande of Canaan: howe then ſhould we ſteale out of thy Lordes houſe ſiluer or golde?

9 With whomſoeuer of thy ſeruants it be found, let him die, and we alſo will be my Lords bondmen.

10 And he ſaide, Nowe then let it be according vnto your wordes: he with whom it is found ſhalbe my ſeruant, and ye ſhalbe†blameleſſe.

11 Then

d He ſpeaketh theſe wordes not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

‖Or, to the ruler of his houſe.

e So the iudgement of God preſſed their conſcience.

†Ebr. role himſelfe vpon vs. †Ebr. caſt himſelfe vpon vs.

*Chap. 42. 3.

‖Or, you are wel.

f Notwithſtanding the corruptions of Egypt, yet Ioſeph taught his familie to feare God.

†Ebr. peace.

g For they two onely were borne of Rahel.

†Ebr. bowels.

†Ebr. bread.

h To ſignifie his dignitie.

i The nature of the ſuperſtitious is to condemne all other in reſpect of themſelues.

k Sometimes this word ſignifieth to be drunken, but here it is meant, that they had enough, and dronke of the beſt wine.

a We may not by this example vſe any vnlawful practiſes, ſeeing God hath commanded vs to walke in ſimplicitie.

†Ebr. the morning ſhone.

b Becauſe the people thought he could deuine, he attributeth to himſelfe that knowledge: or elſe he faineth that he conſulted with Soothſayers for it: which ſimulation is worthy to be reproued.

†Ebr. innocent.

11 Then at once euery man tooke downe his ſacke to the ground, and euery one opened his ſacke.

12 And he ſearched, and began at the eldeſt and left at the yongeſt: and the cup was found in Beniamins ſacke.

c To ſignifie how greatly the thing diſpleaſed them, and how ſory they were for it.

13 Then they c rent their clothes, and laded euery man his aſſe, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Ioſephs houſe (for he was yet there) and they fell before him on the ground.

15 Then Ioſeph ſaid vnto them, What act is this, which ye haue done? know ye not that ſuch a man as I, can diuine and propheſie?

16 Then ſayd Iudah, What ſhall wee ſay vnto my lord? what ſhall we ſpeake? and how can wee iuſtifie our ſelues? d God hath found out the wickednes of thy ſeruaunts: behold, we are ſeruants to my lord, both we, & he, with whom the cup is found.

d If we ſee no euident cauſe of our affliction, let vs looke to the ſecret counſell of God, who puniſheth vs iuſtly for our ſinnes.

17 But hee anſwered, God forbid, that I ſhould doe ſo, but the man, with whom the cup is found, he ſhall be my ſeruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and ſaid, O my lord, let thy ſeruant now ſpeake a word in my lords eares, and let not thy wrath be kindled againſt thy ſeruant: for thou art e- uen e as Pharaoh.

e Equall in authority: or, next vnto the king. Chap.42.13,16.

19 My lord aſked his ſeruaunts, ſaying, *Haue ye a father, or a brother?

20 And we anſwered my lord, We haue a father that is olde, and a yong † child, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

†Ebr. child of his old age.

21 Nowe thou ſaydſt vnto thy ſeruaunts, Bring him vnto me, that I may ‖ ſet mine eye vpon him.

‖Or, that I may ſee him.

22 And we anſwered my lord, The childe cannot depart from his father: for if hee leaue his father, his father would die.

23 Then ſaydſt thou vnto thy ſeruaunts, *Except your yonger brother come downe with you, looke in my face no more.

*Chap.43.3.

24 So when we came vnto thy ſeruant our father, and ſhewed him what my lord had ſayd,

25 And our father ſaid vnto vs, Go againe, bie vs a litle food,

26 Then wee anſwered, We cannot goe downe: but if our yongeſt brother † goe with vs, then will we go downe: for we may not ſee the mans face, except our yongeſt brother bee with vs.

†Ebr. be with vs.

27 The thy ſeruant my father ſaid vnto vs, Ye know that my f wife bare me two ſonnes,

f Rahel bare to Iaakob, Ioſeph and Beniamin.

28 And the one went out from me, and I ſayd, Of a ſuretie he is torne in *pieces, and I ſawe him not ſince.

*Chap.37.33.

29 Now ye take this alſo away from me: if death take him, then g ye ſhall bring my gray head in ſorow to the graue.

g Ye ſhall cauſe me to die for ſorow.

30 Now therfore, when I come to thy ſeruant my father, and the childe bee not with vs (ſeeing that his † life dependeth on the childes life.

†Ebr. his ſoule is bound to his ſoule.

31 Then when he ſhall ſee that the child is not come, he wil die: ſo ſhal thy ſeruants bring the gray head of thy ſeruaunt our father with ſorow to the graue.

32 Doubtleſſe thy ſeruant became ſuretie for the child to my father, and ſaid, *If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

*Chap.43.9.

33 Now therefore, I pray thee, let me thy ſeruant bide for the childe, as a ſeruaunt to my lord, and let the child go vp with his brethren.

34 For h how can I go vp to my father, if the childe be not with me, vnleſſe I would ſee the euil that ſhall come on my father?

h Meaning, he had rather remaine there priſoner, then to returne and ſee his father in heauineſſe.

CHAP. XLV.

1 *Ioſeph maketh himſelfe knowen to his brethren.* 8 *Hee ſheweth that all was done by Gods prouidence.* 18 *Pharaoh commaundeth him to ſend for his father.* 24 *Ioſeph exhorteth his brethren to concord.* 27 *Iaakob reioyceth.*

THen Ioſeph could not refraine himſelfe before all that ſtood by him, but hee cried, a Haue forth euery man from me. And there tarried not one with him, while Ioſeph vttred himſelfe vnto his brethren.

a That that he was aſhamed of his kindred, but that he would couer his brethrens fault.

2 And he wept, & cried, ſo that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſaid to his brethren, I am Ioſeph: doeth my father yet liue? But his brethren could not anſwer him, for they were aſtonihed at his preſence.

4 Againe, Ioſeph ſayde to his brethren, Come neere, I pray you, to me. And they came nere. And he ſaid, *I am Ioſeph your brother, whom ye ſold into Egypt.

*Acts 7.13.

5 Now therfore be not b ſad, neither grieued with your ſelues, that yee ſold mee hither: *for God did ſend me before you for your preſeruation.

b This example teacheth, that we muſt by all means comfort them which are truly humbled and wounded for their ſinnes.

*Chap.50.20.

6 For nowe two yeeres of famine haue bene through the land, & fiue yeres are behind, wherein neither ſhalbe earing nor harueſt.

7 Wherefore God ſent me before you to preſerue your poſteritie in this land, & to ſaue you aliue by a great deliuerance.

8 Nowe then you ſent not me hither, but c God, who hath made me a father vnto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

c Albeit God deteſt ſinne, yet he turneth mans wickednes to ſerue to his glory.

9 Haſte you and go vp to my father, and tell him, Thus ſaieth thy ſonne Ioſeph, God hath made me lord of all Egypt: come downe to me, tarie not.

10 And

10 And thou ſhalt dwell in the land of Goſhen, and ſhalt be neere mee, thou and thy children, and thy childrens children, and thy ſheep, and thy beaſts, and all that thou haſt.

11 Alſo I will nourith thee there (for yet remaine fiue yeeres of famine) leſt thou periſh through pouertie, thou and thy houſehold, and all that thou haſt.

12 And beholde, your eyes doe ſee, and the eyes of my brother Beniamin, that [d] my mouth ſpeaketh to you.

d That is, that I ſpeake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye haue ſeene, and make haſte, and bring my father hither.

14 Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

† Ebr. voyce.

16 ¶ And the † tidings came vnto Pharaohs houſe, ſo that they ſayd, Iolephs brethren are come: and it pleaſed Pharaoh well, and his ſeruants.

17 Then Pharaoh ſaid vnto Ioſeph, Say to thy brethren, This doe ye, lade your beaſts and depart, go to the land of Canaan,

18 And take your father, and your houſeholdes, and come to mee, I will giue you the [e] beſt of the land of Egypt, and yee ſhall eate of the [f] fat of the land.

e The moſt plentifull ground.
f The chiefeſt fruits and commodities.

19 And I command thee, This do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

† Ebr. let not your eyes ſpare your veſſels.

20 Alſo † regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

21 And the children of Iſrael did ſo: and Ioſeph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile alſo for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundred pieces of ſiluer, and fiue ſuites of raiment.

‖ Or, he ſent as much, to wit, ſiluer, as verſ. 22. and ten aſſes.

23 And vnto his father ‖ likewiſe hee ſent ten hee aſſes laden with the beſt things of Egypt, and ten ſhe aſſes laden with wheate, and bread and meat for his father by the way.

g Seeing he had remitted y fault done toward him, he would not that they ſhould accuſe one another.

24 So ſent he his brethren away, and they departed: and hee ſayd vnto them, [g] F all not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father.

26 And tolde him, ſaying, Ioſeph is yet aliue, and he alſo is gouernour ouer all the land of Egypt, and Iaakobs heart [h] failed: for hee beleeued them not.

h As one betweene hope and feare.

27 And they told him all the words of Ioſeph, which hee had ſayd vnto them: but when he ſawe the charets, which Ioſeph had ſent to carry him, then the ſpirit of Iaakob their father reuiued.

28 And Iſrael ſaid, I haue enough: Ioſeph my ſonne is yet aliue: I will goe and ſee him yer I die.

CHAP. XLVI.

2 God aſſureth Iaakob of his iourney into Egypt. 27 The number of his family when he went into Egypt. 29 Ioſeph meeteth his father. 34 Hee teacheth his brethren what to anſwere to Pharaoh.

THen Iſrael tooke his iourney with all that he had, and came to Beer-ſheba, and [a] offered ſacrifice vnto the God of his father Izhak.

a Whereby he both ſignifies, that he worſhipped y true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſity droue him.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob, Who anſwered, I am here.

3 Then hee ſayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will [b] goe downe with thee into Egypt, & I will alſo [c] bring thee vp againe, and Ioſeph ſhall [d] put his hand vpon thine eyes.

b Conducting thee by my power.
c In thy poſteritie.
d Shall ſhut thine eyes when thou dieſt: which appertained to him that was moſt deareſt, or chiefe of the kindred.

5 Then Iaakob roſe vp from Beer-ſheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his ſeed with him,

* Ioſh. 24. 4. pſal. 105. 23. iſa. 52. 4.

7 His ſonnes and his ſonnes ſonnes with him, his daughters and his ſonnes daughters, and all his ſeede brought hee with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.

* Exo. 1. 2. & 6. 14. num. 26. 5. 1. chro. 5. 1.

9 And the ſonnes of Reuben: Hanoch, & Phallu, and Hezron, and Carmi.

10 ¶ And the ſonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

* Exo 6. 15. 1. chro. 4. 24.

11 ¶ Alſo the ſonnes of * Leui, Gerſhon, Kohath and Merari.

* 1. Chro. 6. 1.

12 ¶ Alſo the ſonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And the ſonnes of Pharez were Hezron and Hamul.

* 1. Chro. 2. 3. and 4. 21. chap. 38. 3.

13 ¶ Alſo the ſonnes of * Iſſachar: Tola, and Phuuah, and Iob, and Shimron.

* 1. Chro. 7. 1.

14 ¶ Alſo the ſonnes of Zebulun: Sered, and Elon, and Iahleel.

15 Theſe bee the ſonnes of Leah, which

ſhe

she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters were thirtie and three.

‖ Or, persons.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of *Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

*1. Chro. 7. 30.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel, Iaakobs wife, were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, & Ephraim, which *Asenath the daughter of Poti-pherah prince of On bare vnto him.

*Chap. 41. 50.

21 ¶ Also the sonnes of *Beniamin: Bela, and Becher, Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, & Huppim, and Ard.

*1. Chro. 7. 6. and 8. 1.

22 These are the sonnes of Rahel, which were born vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the *soules, that came with Iaakob into Egypt, which came out of his †loines (beside Iaakobs sonnes wiues) were in ỹ whole, three score and sixe soules.

*Deut. 10. 22.

†Ebr. thighs.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph to ‖ direct his way vnto Goshen, & they came into the land of Goshen.

‖ Or, to prepare him a place.

29 Then Ioseph †made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, and wept vpon his necke a † good while.

†Ebr. bound his charet.

†Ebr. yet, or stil.

30 And Israel sayd vnto Ioseph, Now let me die, since I haue seene thy face, & that thou art yet aliue.

31 Then Ioseph sayd to his brethren, and to his fathers house, I will goe vp and shewe Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are [c] shepheards, and because they are shepeheards, they haue brought their sheepe and their cattell, and all that they haue.

[c] He was not ashamed of his fathers kindred, though they were of base condition.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruaunts are men occupied about cattel, from our childhood euen vnto this time, both we and our fathers: that ye may dwell in the land of Goshen: for euery sheepe keeper is an [f] abomination vnto the Egyptians.

[f] God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

Iaakob commeth before Pharaoh, & telleth him his age. 11 *The land of Goshen is giuen him.* 22 *The idolatrous priests haue liuing of the king.* 28 *Iaakobs age when hee dieth.* 30 *Ioseph sweareth to bury him with his fathers.*

THen came Ioseph and told Pharaoh, and sayd, My father, and my brethren, & their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen [a] fiue men, and presented them vnto Pharaoh.

[a] That the king might be assured they were come, & see what maner of people they were.

3 Then Pharaoh sayd vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepeheards, both wee and our fathers.

4 They said moreouer vnto Pharaoh, For to soiourne in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwel in the land of Goshen.

5 Thē spake Pharaoh to Ioseph, saying, Thy father & thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of actiuitie among them, make them rulers ouer my cattell.

[b] Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.

†Ebr. blessed.

8 Then Pharaoh said vnto Iaakob, † How old art thou?

†Ebr. how many dayes are the yeres of thy life.

9 And Iaakob sayd vnto Pharaoh, The whole time of my * pilgrimage is an hundred and thirtie yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

*Heb. 11. 9. and 13.

10 And Iaakob †tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

†Ebr. blessed.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of [c] Rameses, as Pharaoh had commanded.

[c] Which was a citie in the countrey of Goshen. Exod. 1. 11.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers houshold with bread, [d] euen to the yong children.

[d] Some reade, that he fed them as little babes, because they could not prouide for themselues against that famine.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding sore: so that

that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

† Ebr. brought to an extremity, or at their wits end.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph laid vp the mony in Pharaohs house.

e Wherein he both declareth his fidelitie toward the King, and his mind free from couetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should wee die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I wil giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flocks of sheepe, & for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall wee perish in thy sight, both we, and our [f] land? bie vs & our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seed, that we may liue & not die, and that the land goe not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remooued the people vnto the cities, † from one side of Egypt euen to the other.

g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberalitie.

† Ebr. end of the border.

22 Onely the land of the Priestes bought he not: for the Priests had an ordinary of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, here is seed for you: sowe therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, & foure parts shalbe yours for the seed of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

h Pharaoh in prouiding for Idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, [h] except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt seuenteene yeeres, so that the whole age of Iaakob was an hundred fortie and seuen yeere.

29 Nowe when the time drewe neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue nowe found grace in thy sight, *put thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

*Chap. 24. 2.

30 But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, & bury me in their buriall. And he answered, I will do as thou hast sayd.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

31 Then he sayd, Sweare vnto mee. And he sware vnto him. And Israel [k] worshipped towards the beds head.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, prayed God, Reade 1. Chro. 29. 10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Ioseph sonnes as his. 19 He preferreth the yonger. 21 He prophecieth their returne to Canaan.

AGaine after this, one said to Ioseph, Loe, thy father is sicke: then hee tooke with him his [a] two sonnes, Manasseh and Ephraim.

a Ioseph maye esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God ‖ almightie appeared vnto mee at *Luz in the land of Canaan, and blessed me.

‖ Or, al sufficient.

*Chap. 28. 13.

4 And he sayd vnto mee, Beholde, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an [b] euerlasting possession.

b Which is true in the carnal Israel vnto the comming of Christ, and in the spirituall for euer.

5 ¶ And now thy *two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

*Chap. 41. 50.

6 But the linage, which thou hast begotten after them, shal be thine: they shalbe called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

*Chap. 35. 19.

8 Then Israel beheld Iosephs sonnes and sayd, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes which [c] God hath giuen mee here. Then he said, I pray thee, bring them to me,

c The faithfull acknowledged all benefits to come of Gods free mercies.

me, that I may bleſſe them:

10 (For the eyes of Iſrael were dimme for age, ſo that he could not well ſee) Then he cauſed them to come to him, and he kiſſed them and embraced them.

11 And Iſrael ſayd vnto Joſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeed.

12 And Joſeph tooke them away from his knees, and did reuerence †downe to the ground.

† Ebr. his face to the ground.

13 Then tooke Joſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and laid it on [d] Ephraims head, which was the yonger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh was the elder.

d Gods iudgement is oft times cõtrary to mans, & he preferreth that, which man deſpiſeth. *Heb. 11. 21.

15 ¶ * Alſo hee bleſſed Joſeph and ſayd, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed mee all my life long vnto this day, bleſſe thee.

16 The [e] Angel, which hath deliuered me from all euill, bleſſe the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the mids of the earth.

e This Angel muſt be vnderſtand of Chriſt, as Chap. 31. 13. and 32. 1.

f Let them be taken as my children.

17 But when Joſeph ſawe that his father laid his right hand vpon the head of Ephraim, it [g] diſpleaſed him: and he ſtaied his fathers hand to remooue it from Ephraims head to Manaſſehs head.

g Joſeph faileth in binding Gods grace to the order of nature.

18 And Joſeph ſayd vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, & ſayd, I know well, my ſonne, I know well: he ſhalbe alſo a people, and he ſhall be great likewiſe: but his yonger brother ſhall be greater then he, and his ſeed ſhalbe full of nations.

20 So he bleſſed them that day, and ſayde, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh, and he ſet Ephraim before Manaſſeh.

h In whom Gods graces ſhould manifeſtly appeare.

21 Then Iſrael ſaid vnto Joſeph, Behold, I die, and God ſhalbe with you, and bring you againe vnto the land of [i] your fathers.

i Which they had by faith in the promiſe.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * ſword and by my bowe.

k By my children whom God ſpared for my ſake.

*Chap. 34. 25.

CHAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name, and ſheweth them what ſhall come to paſſe.* 10 *Hee telleth them that Chriſt ſhall come out of Iudah.* 29 *He will bee buried with his fathers.* 33 *He dieth.*

THen Jaakob called his ſonnes, and ſayd, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

a When God ſhall bring you out of Egypt: And becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

2 Gather your ſelues together, & heare, ye ſonnes of Jaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, and the beginning of my ſtrength, [c] the excellencie of dignitie, and the excellencie of power:

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence.

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou * wenteſt vp to thy fathers bed: ‖ then diddeſt thou defile my bed, thy dignitie is gone.

*Chap. 35. 22. 1. chron. 5. 1.

‖ Or, it ceaſed to be my bed.

5 ¶ Simeon and Leui, brethren in euill, the ‖ inſtruments of crueltie are in their habitations.

‖ Or, their ſwords were inſtruments of violence.

6 Into their ſecret let not my ſoule come: my [d] glory, be not thou ioyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfe will they digged downe a wall.

d Or, tongue: meaning that he neither conſented to them in word nor thoght.

e The Shechemites, Chap. 34. 26.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I wil [f] diuide them in Jaakob, and ſcatter them in Iſrael.

f For Leui had no part, and Simeon was vnder Iuda, Joſh. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.

8 ¶ Thou Judah, thy brethren ſhal praiſe thee: thine hand ſhalbe in the necke of thine enemies: thy fathers ſonnes ſhall ſ bow downe vnto thee.

g As was verified in Dauid and Chriſt.

h His enemies ſhall ſo feare him.

9 Judah, as a Lions whelpe ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lie downe and couch as a Lion, and as a Lioneſſe: [h] Who ſhall ſtirre him vp?

‖ Or, kingdom.

i Which is Chriſt the Meſſias, the giuer of all proſperitie: who ſhall call the Gentiles to ſaluation.

10 The ‖ ſceptre ſhall not depart from Judah, not a Lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people ſhalbe gathered vnto him.

k A countrey moſt abundant with vines and paſtures is promiſed him.

11 Hee ſhall binde his Aſſe foale vnto the [k] vine, and his Aſſes colt vnto the beſt vine. he ſhall waſh his garment in wine, and his cloke in the bloud of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and he ſhalbe an hauen for ſhips: and his border ſhalbe vnto Zidon.

14 ¶ Iſſachar ſhalbe †[l] a ſtrong aſſe, couching downe betweene two burdens:

† Ebr. an Aſſe of great bones.

l His ſpeace ſhall be great, but he ſhall want courage to reſiſt his enemies.

15 And he ſhall ſee that reſt is good, and that the land is pleaſaunt, and he ſhall bowe his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

m Shall haue the honour of a Tribe.

17 Dan ſhall be a [n] ſerpent by the way, an addar by the pathe, biting the horſe heeles, ſo that his rider ſhall fall backward.

n That is, full of ſubtiltie.

18 [o] O Lorde, I haue waited for thy ſaluation.

o Seeing the miſeries that his poſteritie ſhould fall into, he breaketh out in praier to God to redreſſe it.

19 ¶ Gad, an hoſte of men ſhall ouercome him,

him, but he shall ouercome at the last.

p The shal abound in corne & pleasant fruits.

20 ¶ Concerning Asher, his bread shalbe fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shall be a hinde let goe, giuing q goodly words.

q Ouercoming more by faire words then by force.

22 ¶ Ioseph shall be † a fruitfull bough, euen a fruitfull bough by the well side: the †small boughs shall run vpon the wall.

†Ebr. a sonne of increase.

†Ebr. daughters.

23 r And the archers grieued him, and shot against him, and hated him.

r As his brethren, when they were his enemies, Potiphar, and others.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed, by the s stone of Israel,

s That is, God.

25 Euen by the God of thy father, who shal helpe thee, and by the almighty, who shall blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall bee t stronger then the blessings of mine elders: vnto the ende of the hils of the world they shall be on the head of Ioseph, and on the top of the head of him that was u separate from his brethren.

t In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.

u Either in dignitie, or when he was sold from his brethren.

27 ¶ Beniamin shall rauine as a wolfe: in the morning hee shall deuoure the praie, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And hee charged them and sayde vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue,

*Chap. 47. 30.

that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah beside Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and * plucked vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

x Whereby is signified how quietly he died.

CHAP. L.

12 *Iaakob is buried.* 19 *Ioseph forgiueth his brethren.* 23 *He seeth his childrens children.* 25 *He dieth.*

THen Ioseph fel vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commaunded his seruants the a physicians, to enbalme his father, and the physicians enbalmed Israel.

a He meaneth them that embalmed the dead and buried him.

3 So fortie dayes were accomplished (for so long did the dayes of them that were enbalmed last) and the Egyptians bewailed him b seuentie dayes.

b They were more exceslue in lamenting then the faithfull.

3 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Lo, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

*Chap. 47. 29.

6 Then Pharaoh sayd, Goe vp and bury thy father, c as he made thee to sweare.

c The very infidels would haue oaths performed.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruaunts of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, & his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there d went vp with him both charets and horsmen: and they were an exceeding great company.

10 And they came to ‖ Gozen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Gozen Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖ Or, the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, & buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to bee ‖ a place to burie in, of Ephron the Hittite beside Mamre.

*Acts 7. 16.

*Chap. 23. 16.

‖ Or, a possession.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayd, d It may bee that Ioseph will hate vs, & will pay vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And nowe, we pray thee, forgiue the trespasse of the seruants of thy fathers e God. And

e Meaning, that they which haue one God, should be ioyned in mutuall loue.

Ioseph

Ioseph wept, when ‖ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, *Feare not: for ‖ am not I vnder f God?

20 When ye thought euil against me, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake † kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundred and ten yeere.

23 *And Ioseph sawe Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Josephs knees.

24 And Ioseph said vnto his brethren, *I am ready to die, and God will surely visite you and bring you out of this land, vnto the land which hee sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an oath of the children of Israel, saying, *h God wil surely visite you, and ye shall cary my bones hence.

26 So Ioseph died, when he was an hundred and ten yeere old: and they embalmed him and put him in a chest in Egypt.

‖Or, the messengers.
*Chap. 45.5.
‖Or, am I in Gods stead? meaning to take vengeance.
f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.
†Ebr. to their heart.
g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.
*Numb. 32.39.
*Heb. 11.22.
*Exod. 13.19.
h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

AFter that Iaakob by Gods commandement, *Gen.* 46.3. had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell slauerie to suppresse them: the Lord according to his promise, *Gen.* 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease against them, till Pharaoh & his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeit hee had giuen them the Passeouer to be a signe and memoriall of the same, yet they fel to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Lawe, both concerning the maner of seruing him, and also the forme of iudgements and ciuil policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedom had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 11 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw *a these are the names of the children of Israel, which came into Egypt (euery man and his household came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah.

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loines of Iaakob, were * seuentie soules: Joseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the *children of Israel ‖ brought foorth fruite and increased in abundance, and were multiplied, and were exceeding mightie, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he sayd vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, least they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and d ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burthens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore c they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their

E liues

*Gen. 46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15.14.
‖Or, persons.
*Gen. 46.27. deut. 10.22.
*Act. 7.17.
‖Or, did growe.
b He meaneth the countrey of Gothen.
c He considereth not how God had preserued Egypt for Ioseph's sake.
d Into Canaan, and so we shall lose our commoditie.
‖Or, go vp out of the land.
‖Or, come and prouision.
e The more that God blesseth his, the more doeth the wicked enuy them.

liues by ſore labour in clay and in bricke, and in all worke in the field, with all maner of bondage,
† Ebr. wherewith they ſerued them ſelues of them by crueltie.
† which they laid vpon them moſt cruelly.

15 Moreouer the King of Egypt commaunded the midwiues of the Ebrew women, (of which the ones name was † Shiphrah, and the name of the other Puah)

† These ſeeme to haue bene the chiefe of the reſt.

16 And ſaid, *When ye doe the office of a midwife to the wome of the Ebrewes, and ſee them on their ‖ ſtooles, if it be a ſonne, then yee ſhall kill him: but if it bee a daughter, then let her liue.

* Wiſd. 18.5.

‖ Or, ſeates whereupon they ſate in trauell.

17 Notwithſtanding the midwiues feared God, and did not as the King of Egypt commanded them, but preſerued aliue the men childꝛen.

18 Then the King of Egypt called for the midwiues, and ſayd vnto them, Why haue yee done thus, and haue preſerued aliue the men childꝛen?

19 And the midwiues anſwered Pharaoh, Becauſe the Ebrewes § women are not as the women of Egypt: for they are liuely, and are deliuered per the midwife come at them.

§ Their diſobedience herein was lawfull, but their diſſembling euil.

20 God therefore proſpered the midwiues, and the people multiplied & were very mighty.

21 And becauſe the midwiues feared God, therefore he ‖ made them houſes.

‖ That is, God increaſed the families of the Iſraelites by their meanes.

22 Then Pharaoh charged all his people, ſaying, Euery man childe that is borne, ‖ caſt ye into the riuer, but reſerue euery maid child aliue.

‖ When tyrants cannot preuaile by craft, they haſt forth into open rage.

CHAP. II.

Moſes is borne and caſt into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Iſraelites cry vnto the Lord.

THen there went a * man of the houſe of Leui, and tooke to wife a daughter of Leui,

* This Leuite was called Amram, who maried Iochabed, Chap. 6, 13.

2 And the woman conceiued and bare a ſonne: and when ſhee ſawe that he was faire, * ſhe hid him three moneths.

* Num. 26.59. 1. chro. 23.12. acts 7.20. heb. 11.23.

3 But when ſhe could no longer hide him, ſhe tooke for him an arke made of reede, & dawbed it with ſlime and with pitch, and ‖ laied the childe therein, and put it among the bulruſhes by the riuers brinke.

‖ Committing him to the prouidence of God, whom ſhe could not keepe from the rage of the tyrant.

4 Now his ſiſter ſtoode afarre off, to wit, what would come of him.

5 Then the daughter of Pharaoh came down to waſh her in the riuer, and her maidens walked by the riuers ſide: and when ſhe ſawe the arke among the bulruſhes, ſhee ſent her maid to fet it.

6 Then ſhe opened it, and ſawe it was a childe: and beholde, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Ebrewes childꝛen.

7 Then ſayde his ſiſter vnto Pharaohs daughter, Shall I goe & call vnto thee a nurſe of the Ebrew women to nurſe thee the childe?

8 And Pharaohs daughter ſayde to her, Go. So the maid went and called the ‖ childes mother,

‖ Mans counſel cannot hinder that, which God hath determined ſhall come to paſſe.

9 To whom Pharaohs daughter ſayde, Take this child away, and nurſe it for me, and I will reward thee. Then the woman tooke the child and nurſed him.

10 Nowe the child grew, and ſhe brought him vnto Pharaohs daughter, and hee was as her ſonne, and ſhee called his name Moſes, becauſe ſaid ſhe, I drew him out of the water.

11 And in thoſe dayes, when Moſes was ‖ grown, he went forth vnto his brethren, and looked on their burthens: alſo he ſawe an Egyptian ſmiting an Ebrew one of his brethrē.

‖ That is, was forty yeere old, Act. 7.23.

12 And he looked † round about, and when he ſaw no man, he ‖ ſlew the Egyptian, and hid him in the ſand.

† Ebr. thus and thus.

‖ Being aſſured that God had appointed him to deliuer the Iſraelites. Act. 7.25.

13 Againe he came forth the ſecond day, and behold, two Ebrewes ſtroue: and he ſayd vnto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And hee anſwered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkeſt thou to kill me, as thou killedſt the Egyptian? Then Moſes † feared and ſaid, Certainly this thing is knowen.

† Though by his feare he ſhewed his infirmitie, yet faith couered it, Ebr. 11.27.

15 Nowe Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the land of Midian, and he ſate downe by a well.

16 And the ‖ Priеſt of Midian had ſeuen daughters, which came and drewe water, and filled the troughes, for to water their fathers ſheepe.

‖ Or, prince.

17 Then the ſhepeheards came and droue them away: but Moſes roſe vp, and † defended them, and watered their ſheepe.

† Ebr. ſaued them

18 And when they came to Reuel their ‖ father, hee ſayd, How are ye come ſo ſoone to day?

‖ Or, grandfather.

19 And they ſaid, A man of Egypt deliuered vs from the hand of the ſhepeheards, & alſo drew vs water enough, & watered the ſheepe.

20 Then he ſayd vnto his daughters, And where is he? why haue ye ſo left the man? § call him that he may eate bread.

§ Wherin he declared a thankefull mind, which would recompenſe the benefit done vnto his.

21 And Moſes agreed to dwell with the man: who gaue vnto Moſes Zipporah his daughter:

22 And ſhe bare a ſonne, * whoſe name he called Gerſhon: for he ſaid, I haue bene a ſtranger in a ſtrange land.

* Chap. 18.3.

23 Then in proceſſe of time, the King of Egypt died, and the childꝛen of Iſrael ſighed for the bondage, and ‖ cried: and their crie for the bondage came vp vnto God.

‖ God humbleth his by afflictiōs that they ſhould cry vnto him, and receiue the fruit of his promiſe.

24 Then God heard their mone, and God remembꝛed

remembred his couenant with Abraham, Izhak, and Iaakob.

i He iudged their cause: or, acknowledged them to be his.

25 So God looked vpon the children of Israel, and God i had respect vnto them.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth vnto him in a bush.* 10 *He sendeth him to deliuer the children of Israel.* 14 *The name of God.* 16 *God teacheth him what to doe.*

WHen Moses kept the sheepe of Iethro his father in lawe, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the [a] Mountaine of God, [b] Horeb,

‖ Or, farre within the desert.

a It was so called after the law was giuen.

b Called also Sinai. *Act. 7. 30.

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the middes of a [c] bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

3 Therefore Moses sayd, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the [d] Lord sawe that he turned aside to see, God called vnto him out of the mids of the bush, and sayd, Moses, Moses. And he answered, I am here.

d Whom he called the Angel, vers. 2.

5 Then hee sayd, Come not hither, [e] put thy shooes off thy feete: for the place whereon thou standest is [f] holy ground.

e Resigne thy selfe vp to me, Ruth 4. 7. Ios 5. 15.

f Because of my presence. *Mat. 22. 32. act. 7. 32.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

g For sinne causeth man to feare Gods iustice.

7 ¶ Then the Lord sayd, I haue surely seene the trouble of my people, which are in Egypt, & haue heard their crie, because of their [h] taskemakers: for I know their sorowes.

h Whose cruelties was intolerable.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a lande that [i] floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

i Full plentiful of all things.

9 [k] And now loe, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

k He heard before, but now he would reuenge it.

10 Come nowe therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses sayd vnto God, Who am [l] I that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.

12 And he answered, [m] Certainly I will be with thee: and this shalbe a token vnto thee, that I haue sent thee, After þ thou hast brought the people out of Egypt, ye shall serue God vpon this Mountaine.

m Neither feare thine own weakenesse, nor Pharaohs tyrannie.

13 Then Moses sayd vnto God, Beholde, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I [n] AM THAT I AM. Also he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

n The God which haue euer bene, am, and shalbe: the God almightie, by whom all things haue their being, and the God of mercy mindful of my promise. Reuel. 1. 4.

15 And God spake further vnto Moses, Thus shalt thou say vnto þ children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and said, † I haue surely remembred you, and that which is done to you in Egypt.

† Eb. in visiting haue visited.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, & the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, & thou and the Elders of Israel shall go vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs go three dayes iourney in the wildernes, that we may [o] sacrifice vnto the Lord our God.

‖ Or, appeared vnto vs.

o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.

19 ¶ But I know, that the King of Egypt will not let you go, but by strong hand.

20 Therfore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you go.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 [p] * For euery woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes and on your daughters, and shall spoile the Egyptians.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours. * Chap. 11. 2. and 12. 35.

‖ Or, in whose house she soiourneth.

CHAP. IIII.

3 *Moses rod is turned into a serpent.* 6 *His hand is leprous.* 9 *The water of the riuer is turned into bloud.* 14 *Aaron is giuen to helpe Moses.* 21 *God hardeneth Pharaoh.* 25 *Moses wife circumciseth her sonne.* 27 *Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.*

THen Moses answered, and said, [a] But lo, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath

a God beareth with Moses, bearing, because he was not altogether vnwise faith.

not appeared vnto thee.

2 And the Lord ſayd vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was turned into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

b This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

5 Doe this [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, & the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy boſome, And he thruſt his hand into his boſome, & when he tooke it out againe, behold, his hand was ‖ leprous as ſnow.

‖ Or, white as ſnow.

7 Moreouer he ſayd, Put thine hand into thy boſome againe. So he put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his other fleſh.

8 So ſhall it bee, if they will not beleeue thee, neither obey ‖ the voyce of the firſt ſigne, yet ſhall they beleeue for the voice of the ſecond ſigne.

‖ Or, the words confirmed by the firſt ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voyce, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the dry land: ſo the water which thou ſhalt take out of the riuer, ſhall be turned to bloud vpon the dry land.

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliuer Gods people.

10 ¶ But Moſes ſaid vnto the Lord, Oh, my Lord, I am not eloquent, † neither at any time haue bene, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am ‖ ſlow of ſpeech and ſlowe of tongue.

† Ebr. from yeſterday, and yer yeſterday.
‖ Ebr. heauie of mouth.

11 Then the Lorde ſayd vnto him, Who hath giuen the mouth to man? or who hath made the dum, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

12 Therefore goe nowe, and * I will bee with thy mouth, and will teach thee what thou ſhalt ſay.

* Mat. 10. 19. and 1 a. 32.

13 But he ſaid, O my Lord, ſend, I pray thee, by the ‖ hand of him whom thou [d] ſhouldeſt ſend.

‖ Or, miniſterie.
d That is, of the Meſſias, or ſome other by whom thou meanſt to ſend him.

14 Then the Lord was [e] very angry with Moſes, and ſayd, Doe not I know Aaron thy brother the Leuite, that he himſelf ſhal ſpeake? for loe, he commeth alſo forth to meete thee, and when he ſeeth thee, he will bee glad in his heart.

e Though we prouoke God lightly to anger, yet he will neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhall be thy ſpokeſman vnto the people: and he ſhall be, euen he ſhalbe as thy mouth, and thou ſhalt be to him as * g God.

* Chap. 7. 1.
g Meaning, as a wiſe counſeller and full of Gods ſpirit.

17 Moreouer thou ſhalt take this rodde in thine hand, wherewith thou ſhalt do miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſayd vnto him, I pray thee, let me go, and returne to my ‖ brethren, which are in Egypt, & ſee whether they be yet aliue. Then Iethro ſayd to Moſes, Goe in peace.

‖ Or, kinſfolke, and linage.

19 (For the Lord had ſayd vnto Moſes in Midian, Go, returne to Egypt: for they are all dead which † went about to kill thee)

† Ebr. ſought thy ſoule.

20 Then Moſes tooke his wife, and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

† Ebr. cauſed them to ride.
h Whereby he wrought the miracles.

21 And the Lord ſayd vnto Moſes, When thou art entered and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I wil [i] harden his heart, and he ſhall not let the people goe.

i By reteining my ſpirit and deliuering him vnto Satan to increaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaieth the Lord, Iſrael is my ſonne, euen my [k] firſt borne.

k Meaning, moſt deare vnto him.

23 Wherefore I ſay to thee, Let my ſonne goe, that he may ſerue me: if thou refuſe to let him goe, behold, I will ſlay thy ſonne, euen thy firſt borne.

24 ¶ And as hee was by the way in the inne, the Lord met him, and [l] would haue killed him.

l God puniſhed him with ſickneſſe for neglecting his Sacrament.

25 Then Zipporah tooke a sharpe knife, & [m] cut away the foreſkinne of her ſonne, and caſt it at his feete, and ſaid, Thou art in deed a bloudy huſband vnto me.

m This act was extraordinarie: for Moſes was long ſicke, and God euen then required it.

26 So ‖ he departed from him. Then ſhee ſaid, O bloudy huſband (becauſe of the circumciſion)

‖ Or, the Angel.

27 ¶ Then the Lord ſaid vnto Aaron, Go meete Moſes in the wildernes. And he went & met him in the ‖ Mount of God, & kiſſed him.

‖ Or, Horeb.

28 Then Moſes told Aaron all the wordes of the Lord, who had ſent him, & all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the Elders of the children of Iſrael.

30 And Aaron told all the wordes, which the Lord had ſpoken vnto Moſes, and hee did the miracles in the ſight of the people,

31 And the [n] people beleeued, & when they heard that the Lorde had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe and worſhipped.

n So that Moſes had now experience of Gods promiſe that he ſhould haue good ſucceſſe.

CHAP. V.

1 *Moſes & Aaron do their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more.* 20 *They cry out vpon Moſes & Aaron therefore, and Moſes complaineth to God.*

Then

THen afterward Moses and Aaron went and sayd to [a] Pharaoh, Thus saieth the Lord God of Israel, Let my people goe, that they may [b] celebrate a feast vnto me in the wildernesse.

a Faith ouercommeth feare, and maketh men bold in their vocation.
b And offer sacrifice.

2 And Pharaoh sayd, Who is the Lorde, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, ‖ The God of the Ebrewes hath met vs: we pray thee, let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, least † he bring vpon vs the pestilence or sword.

‖ Or, God hath met vs.
† Ebr. least he meet vs with pestilence.

4 Then sayde the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burthens.

5 Pharaoh sayde furthermore, Behold, much people is now in the land, and yee [c] make them leaue their burthens.

c As though they would rebell.

6 Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their [d] officers, saying,

d Which were of the Israelites and had charge to see them doe their worke.

7 Ye shall giue the people no more straw, to make bricke († as in time past) but let them goe and gather them straw themselues:

† Ebr. yesterday and yer yesterday.

8 Notwithstanding laie vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Laie more worke vpon the men, and cause them to doe it, and let them not regard [f] vaine words.

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.

10 Then went the taskemasters of the people and their officers out, and told the people, saying, Thus saieth Pharaoh, I will giue you no more straw.

11 Goe your selues, get you strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke † euery dayes taske, as ye did when ye had straw.

† Ebr. the worke of a day in his day.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖ thy people is blamed.

‖ Or, thy people the Egyptians are in the fault.

17 But hee saide, † Ye are too much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.

† Ebr. idle, ye are idle.

18 Goe therefore now & worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw themselues in an euil case, because it was sayd, Yee shall diminish nothing of your bricke, nor of euery dayes taske.

‖ Or, looked sad on them, which said.

20 And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they sayd, The Lord looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh and before his seruants, in that ye haue put a sword in their hand to slay vs.

* Reade Gen. 34. 30.
g It is a grieuous thing to the seruants of God, to be accused of euil, specially of their brethren, when they do as their duetie requireth.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, & yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord sayd vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them go, and euen † be constreined to driue them out of his land.

† Ebr. in a strong hand.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ‖ Almightie God: but by my Name [a] Iehouah was I not knowen vnto them.

‖ Or, all sufficient.
a Whereby he signifieth that he will performe in deed that, which he promised to their fathers: for this Name declareth that he is constant and will performe his promise.

4 Furthermore as I made my couenaunt with them to giue them the land of Canaan, the land of their pilgrimage, wherin they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and wil deliuer you out of their bondage, & will redeeme you in a stretched out arme, and in great ‖ iudgements.

‖ Or, plagues.

7 Also I will [b] take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burthens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

8 And I will bring you into the lande

which I †ſware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened c not vnto Moſes, for anguiſh of ſpirit and for cruel bondage.

10 The ye Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh king of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare mee, which am of d vncircumciſed lips?

13 Then the Lord ſpake vnto Moſes and vnto Aaron, & charged them to goe to the children of Iſrael and to Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the e heads of their fathers houſes: the *ſonnes of Reuben the firſt borne of Iſrael are Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

15 *Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ *Theſe alſo are the names of the ſonnes of Leui in their generations: Gerſhon and Kohath and Merari (and the yeeres of the life of Leui were an hundred f thirtie and ſeuen yeere)

17 The ſonnes of Gerſhon were Libni & Shimi by their families.

18 *And the ſonnes of Kohath, Amram & Izhar, and Hebron, and Uzziel. (and Kohath liued an hundred thirtie and three yeere)

19 Alſo the ſonnes of Merari were Mahali and Mushi: theſe are the families of Leui by their kindreds.

20 *And Amram tooke Iochebed his g fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ſeuen yeere)

21 ¶ Alſo the ſonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the ſonnes of Uzziel: Mihael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of i Amminadab, ſiſter of Nahalhon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Alſo the ſonnes of Korah: Aſſir, and Elkanah and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him *Phinehas: theſe are the principall fathers of the Leuites throughout their familie.

26 Theſe are Aaron and Moſes to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their k armies.

27 Theſe are that Moſes & Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when ye Lord ſpake vnto Moſes in the land of Egypt,

29 When the Lord, I ſay, ſpake vnto Moſes, ſaying, I am the Lorde, ſpeake thou vnto Pharaoh the king of Egypt all that I ſay vnto thee,

30 Then Moſes ſaid before the Lord, Behold, I am of l vncircumciſed lips, & how ſhall Pharaoh heare me?

CHAP. VII.

3 *God hardeneth Pharaohs heart.* 10 *Moſes and Aaron doe the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers doe the like.*

THen the Lord ſayd to Moſes, Behold, I haue made thee ‖ Pharaohs a God, & Aaron thy brother ſhall ‖ be thy Prophet.

2 Thou ſhalt ſpeake all that I commanded thee: and Aaron thy brother ſhal ſpeake vnto Pharaoh, that he ſuffer the children of Iſrael to go out of his land.

3 But I wil harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Iſrael out of the land of Egypt, by great b iudgements.

5 Then the Egyptians ſhall know that I am the Lord, when I ſtretch foorth mine hand vpon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lorde commanded them, euen ſo did they.

7 (Nowe Moſes was c foure ſcore yeere olde, and Aaron foure ſcore & three, when they ſpake vnto Pharaoh)

8 ¶ And the Lorde had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaoh, and it ſhalbe turned into a ‖ ſerpent.

10 ¶ Then went Moſes and Aaron vnto Pharaoh, and did euen as the Lorde had commanded: and Aaron caſt foorth his rod before Pharaoh, and before his ſeruaunts, and it was turned into a ſerpent.

11 Then Pharaoh alſo called for the wiſe men and d ſorcerers: and thoſe charmers alſo of Egypt did in like maner with their enchantments.

12 For

† Ebr. lift vp mine hand.

c So hard a thing it is to ſhew true obedience vnder the croſſe.

d Or, barbarous & rude in ſpeech: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

e This genealogie ſheweth of whom Moſes & Aaron came. *Gen. 46.9. num. 26.5. 1. chron. 5.3. *1. Chro. 4.24.

*Num. 3.17. 1. chron. 6.1. and 23.6.

f For he was 42. yeere old, when he came into Egypt, and there liued 94.

*Num. 26.57. 1. chro. 6.1. and 23.6.

*Chap. 2.2. num. 26.59.

g Which kind of mariage was after in the Law forbidden, Leui. 18.12.

h Moſes and he were brothers children, whoſe rebellion was punished, Num. 16.1.

i Who was a prince of Iudah, Num. 2.3.

*Num. 25.11.

k For their families were ſo great, that they might be compared to armies.

l The diſobedience both of Moſes & of the people ſheweth that their deliuerãce came onely of Gods free mercie.

‖ Or, a God to Pharaoh.

a I haue giuen thee power & authority to ſpeake in my name, and to execute my iudgements vpon him.

‖ Or, ſhall ſpeake for thee (before Pharaoh.)

b To ſtrengthen Moſes faith, God promiſeth againe to punish moſt sharply the oppreſſion of his Church.

c Moſes liued in affliction and baniſhment fourty yeere before he enioyed his office to deliuer Gods people.

‖ Or, dragon.

d It ſeemeth that theſe were Iannes & Iambres, reade 2. Tim. 3.8. & euer the wicked maliciouſly reſiſt the truth of God.

12 For they caſt downe euery man his rod, and they were turned into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lorde then ſaide vnto Moſes, Pharaohs heart is ‖ obſtinate, he refuſeth to let the people goe.

‖Or, heauie and dull.

15 Goe vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou ſhalt ſtand † meete him by [e] the riuers drinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue me in the wildernes: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaith the Lord, In this ſhalt thou knowe that I am the Lorde: beholde, I will ſmite with the rod that is in mine hand vpon the water that is in the riuer, and it ſhalbe turned to blood.

18 And the fiſh that is in the riuer ſhall die, and the riuer ſhall ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖Or, they ſhalbe wearie, and abhorre to drinke.

19 ¶ The Lorde then ſpake to Moſes, Say vnto Aaron, Take thy rodde, and ſtretch out thine hand ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, † ouer their ponds, and ouer all pooles of their waters, and they ſhall be ‖ blood, and there ſhall be blood throughout all the land of Egypt, both in veſſels of wood and of ſtone.

‖The firſt plague.

20 So Moſes and Aaron did euen as the Lord commanded: *and he lift vp the rod, and ſmote the water that was in the riuer in the ſight of Pharaoh, and in the ſight of his ſeruants: and * all the water that was in the riuer, was turned into blood.

*Chap.17.5.

*Pſal.78.44.

21 And the [f] fiſh that was in the riuer died, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the lande of Egypt.

f To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſeruation of life.

22 *And the Enchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that he did not hearken vnto them, as the Lord had ſaid.

*Wiſd.17.7.

g In outward appearance, and after that the ſeuen dayes were ended.

† Ebr. was made ſtrong.

23 Then Pharaoh returned, and went againe into his houſe, † neither did this pet enter into his heart.

† Ebr. he ſet not his heart at all thereunto.

24 All the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully ſeuen dayes after the Lord had ſmitten the riuer.

‖Or, ſeuen dayes were accompliſhed.

CHAP. VIII.

6 Frogges are ſent. 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the Sorcerers acknowledge Gods power. 24 Egypt is plagued with noiſome flies. 30 Moſes prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lorde ſaide vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lorde, Let my people goe, that they may ſerue me:

2 And if thou wilt not let them go, behold, I will ſmite all thy countrey with [a] frogges:

a There is nothing ſo weake, that God cannot cauſe to ouercome the greateſt power of man.

3 And the riuer ſhal ſcrall full of frogges, which ſhall goe vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, † into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

‖Or, vpon thy dough, or into thine arnbries.

4 Yea, the frogges ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaide vnto Moſes, Say thou vnto Aaron, Stretch out thine hand with thy rodde vpon the ſtreames, vpon the riuers, and vpon the ponds, and cauſe frogs to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hand vpon the waters of Egypt, and the ‖ frogs came vp, and couered the land of [b] Egypt.

‖The ſecond plague.

b But Gothen, where Gods people dwelt, was exempted. *Wiſd.17.7.

7 * And the Sorcerers did likewiſe with their ſorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaide, [c] Pray ye vnto the Lord, that he may take away the frogs from me, † from my people, and I will let the people goe, that they may doe ſacrifice vnto the Lord.

c Not loue, but feare cauſeth the very Infidels to ſeeke vnto God.

9 And Moſes ſaide vnto Pharaoh, † Concerning me, euen ‖ commaund when I ſhall pray for thee, and for thy ſeruants, and for thy people, to deſtroy the frogges from thee, and from thine houſes, that they may remaine in the riuer onely.

† Ebr. have this honour ouer me.

‖Or, ſpeake plaine vnto me.

10 Then he ſaide, To morowe. And he anſwered, Be it † as thou haſt ſaide, that thou mayeſt knowe, that there is none like vnto the Lord our God.

† Ebr. according to thy word.

11 So the frogges ſhall depart from thee, and from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes & Aaron went out from Pharaoh: and Moſes cryed vnto the Lorde concerning the frogges, which he had ‖ ſent vnto Pharaoh.

‖Or, laid vpon.

13 And the Lorde did according to the ſaying of Moſes: ſo the frogges [d] died in the houſes, in the townes, and in the fieldes.

d In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

14 And they gathered them together by heapes, and the land ſtanke of them.

15 But when Pharaoh ſawe that he had reſt giuen him, he ‖ hardened his heart, and hearkened not vnto them, as the Lord had ſaid.

‖Or, made his heart heauie.

16 ¶ Againe

16 ¶ Againe the Lord saide vnto Moses, Say vnto Aaron, Stretch out the rodde, and smite the dust of the earth, that it may be turned to ‖ Lyce throughout all the lande of Egypt.

‖ The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and Lyce came vpon man and vpon beast: all the dust of the earth was Lyce throughout all the land of Egypt.

18 Now the Enchanters assayed likewise with their enchantments to bring foorth lyce, but they [e] coulde not. So the Lyce were vpon man and vpon beast.

e God confounded their wisedome and authoritie in a thing most vile.

19 Then saide the Enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

f They acknowledged that this was done by Gods power, and not by sorcerie, Luke 11, 20.

20 ¶ Moreouer the Lord saide to Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, he will come foorth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else, if thou wilt not let my people goe, beholde, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

‖ Or, a multitude of venimous beastes, as serpents, &c.

22 But the land of Goshen, where my people are, will I cause to be ‖ wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest knowe that I am the Lord in the middes of the ‖ earth.

‖ Or, I will separate.

‖ Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: * for there came ‖ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

* Wisd. 16, 9.

‖ The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and saide, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for then we should offer vnto the Lorde our God that, which is an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

g For the Egyptians worshipped diuers beastes, as the ore, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, * as he hath commanded vs.

* Chap. 3, 18.

28 And Pharaoh saide, I will let you goe, that ye may sacrifice vnto the Lorde your God in the wildernesse: but [h] goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moses saide, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from hencefoorth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lorde did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 *The moraine of beastes.* 10 *The plague of botches and sores.* 23 *The horrible haile, thunder, and the lightning.* 26 *The land of Goshen euer is excepted.* 27 *Pharaoh confesseth his wickednesse.* 33 *Moses prayeth for him,* 35 *Yet is he obstinate.*

THen the Lorde saide vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet holde them still.

3 Behold, ỹ hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a ‖ mightie great moraine.

‖ The fift plague.

4 And the Lorde shall doe [a] wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

a He shall declare his beauie iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lorde did this thing on the morowe, and all the cattell of Egypt died: but of the cattel of the children of Israel died not one.

7 Then Pharaoh [b] sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

b Into the land of Gothen, where the Israelites dwelled.

8 ¶ And the Lord saide to Moses, and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

‖ Or, imbers.

9 And they shall be turned to dust in all the land of Egypt: and it shalbe as a scab breaking out into blisters vpon man, and vpon beast, throrow out all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came ‖ a scab breaking out into blisters vpon man, and vpon beast.

‖ The fift plague.

11 And the sorcerers coulde not stande before Moses, because of the scab: for the scab was

was vpon the Enchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, *as the Lord had ſaid vnto Moſes.

*Chap.4.21.

13 ¶ Alſo the Lorde ſaide vnto Moſes, Riſe vp earely in the morning, and ſtande before Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people go, that they may ſerue me.

14 For I will at this time ſend all my plagues vpon c thine heart, and vpon thy ſeruants, and vpon thy people, that thou mayeſt know that there is none like me in al the earth.

c So that thine owne conſcience ſhall condemne thee of ingratitude and malice.

15 For nowe I wil ſtretch out mine hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt periſh from the earth.

16 And in deede, *for this cauſe haue ‖ I appointed thee, to ‖ ſhewe my power in thee, and to declare my d Name throughout all the world.

*Rom.9.17.
‖Or, ſet thee vp.
‖Or, to ſhew thee.
d That is, that al the world may magnifie my power in ouercomming thee.

17 Yet thou exalteſt thy ſelfe againſt my people, and letteſt them not goe.

18 Beholde, to morowe this time I will cauſe to raine a mightie great haile, ſuch as was not in Egypt ſince the foundation thereof was laide, vnto this time.

e Here we ſee, though Gods wrath be kindled, yet there is a certeine mercie ſhewed euen to his enemies.

19 Send therefore nowe, and e gather the cattell, and all that thou haſt in the fielde: for vpon all the men, and the beaſtes, which are found in the fielde, and not brought home, the haile ſhall fall vpon them, and they ſhall die.

20 Such then as feared the worde of the Lord among the ſeruants of Pharaoh, made his ſeruants and his cattel flee into the houſes:

†Ebr, ſet not his heart to.
f The word of the miniſter is called the word of God.

21 But ſuch as † regarded not the f worde of the Lord, left his ſeruants, and his cattell in the fielde.

22 ¶ And the Lord ſaid to Moſes, Stretch foorth thine hand toward heauen, that there may be haile in all the lande of Egypt, vpon man, and vpon beaſt, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moſes ſtretched out his rod toward heauen, and the Lorde ſent thunder and ‖ haile, and † lightning vpon the ground: and the Lorde cauſed haile to raine vpon the land of Egypt.

‖ The ſeuenth plague.
†Ebr, fire walked.

24 So there was haile, and fire mingled with the haile, ſo grieuous, as there was none throughout all the lande of Egypt, ſince ‖ it was a nation.

‖Or, ſince it was inhabited.

25 And the haile ſmote throughout all the land of Egypt all that was in the fielde, both man and beaſt: alſo the haile ſmote all the herbes of the fielde, and brake to peeces all the trees of the fielde.

26 Onely in the land of Gothen (where the children of Iſrael were) was no haile.

27 Then Pharaoh ſent and called for Moſes and Aaron, and ſaide vnto them, I s haue nowe ſinned: the Lorde is righteous, but I and my people are wicked.

g The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeue to obtaine remiſſion.

28 Pray ye vnto ỹ Lorde (for it is ynough) that there be no more † mightie thunders and haile, and I will let you goe, and ye ſhall tarie no longer.

†Ebr. voyces of God.

29 Then Moſes ſaid vnto him, Aſſoone as I am out of the citie, I wil ſpread mine hands vnto the Lord, and the thunder ſhall ceaſe, neither ſhall there be any more haile, that thou mayeſt knowe that *the earth is the Lords.

*Pſal.24.1.

30 As for thee and thy ſeruants, I knowe h afore I pray, ye will feare before the face of the Lord God.

h Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promiſes, wherein we ſee the practiſes of the wicked.

31 (And the flare, and the barley were ſmitten: for the barley was eared, and the flare was bolled.

‖Or, lateſowen.

32 But the wheate and the rie were not ſmitten, for they were ‖ hid in the ground)

33 Then Moſes went out of the citie from Pharaoh, and ſpread his handes to the Lorde, and the thunder and the haile ceaſed, neither rained it vpon the earth.

34 And when Pharaoh ſawe that the raine and the haile, and the thunder were ceaſed, he ſinned againe, and hardened his heart, both he, and his ſeruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Iſrael goe, as the Lord had ſaid † by Moſes.

†Ebr, by the hand of Moſes.

CHAP. X.

7 Pharaohs ſeruants counſell him to let the Iſraelites depart. 13 Graſhoppers deſtroy the countrey. 16 Pharaoh confeſſeth his ſinne. 22 Darkeneſſe is ſent. 28 Pharaoh forbiddeth Moſes to come any more in his preſence.

AGaine the Lorde ſaide vnto Moſes, Goe to Pharaoh: for *I haue hardened his heart, and the heart of his ſeruants, that I might worke theſe my miracles ‖ in the mids of his Realme,

*Chap.4.21.
‖Or, in his preſence, or among them.

2 And that thou mayeſt declare in the a eares of thy ſonne, and of thy ſonnes ſonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

a The miracles ſhould be ſo great, that they ſhould be ſpoken of for euer. where alſo we ſee the duetie of parents toward their children.

3 Then came Moſes and Aaron vnto Pharaoh, and they ſaide vnto him, Thus ſaith the Lord God of the Ebrewes, How long wilt thou refuſe b to humble thy ſelfe before me? Let my people goe, that they may ſerue me.

b The ende of afflictions is, to humble our ſelues with true repentance vnder the hand of God.

4 But if thou refuſe to let my people goe, beholde, to morowe will I bring ‖ *Graſhoppers into thy coaſtes.

‖Or, locuſtes.
*Wiſd.16.9.

5 And they ſhal couer the face of the earth, that a man cannot ſee the earth: and they ſhall eate the reſidue which remaineth vnto you,

you, and hath escaped from the haile: and they shall eate all your trees that bud in the fielde.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto him, Howe long shall he be ‖ an [c] offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

‖ Or, snare.
c Meaning the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

8 So Moses and Aaron were brought againe vnto Pharaoh, and he saide vnto them, Goe, serue the Lorde your God, but who are they that shall goe?

9 And Moses answered, We will goe with our young, and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.
e Punishment is prepared for you. Some reade, Be intend some mischiefe.

10 And he saide vnto them, Let [d] the Lord so be with you, as I will let you goe and your children: behold, for [e] euill is before your face.

11 It shall not be so: nowe goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lorde saide vnto Moses, Stretch out thine hand vpon the land of Egypt for the Grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rodde vpon the lande of Egypt: and the Lorde brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the ‖ Grashoppers.

‖ The eight plague.

14 So the Grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous Grashoppers, like to these were neuer before, neither after them shall be such.

‖ Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, & all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and saide, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lorde your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, and tooke away the Grashoppers, and violently cast them into the [g] red sea, so that there remained not one Grashopper in all the coast of Egypt.

g The water seemeth red, because the sand & grauell is red: the Ebrewes call it the Sea of bulrushes.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord saide vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the lande of Egypt darkenesse, euen darkenesse that may be [h] felt.

h Because it was so thicke.

22 Then Moses stretched foorth his hand towarde heauen, and there was a ‖ blacke * darkenesse in all the lande of Egypt three dayes,

‖ The ninth plague.
* Wisd. 17.2.

23 No man sawe another, neither rose vp from the place where he was for three dayes: * but all the children of Israel had light where they dwelt.

* Wisd. 18.1.

24 Then Pharaoh called for Moses, and saide, Goe, serue the Lorde: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses saide, Thou must giue vs also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattel also shal goe with vs: there shall not an [i] hoofe be left, for thereof must we take to serue the Lorde our God: neither doe we knowe [k] howe we shall serue the Lord, vntill we come thither.

i The ministers of God ought not to yeeld one iote to the wicked as touching their charge.
k That is, with what beastes or howe many.

27 (But the Lorde hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh saide vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

l Though being conuicted by Moses iust, yet against his owne conscience he threatneth to put him to death.

29 Then Moses saide, Thou hast saide well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

(NOwe the Lorde had saide vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence, when he letteth you goe, he shall [a] at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou nowe to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of golde.

‖ Or, borowe.
* Chap. 3.22. and 12.35.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses was very great in ꝑ land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

* Eccl. 45.1.

4 Also

4 Also Moses said, Thus saith the Lord, *About midnight will I goe into the middes of Egypt:

*Chap.12.29.

5 *And al the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at [b] the mill, and all the first borne of beastes.

*Wisd.18.17.

b From the highest to the lowest.

6 Then there shalbe a great crie throughout all the lande of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

c That is, vnder thy power and gouernment.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate that his glorie thereby might be the more set foorth, Rom. 9.17.

10 So Moses and Aaron did al these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lorde instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 Howe long they were in Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth shalbe vnto you the beginning of moneths: it shalbe to you the first [b] moneth of the yeere.

a Called Nisan, conteining part of March, and part of Aprill.
b As touching the obseruation of feastes: as for other policies, they reckoned from September.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

c As the fathers of the houshold had great or small families.

4 And if the houshold be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his [d] eating shall make your count for the lambe.

d Ye shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then [e] all the multitude of the Congregation of Israel shall kill it † at euen.

e Euery one in his house.
† Ebr. betweene the two euenings or twilight.

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof rawe, boiled nor sodden in water, but roste with fire, both his [f] head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fire.

11 ¶ And thus shall ye eate it, Your loines girded, your shooes on your feete, and your staues in your handes, and ye shall eate it in haste: for it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

‖ Or, princes, or Idoles.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a [h] remembrance: and ye shall keepe it an holy feast vnto the Lorde, throughout your generations: ye shall keepe it holy by an ordinance [i] for euer.

h Of the benefite receiued, at your deliuerance.
i That is, vntill Christes comming: for then ceremonies had an ende.

15 Seuen dayes shall ye eate vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shall be an holie ‖ assemblie: also in the seuenth day shall be an holy assemblie vnto you: no worke shall be done in them, saue about that which euery man must eate: that only may ye doe.

‖ Or, calling together of the people to serue God.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ *In the first moneth, and the foureteenth day of the moneth at [k] euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

*Leuit.23.5. num.28.16.
k For in olde time so they counted, beginning the day at sunne set, till the next day at the same time.

19 Seuen dayes shall no leauen be founde in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and saide vnto them, Choose out and take

take you for euery of your houſholds a lambe, and kill the Paſſeouer.

*Ebre.11.28. 22 And take * a bunch of hyſſop, and dippe it in the blood that is in the baſen, and ſtrike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the baſen, and let none of you goe out at the doore of his houſe vntill the morning.

‖Or,tranſome,or vpper doore poſt. ‖Or, two ſide poſtes.

23 For the Lord will paſſe by to ſmite the Egyptians: and when he ſeeth the blood vpon the lintell, and on the two doore cheekes, the Lorde will paſſe ouer the doore, and will not ſuffer the l deſtroyer to come into your houſes to plague you.

l The Angel ſent of God to kil the firſt borne.

24 Therefore ſhall ye obſerue this thing as an ordinance both for thee and thy ſonnes for euer.

m The land of Canaan. 25 And when ye ſhall come into the m land, which the Lord will giue you, as he hath promiſed, then ye ſhall keepe this ‖ ſeruice.

‖Or,ceremonie.

*Ioſh.4.6. 26 * And when your children aſke you, What ſeruice is this ye keepe?

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed ouer the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerued our houſes. Then the people n bowed themſelues, and worſhipped.

n They gaue God thankes for ſo great a benefite.

28 So the children of Iſrael went, and did as the Lorde had commaunded Moſes and Aaron: ſo did they.

*Chap.11.4. 29 ¶ Nowe at * midnight the Lorde ‖ ſmote all the firſt borne in the land of Egypt, from the firſt borne of Pharaoh that ſate on his throne, vnto the * firſt borne of the captiue that was in priſon, and all the firſt borne of beaſtes.

‖ The tenth plague.

*Wiſd.18.5.

30 And Pharaoh roſe vp in the night, he, and all his ſeruants, and all the Egyptians: and there was a great crie in Egypt: for there

• Of thoſe houſes wherein any firſt borne was, either of men or beaſtes.

was o no houſe where there was not one dead.

31 And he called to Moſes and to Aaron by night, and ſaid, Riſe vp, get you out from among my people, both ye, and the children of Iſrael, and goe ſerue the Lorde as ye haue ſaide.

32 Take alſo your ſheepe and your cattell, as ye haue ſaide, and depart, and p bleſſe me alſo.

p Pray for me.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte: for they ſaid, We die all.

34 Therefore the people tooke their dough before it was leauened, and their dough bound in clothes vpon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, and they aſked of the Egyptians * iewels of ſiluer and iewels of gold, and raiment.

*Chap.3.22. and 11.2.

36 And the Lorde gaue the people fauour in the ſight of the Egyptians: and they ‖ granted their requeſt: ſo they ſpoyled the Egyptians.

‖Or,lent them.

37 Then the * children of Iſrael tooke their iourney from q Rameſes to Succoth about ſixe hundreth thouſand men of foote, beſide children.

*Num.33.3. ioſh.24.6. q Which was a citie in Goſhen, Gen.47.11.

38 And r a great multitude of ſundrye ſortes of people went out with them, and theepe, and beeues, and cattell in great abundance.

r Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, becauſe they were thruſt out of Egypt, neither couldе they tarie, nor yet prepare themſelues vitailes.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, was *foure hundreth and thirtie yeeres.

*Gen.15.13. actes 7.6. gal.3.17.

41 And when the ſ foure hundreth and thirtie yeeres were expired, euen the ſelfe ſame day departed all the hoſtes of the Lorde out of the land of Egypt.

ſ From Abrahams departing from Ur in Chalde, vnto the departing of the children of Iſrael from Egypt are 453. yeeres.

42 It is a night to be kept holy to ỹ Lord, becauſe he brought them out of the land of Egypt: this is that night of the Lorde, which all the children of Iſrael muſt keepe throughout their generations.

43 Alſo the Lord ſaid vnto Moſes and Aaron, This is the lawe of the Paſſeouer: t no ſtranger ſhall eate thereof.

t Except he be circumciſed and onely profeſſe your religion.

44 But euery ſeruant that is bought for money, when thou haſt circumciſed him, then ſhall he eate thereof.

45 A ſtranger or an hired ſeruant ſhall not eate thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carie none of the fleſh out of the houſe, * neither ſhall ye breake a bone thereof.

*Num.9.12. *Iohn 19.36.

47 All the Congregation of Iſrael ſhall obſerue it.

48 But if a ſtranger dwell with thee, and will obſerue the Paſſeouer of the Lord, let him circumciſe all the males, that belong vnto him, and then let him come and obſerue it, and he ſhall be as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.

49 One u lawe ſhall be to him that is borne in the land, and to the ſtranger that dwelleth among you.

u They that are of the houſhold of God, muſt be all ioyned in one faith and religion.

50 Then all the children of Iſrael did as the Lord commaunded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lorde bring the children of Iſrael out of the lande of Egypt by their armies.

CHAP. XIII.

1 *The firſt borne are offered to God.* 3 *The memoriall of their deliuerance.* 6 *The inſtitution of the Paſſeouer.*

8.14 *An exhortation to teach their children to remember this deliuerance.* 17 *Why they are led by the wildernesse.* 19 *The bones of Ioseph.* 21 *The pillar of the cloude and of the fire.*

AND the Lord spake vnto Moses, saying,
2 *Sanctifie vnto me all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

*Chap.22.29. and 34.19. leuit.27.26. num.3.13.and 8.16. luke 2.23.

3 ¶ Then Moses saide vnto the people, *Remember this day in the which yee came out of Egypt, out of the † house of [a] bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leauened bread shall be [b] eaten.

*Exod.23.13.

†Ebr.house of seruants.
a Where they were in most cruell slauerie.
b To signifie that they had not leasure to leauen their bread.

4 This day come ye out in the moneth of [c] Abib.

c Conteining part of March and part of Aprill, when corne began to ripe in that countrey.

5 ¶ Now when the Lorde hath brought thee into the lande of the Canaanites, and Hittites, and Amorites, and Hiuites, and Jebusites (which he sware vnto thy fathers, that he would giue thee, a lande flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day shall be the feast of the Lord.

d Both the seuenth and the first day were holy, as chap.12.16.

7 Unleauened bread shall be eaten seuen dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne [e] in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

e When thou doest celebrate the feast of vnleauened bread.

9 And it shall be a signe vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hande the Lorde brought thee out of Egypt.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lorde shall bring thee into the lande of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 *Then thou shalt set apart vnto ỹ Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth foorth of thy beast: the males shalbe the Lords.

*Chap.22.29. and 34.19. ezek.44.30.

13 But euery † first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou [h] buy out.

†Ebr. that first commeth foorth.
g This is also vnderstood of the horse and other beastes, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leui. 12.6.

14 ¶ And when thy sonne shall aske thee ‖ to morowe, saying, What is this? thou shalt then say vnto him, With a mightie hande the Lord brought vs out of Egypt, out of the house of bondage.

‖Or, hereafterwards.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lorde all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lorde brought vs out of Egypt by a mightie hand.

‖Or, signes of remembrance.

17 ¶ Nowe when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God saide, Least the people repent when they see [i] warre, and turne againe to Egypt)

‖Or, because.
i Which the Philistims would haue made against them by stopping them the passage.

18 But God made the people to goe about by the way of the wildernesse of the red Sea: and the children of Israel went vp [k] armed out of the land of Egypt.

k That is, not vtterly, but openly, and as the word doeth signifie, set in order by fiue and fiue.

19 (And Moses tooke the bones of Joseph with him: for he had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you)

*Gen.50.25. Iosh.24.32.

20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

*Num.33.6.

21 *And the Lorde went before them by day in a pillar of a [l] cloude to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

*Num.14.14. deut.1.33. psal.78.14 1.cor.10.1.
l To defend them from the heate of the sunne.

22 *He tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

*Nehem.9.19.

CHAP. XIIII.

4.8 *Pharaohs heart is hardened, and pursueth the Israelites.* 11 *The Israelites striken with feare murmure against Moses.* 13 *Moses doeth encourage them.* 21 *He diuideth the Sea.* 23. 27 *The Egyptians follow and are drowned.*

THen the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdal and the Sea ouer against * Baal-zephon: about it shall yee campe by the sea.

a From toward the countrey of the Philistims.
b So the sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.

3 For Pharaoh will say of the children of Israel, They are [c] tangled in the land: the wildernesse hath shut them in.

4 And I will harden Pharaohs heart that he shall followe after you: so I will [d] get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

*Num 33.7.
c By punishing his obstinate rebellion.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh

and of his ſeruants was turned againſt his people, and they ſaid, Why haue we this done, and haue let Iſrael goe out of our ſeruice?

6 And he made ready his charets, & tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [e] high hand)

9 * And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen and his hoſte ouertooke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drewe nigh, the children of Iſrael lift vp their eies, and beholde, the Egyptians marched after them, and they were ſore [f] afraide: wherefore the children of Iſrael cried vnto the Lord.

In this figure foure chiefe points are to be conſidered. Firſt, that the Church of God is euer ſubiect in this world to the croſſe, and to be afflicted after one ſort or other. The ſecond, that the miniſters of God following their vocation, ſhall be euill ſpoken of, and murmured againſt, euen of them that pretend the ſame cauſe and religion that they doe. The third, that God deliuereth not his Church incontinently out of danger, but to exerciſe their faith and patience continueth their troubles, and often times augmenteth them: as the Iſraelites were nowe in leſſe hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are moſt great, then Gods helpe is moſt ready to ſuccour: for the Iſraelites had on either ſide them, huge rockes and mountaines, before them the Sea, behinde them moſt cruell enemies, ſo that there was no way left to eſcape to mans iudgement.

11 And they ſaide vnto Moſes, Haſt thou brought vs to die in the wildernelſe, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that wee ſhould die in the wilderneſſe.

13 Then Moſes ſaide to the people, Feare ye not, ſtand ſtill, and beholde ‖ the ſaluation of the Lorde which he will ſhewe to you this day. For the Egyptians whom ye haue ſeene this day, ye ſhall neuer ſee them againe.

14 The Lord ſhall fight for you: therefore [h] holde you your peace.

15 ¶ And the Lord ſaid vnto Moſes, Wherefore [i] crieſt thou vnto me? ſpeake vnto the children of Iſrael that they goe forward:

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea and diuide it, and let the children of Iſrael goe on drie ground thorowe the middes of the Sea.

17 And I, beholde, I wil harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall knowe that I am the Lorde, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſt of Iſrael, remoued and went behind them: alſo the pillar of the cloude went from before them, and ſtood behinde them.

20 And came betweene the campe of the Egyptians, and the campe of Iſrael: it was both a cloude and darkenes, yet gaue it [k] light by night, ſo that all the night long the one came not at the other)

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the ſea drie land: for the waters were * diuided.

22 Then the * children of Iſrael went through the middes of the Sea vpon the drie ground, & the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians purſued and went after them to the middes of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning [l] watch, when the Lorde looked vnto the hoſte of the Egyptians, out of the fierie and cloudie pillar, he ſtroke the hoſte of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they drawe them with ‖ much a doe: ſo that the Egyptians euery one ſaid, I will flee from the face of Iſrael: for the Lorde fighteth for them againſt the Egyptians.

26 ¶ Then the Lorde ſaide to Moſes, Stretch thine hand vpon the ſea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the ſea returned to his force earely in the morning, and the Egyptians fled againſt it: but the Lorde [m] ouerthrewe the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land thorowe the middes of the ſea, and the

[a] Iosephus writeth, that beſides theſe charets there were 50000 horſemen, and 200000. footemen.

[e] With great ioy and boldnes. *Ioſh. 24. 6. 2. mac. 4. 9.

[f] They, which a little before in their deliuerance reioyced, being now in danger are afraide, and murmure.

[g] Such is the impatiencie of the fleſh, that it cannot abide Gods appointed time.

‖ Or, deliuerance.

[h] Onely put your truſt in God without wauering or doubting.

[i] Thus in tentations faith fighteth againſt the fleſh, and crieth with inwarde groanings to the Lord.

[k] The cloude ſhewed light to the Iſraelites, but to the Egyptians it was darkeneſſe, ſo that their two hoſtes could not ioyne together.

*Ioſh. 4. 23. pſal. 114. 3. *Pſa. 78. 15. 1. cor. 10. 1. hebr. 11. 29.

[l] Which was about the three laſt houres of the night.

‖ Or, heauily.

[m] So the Lord by the water ſaued his, and by the water drowned his enemies.

the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyptians, & Iſrael ſawe the Egyptians dead vpon the ſea banke.

31 And Iſrael ſawe the mightie † power, which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lord, and beleeued the Lord, and his [n] ſeruant Moſes.

†Ebr. hand.

n That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1.20 *Moſes with the men and women ſing prayſes vnto God for their deliuerance.* 23 *The people murmure.* 25 *At the prayer of Moſes the bitter waters are ſweete.* 26 *God teacheth the people obedience.*

THen [a] ſang * Moſes and the children of Iſrael this ſong vnto the Lorde, and ſaide in this maner, I will ſing vnto the Lorde: for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath he ouerthrowen in the ſea.

a Praying God for the ouerthrow of his enemies and their deliuerance.
*Wiſd. 10, 20.

2 The Lord is my ſtrength and ‖ praiſe, and he is become my ſaluation. He is my God, and I will [b] prepare him a Tabernacle, he is my fathers God, and I will exalt him.

‖Or, the occaſion of my ſong of prayſe.
b To worſhip him therein.

3 The Lorde is a [c] man of warre, his [d] name is Iehouah.

c In battell he ouercommeth euer.
d Euer conſtant in his promiſe.

4 Pharaohs charet and his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red ſea.

5 The depths haue couered them, they ſanke to the bottome as a ſtone.

6 Thy ‖ right hand, O Lorde, is glorious in power: thy right hand, O Lord, hath bruiſed the enemie.

‖Or, power.

7 And in thy great glorie thou haſt ouerthrowen them that roſe againſt [e] thee: thou ſenteſt forth thy wrath, which conſumed them as the ſtubble.

e Thoſe that are enemies to Gods people, are his enemies.

8 And by the blaſt of thy noſtrels the waters were gathered, the floods ſtoode ſtill as an heape, the depthes congealed together in the ‖ heart of the ſea.

‖Or, in the depth of the ſea.

9 The enemie ſaid, I will purſue, I will ouertake them, I will diuide the ſpoile, † my luſt ſhall be ſatisfied vpon them, I will draw my ſword, mine hand ſhall deſtroy them.

†Ebr. my ſoule ſhalbe filled.

10 Thou bleweſt with thy winde, the ſea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the [f] gods! who is like thee ſo glorious in holineſſe, [g] fearefull in prayſes, doing wonders!

f For ſo, often times the Scripture calleth the mightie men of the world.
g Which ought-teſt to be prayſed with all feare and reuerence.

12 Thou ſtretcheds out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercie cary this people, which thou deliuereds: thou wilt bring them in thy ſtrength vnto thine holy [h] habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people ſhall heare and be afraide: ſorowe ſhall come vpon the Inhabitants of Paleſtina.

15 Then the Dukes of Edom ſhall be amaſed, and trembling ſhall come vpon the great men of Moab: all the Inhabitants of Canaan ſhall ware faint hearted.

16 * Feare and dread ſhall fall vpon them: becauſe of the greatneſſe of thine arme, they ſhall be ſtill as a ſtone, till thy people paſſe, O Lorde: till this people paſſe, which thou haſt purchaſed.

*Deut. 2, 25. ioſh. 2. 9.
‖Or, for the great power.

17 Thou ſhalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou haſt prepared, O Lord, for to dwell in, euen the Sanctuarie, O Lord, which thine hands ſhall eſtabliſh.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord ſhal reigne for euer and euer.

19 For Pharaohs horſes went with his charets and horſemen into the Sea, and the Lorde brought the waters of the Sea vpon them: but the children of Iſrael went on drie land in the middes of the Sea.

20 ¶ And Miriam the Prophetеſſe, ſiſter of Aaron tooke a Timbrel in her hand, and all the women came out after her with Timbrels and [k] daunces.

k Signifying their great ioy, which cuſtome the Iewes obſerued in certeine ſolemnities, Iud. 11. 34. & 21. 21. but it ought not to be a cloake to couer our wanton dances.

21 And Miriam [l] anſwered the men, Sing ye vnto the Lord: for he hath triumphed gloriouſly: the horſe and his rider hath he ouerthrowen in the Sea.

l By ſinging the like ſong of thanks giuing.

22 Then Moſes brought Iſrael from the red Sea, and they went out into the wildernes of [m] Shur: and they went three dayes in the wildernеſſe, and found no waters.

m Which was called Etham, Num. 33. 8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖Or, bitterneſſe.

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And he cryed vnto the Lorde, and the Lord ſhewed him a * tree, which when he had caſt into the waters, the waters were ſweete: then he made them an ordinance and a lawe, and there [n] he proued them,

*Eccluſ. 38. 5.
n That is, God, or Moſes in Gods name.

26 And ſaide, If thou wilt diligently hearken, O Iſrael, vnto the voyce of the Lorde thy God, and wilt doe that, which is [o] right in his ſight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

o Which is, to doe that onely that God commaundeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and ſeuentie ‖ palme trees, and they camped there by the waters.

*Num. 33. 9.
‖Or, date trees.

CHAP. XVI.

1 *The Iſraelites come to the deſert of Sin, and murmure againſt Moſes and Aaron.* 13 *The Lord ſendeth quailes*

and Manna. 23 *The Sabbath is sanctified vnto the Lord.* 27 *The seuenth day Manna could not be found.* 32 *It is kept for a remembrance to the posteritie.*

AFterward all the Congregation of the childzen of Israel departed from Elim, and came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fiftéenth day of the ſecond moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place where in they campèd: and is alſo called Kadesh, Num. 33.36.

2 And the whole Congregation of the childzen of Israel murmured againſt Moſes and againſt Aaron in the wilderneſſe.

3 For the childzen of Israel ſaid to them, Oh that we had died by the hand of the Lozde in the lande of Egypt, when we ſate by the fleſh [b] pots, when we ate bread our bellies full: for ye haue brought vs out into this wilderneſſe, to kill this whole company with famine.

b So hard a thing it is to the fleſh not to murmure againſt God when the belly is pinched.

4 Then ſaide the Lozde vnto Moſes, Behold, I will cauſe bread to raine from heauen to you, and the people ſhal goe out, and gather † that that is ſufficient for euery [c] day, that I may prooue them, whether they will walke in my lawe or no.

†Ebr. the portion of a day in his day.

c To ſignifie that they ſhould patiently depend vpon Gods prouidence from day to day.

5 But the firſt day they ſhall prepare that which they ſhall bring home, and it ſhall be twiſe as much as they gather daily.

6 Then Moſes and Aaron ſaide vnto all the childzen of Israel, At euen ye ſhall knowe, that the Lozde brought you out of the lande of Egypt:

7 And in the morning ye ſhall ſee the glorie of the Lozd: [d] for he hath heard your grudgings againſt the Lozd: and what are we that ye haue murmured againſt vs?

d He gaue them not Manna, becauſe they murmured, but for his promiſe ſake.

8 Againe Moſes ſaide, At euen ſhall the Lozd giue you fleſh to eate, and in the morning your fill of bread: for the Lozd hath heard your murmurings, which yee murmure againſt him: for what are we? your murmurings are not againſt vs, but againſt the [e] Lozd.

e He that contemneth Gods miniſters, contemneth God himſelfe.

9 And Moſes ſaid to Aaron, Say vnto all the Congregation of the childzen of Israel, Draw neere before the Lozd: for he hath heard your murmurings.

10 Nowe as Aaron ſpake vnto the whole Congregation of the childzen of Israel, they looked toward the wilderneſſe, and beholde, the glozy of the Lozd appeared *in a cloude.

*Chap. 13.21.

11 (For the Lozd had ſpoken vnto Moſes, ſaying,

12 *I haue heard the murmurings of the childzen of Israel: tell them therefore, and ſay, ‖At euen ye ſhall eate fleſh, and in the morning ye ſhall be filled with bread, and ye ſhall know that I am the Lozd your God)

*Eccln. 45.4.

‖Or, in the twilight.

13 And ſo at euen the *Quailes came and couered the campe: and in the morning the dewe lay round about the hoſte.

*Num. 11.31.

14 *And when the dewe that was fallen was aſcended, behold, a ſmall round thing was vpon the face of the wilderneſſe, ſmall as the hoare froſt on the earth.

*Num. 11.7. Pſal. 78.24. Wiſd. 16.20.

15 And when the childzen of Israel ſawe it, they ſaide one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaide vnto them, * This is y bread which the Lozd hath giuen you to eate.

f Which ſignifieth a part, portion, or gift: alſo meate prepared. *Iohn 6.31. 1. cor. 10.3.

16 This is the thing which the Lozde hath commaunded: gather of it euery man accozding to his eating, [g] an Omer for † a man according to the number of your perſons: euery man ſhall take for them which are in his tent.

g Which conteineth about a pottell of our meaſure. †Ebr. for an head.

17 And the childzen of Israel did ſo, and gathered, ſome moze, ſome leſſe.

18 And when they did meaſure it with an Omer, *he that had gathered much, had nothing ouer, and he that had gathered litle, had no [h] lacke: ſo euery man gathered accozding to his eating.

*2. Cor. 8.15.

h God is a rich feeder of all, and none can iuſtly complaine.

19 Moſes then ſaide vnto them, Let no man reſerue thereof till mozning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerued of it till mozning, and it was full of wozmes, and [i] ſtanke: therefore Moſes was angrie with them.

i No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

21 And they gathered it euery mozning, euery man accozding to his eating: for when the heate of the ſunne came, it was melted.

22 And the firſt day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moſes.

k Which portion ſhould ſerue for the Sabbath and the day before.

23 And he anſwered them, This is that, which the Lozd hath ſaide, To mozowe is the reſt of the holy Sabbath vnto the Lozde: bake that to day which ye will bake, and ſeethe that which yee will ſeethe, and all that remaineth, lay it vp to be kept till the mozning for you.

24 And they layed it vp till the mozning, as Moſes bade, and it ſtanke not, neither was there any wozme therein.

25 Then Moſes ſaide, Eate that to day: for to day is the Sabbath vnto the Lozd: to day ye ſhall not [l] finde it in the fielde.

l God tooke away the occaſion from their labour, to ſignifie howe holy he would haue the Sabbath kept.

26 Sixe dayes ſhal ye gather it, but in the ſeuenth day is the Sabbath: in it there ſhall be none.

27 Notwithſtanding, there [m] went out ſome of the people in the ſeuenth day for to gather, and they found none.

m Their infidelitie was ſo great, that they did expreſſly againſt Gods commandement.

28 And the Lozd ſaide vnto Moſes, Howe long refuſe ye to keepe my commaundements, and my lawes?

29 Beholde, howe the Lozde hath giuen you the Sabbath: therefore he giueth you the firſt day bread for two dayes: tarrie therefore

fore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN, and it was like [n] to Coriander seede, but white: and the taste of it was like vnto wafers made with honie.

n In forme and figure, but not in colour, Num. 11.7.

32 And Moses saide, This is that which the Lord hath commaunded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fedde you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a [o] pot and put an Omer full of MAN therein, and set it before the Lorde to be kept for your posteritie.

o Of this vessell reade. Ebr. 9.4.

34 As the Lorde commaunded Moses, so Aaron laide it vp before the [p] Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Ios. 5.12. nehe. 9.15.

35 And the children of Israel did eate MAN * fourtie yeeres, vntill they came vnto a lande inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the [q] Ephah.

q Which measure conteined about tenne pottels.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneies at the † commandement of the Lorde, and camped in [a] Rephidim, where was no water for the people to drinke.

† Ebr. at the mouth.

a Moses here noteth not euery place, where they camped, as Num. 33. but onely those places where some notable thing was done. *Num. 20.4.

2 *Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses saide vnto them, Why contend ye with me? wherefore doe ye [b] tempt the Lord?

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed to the Lorde, saying, What shall I doe to this people? for they be almost readie to [c] stone me.

c Yoine ready the people are for their owne matter to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies and false prophets. *Chap. 7.10. *Num. 20.9. wisd. 11.4. psal. 78.15. and 105.41. 1. cor. 10.4.

5 And the Lorde answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rodde, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 *Beholde, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lorde, saying, Is the [d] Lord among vs, or no?

‖ Or, Tentation. ‖ Or, strife.

d When in aduersitie we thinke God to be absent, then we neglect his promise, and make him a liar. *Deut. 25.17. wisd. 11.3.

8 ¶ *Then came [e] Amalek and fought with Israel in Rephidim.

e Who came of Eliphaz, sonne of Esau, Gen. 36.12.

9 And Moses said to Ioshua, Chuse vs out men, and goe fight with Amalek: to morowe I will stand on the toppe of the [f] hill with the rod of God in mine hand.

f That is, Horeb, which is also called Sinai.

10 So Ioshua did as Moses bad him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hande s downe, Amalek preuailed.

g So that we see how dangerous a thing it is to faint in praier.

12 Now Moses hands were heauy: therefore they tooke a stone & put it vnder him, and he sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance [h] in the booke, and †rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

h In the booke of the lawe. †Ebr. put it in the eares of Ioshua. *Num. 24.20. 1. sam. 15.3.

15 (And Moses built an altar, and called the name of it, [i] Iehouah-nissi)

i That is, the Lord is my banner: as he declared by holding vp his rod and his hands. †Ebr. the hand of the Lord vpon the throne.

16 Also he said, † The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifices to God. 21 What manner of men Officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing Officers.

WHen Iethro the * Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, and howe the Lord had brought Israel out of Egypt,

*Chap. 2.16.

2 Then Iethro the father in lawe of Moses, tooke Zipporah Moses wife, (after he had [a] sent her away)

a It may seeme that he sent her backe for a time to her father for her impatiencie, lest she should be a lett to his vocation, which was so dangerous, chap. 4.25. *Chap. 2.22.

3 And her two sonnes, (whereof the one was called *Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, saide he, was mine helpe, & deliuered me from the sworde of Pharaoh)

5 And Iethro Moses father in lawe came with his two sonnes, and his wife vnto Moses into the wildernesse, where he camped by

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christes presence it was holy for a time, 2. Peter 1.18.

the b mount of God.

6 And he c saide to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeisance, and kissed him, and each asked other of his † welfare: and they came into the tent.

8 Then Moses tolde his father in lawe all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and howe the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lorde had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, d Blessed be the Lorde, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Nowe I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they e recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in lawe f before God.

13 ¶ Nowe on the morowe, when Moses sate to iudge the people, the people stoode about Moses from morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, he saide, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses saide vnto his father in lawe, Because the people come vnto me to seeke g God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes,

17 But Moses father in lawe saide vnto him, The thing which thou doest, is not well.

18 Thou both † weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare nowe my ‖ voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to h Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people i men of courage, fearing God, men dealing truely, hating couetousnesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses k obeyed the voyce of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses l let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the a third moneth, after the children of Israel were gone out of the land of Egypt, the same b day came they into the wildernesse of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 * And Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of c Iaakob, and tell the children of Israel,

4 * Ye haue seene what I did vnto the Egyptians, and how I caried you vpon d eagles wings, and haue brought you vnto me.

5 Nowe therefore * if ye will heare my voyce in deede, and keepe my couenant, then ye shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Ye shall be vnto me also a kingdome of * Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and propoled vnto them all these things, which the Lorde commaunded him.

8 And

f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, and to haue iustice executed.

† Hebr. thou wilt faint and fall.

* Deut. 1.9.

‖ Or, counsell.

h Judge thou in hard causes, which cannot be decided but by consulting with God.

i What maner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeied, though it come of our inferiors: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath neede of another.

l Reade the occasion, Num. 10.29.

a Which was in the beginning of the moneth Siuan, conteining part of May and part of June.

b That they departed from Rephidim.

* Actes 7.38.

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie onely Gods people.

* Deut. 29.2.

d For the Eagle by flying high, is out of danger, and in carying her birds rather on her wings, then in her talents, declareth her loue.

* Deut. 5.2.

* Deut. 10.14. psal. 24.1.

* 1. Pet. 2.9. reuel. 1.6.

8 And the people answered all together, and said, *All that the Lord hath commanded, we wil doe. And Moses reported the words of the people vnto the Lord.

*Chap.24.3. deut.5.27.and 26.17. ioth,24.16.

9 And the Lord sayd vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had told the wordes of the people vnto the Lord)

10 Moreouer, the Lorde said vnto Moses, Goe to the people, and [c] sanctifie them to day and to morow, and let them wash their clothes.

c Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set marks vnto the people round about, saying, Take heede to your selues that ye goe not vp to ỹ mount, nor touch the border of it: whosoeuer toucheth ỹ *mount, shal surely die.

*Heb.12,20.

13 No hand shall touch it, but hee shall bee stoned to death, or striken through with darts: whether it bee beast or man, he shall not liue: when the ‖horne bloweth long, they shall come vp ‖ into the mountaine.

‖Or,trumper. ‖Or,toward.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayd vnto the people, Be readie on the third day, & come not at your [f] wiues.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord,1.Cor.7.5

16 And the third day, whē it was morning, there was thunders & lightnings, and a thicke cloud vpon the mount, & the sound of the trumpet exceeding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

*Deut,4,11.

18 *And mount Sinai was all on smoke, because the Lorde came downe vpon it in fire, and the smoke thereof ascended, as ỹ smoke of a fornace, and all the mount trembled exceedingly.

g God vsed these fearefull signes that his Law should be had in greater reuerence, and his maiestie the more feared.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by [h] voice.

h He gaue authoritie to Moses by plaine words, that the people might vnderstand him.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the moũt, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lorde to gaze, least many of them perish.

‖Or,rulers. ‖Or,breake out vpon them.

22 And let the ‖Priests also which come to the Lord be sanctified, least the Lorde ‖ destroy them.

23 And Moses sayd vnto the Lorde, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lorde sayd vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priestes and the people breake their bounds to come vp vnto the Lord, least he destroy them.

i Neither dignitie nor multitude haue authority to passe the bounds that Gods word prescribeth.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

2 *The commandements of the first table.* 12 *The commandements of the second.* 18 *The people afraid are comforted by Moses.* 23 *Gods of siluer and gold are againe forbidden.* 24 *Of what sort the altar ought to be.*

THen God [a] spake all these words, saying,

a When Moses and Aaron were gone vp, or had passed ỹ bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

2 *I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

*Deut.5.6. psal.81.10. ‖Or,seruants.

3 Thou shalt haue none other gods [b] before me.

b To whose eyes all things are open. Leuit.26.1. psal.97.7.

4 *Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

*Deut.5.8.

5 Thou shalt not [c] bowe downe to them, neither serue them: for I am the Lorde thy God, a [d] ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, & vpon the fourth of them that hate me:

c By the outward gesture all kind of seruice and worship to gods is forbidde.

d And will be reuenged of the contemners of mine honor.

6 And shewing mercy vnto [e] thousands to them that loue me, and keepe my commaundements.

e So ready is he rather to shew mercy, then to punish.

7 *Thou shalt not take the Name of the Lorde thy God in [f] vaine: for the Lorde will not holde him guiltlesse that taketh his Name in vaine.

*Leuit.19.12. deut.5.11. mat.5.33.

f Either by swearing falsly or rashly by his Name, or by contemning it.

8 Remember the Sabbath day, [g] to keepe it holy.

g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly trauels.

9 *Sixe dayes shalt thou labour, and doe all thy worke,

*Chap.23.12. ezek.20.12.

10 But the seuenth day is the Sabbath of the Lorde thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruaunt, nor thy mayd, nor thy beast, nor the stranger that is within thy ‖ gates.

‖Or,citie.

11 *For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

*Gen,2.2. *Deut.5.16. mat.15.4. ephe.6.2.

12 ¶ *Honour thy [h] father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

h By the parents also is meant all that haue authoritie ouer vs.

13 *Thou shalt not [i] kill.

*Mat.5.21.

i But loue and preserue thy brothers life.

14 Thou shalt not [k] commit adulterie.

k But be pure in heart, word, and deed.

15 Thou shalt not [l] steale.

l But study to saue his goods.

16 Thou shalt not beare false [m] witnesse against thy neighbour.

m But further his good name, and speake trueth.

17 *Thou

*Rom.7.7. n Thou mayeſt not ſo much as wiſh his hinderance in any thing.

17 * Thou ſhalt not [n] couet thy neighbors houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his maid, nor his ore, nor his aſſe, neither any thing that is thy neighbours.

‖Or, heard. †Ebr. firebrands.

18 ¶ And all the people ‖ ſawe the thunders, and the †lightnings, and the ſound of the trumpet, and the mountaine ſmoking, and when the people ſawe it, they fled and ſtoode a farre off,

*Deut.5.24.& 18.16.heb.12.18

19 And ſaid vnto Moſes, *Talke thou with vs, and wee will heare: but let not God talke with vs, leaſt we die.

o Whether you wil obey his preceps as you promiſed, chap. 19.8

20 Then Moſes ſayde vnto the people, Feare not: for God is come to [o] prooue you, and that his feare may bee before you, that yee ſinne not.

21 So the people ſtood afarre off, but Moſes drew neere vnto the darkneſſe where God was.

22 ¶ And the Lorde ſayde vnto Moſes, Thus thou ſhalt ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Yee ſhall not make therefore with mee gods of ſiluer, nor gods of gold: you ſhall make you none.

*Chap.27.8. and 38.7.

24 *An altar of earth thou ſhalt make vnto me, and thereon ſhalt offer thy burnt offerings, and thy *peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

*Leuit.3.1.

*Deut.27.5. Ioſh.8.31.

25 *But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtones: for if thou lift vp thy toole vpon them, thou haſt polluted †them.

†Ebr. it, that is, the ſtone.

p Which might be by his ſtouping, or flying abroad of his clothes.

26 Neither ſhalt thou goe vp by ſteps vnto mine altar, that thy [p] filthineſſe be not diſcouered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching ſeruitude, murthers, and wrongs: the obſeruation whereof doth not iuſtifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all miſchiefe and crueltie.

NOw theſe are the lawes, which thou ſhalt ſet before them:

*Leuit.25.39. deut.15.12. iere.34.14.

2 *If thou bie an Ebrew ſeruant, he ſhal ſerue ſixe yeres, and in the ſeuenth he ſhall goe out free, [a] for nothing.

a Paying no money for his libertie.

3 If he came [b] himſelfe alone, he ſhal goe out himſelfe alone: if he were maried, then his wife ſhall go out with him.

b Not hauing wife nor children.

4 If his maſter haue giuen him a wife, [c] ſhe hath borne him ſonnes and daughters, the wife and her children ſhalbe her [c] maſters, but he ſhall go out himſelfe alone.

c Till her time of ſeruitude was expired, which might be the ſeuenth yeere or the fiftieth.

5 But if the ſeruaunt ſay thus, I loue my maſter, my wife and my children, I will not go out free,

6 Then his maſter ſhall bring him vnto the †Iudges, and ſet him to the [d] doore, or to the poſte, and his maſter ſhall boare his eare thorow with an awle, and hee ſhall ſerue him for [e] euer.

†Ebr. gods. d Where the iudges ſate.

e That is, to the yeere of Iubile, which was euery fiftieth yere. f Conſtreined either by pouertie, or els to the intent that the maſter ſhuld mary her. g By giuing an other money to bie her of him. ‖Or, deſloured her. h That is, he ſhall giue her dowrie. i For his ſonne.

7 Likewiſe if a man [f] ſell his daughter to be a ſeruant, ſhe ſhal not go out as the men ſeruants doe.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelfe, then ſhall [g] hee cauſe to bie her: he ſhall haue no power to ſell her to a ſtrange people, ſeeing he ‖ deſpiſed her.

9 But if hee haue betrothed her vnto his ſonne, he ſhall deale with her [h] according to the cuſtome of the daughters.

10 If he take [i] him another wife, hee ſhall not diminiſh her food, her raiment, and recompenſe of her virginitie.

k Neither mary her himſelfe, nor giue another mony to bie her, nor beſtow her vpon his ſonne.

11 And if he doe not theſe [k] three vnto her, then ſhall ſhe go out free, paying no money.

*Leuit.24.17.

12 ¶ *He that ſmiteth a man, and hee die, ſhall die the death.

l Though a man be killed at vnwares, yet it is Gods prouidence that it ſhould ſo be.

13 And if a man hath not laied waite, but [l] God hath offered him into his hand, *then I will appoint thee a place whither he ſhal flee.

*Deut.19.3.

14 But if a man come preſumptuouſly vpon his neighbour to ſlay him with guile, thou ſhalt take him from mine [m] altar, that hee may die.

m The holineſſe of ꝑ place ought not to defend the murther.

15 ¶ Alſo he that ſmiteth his father or his mother, ſhal die the death.

16 ¶ And hee that ſtealeth a man, and ſelleth him, if it be found with him, ſhall die the death.

*Leuit.20.9. prou.20.20. mat.15.4. mar.7.10.

17 ¶ *And hee that curſeth his father or his mother, ſhall die the death.

n Either farre off him or neere.

18 ¶ When men alſo ſtriue together, and one ſmite another with a [n] ſtone, or with the fiſt, and he die not, but lieth in bed,

19 If hee riſe againe and walke without vpon his ſtaffe, then ſhal he that ſmote him goe [o] quit, ſaue onely he ſhal beare his charges ‖ for his reſting, and ſhal pay for his healing.

o By the ciuil iuſtice. ‖Or, looſing his time.

20 ¶ And if a man ſmite his ſeruant, or his maid with a rod, and he die vnder his hand, hee ſhalbe ſurely puniſhed.

21 But if he continue a day, or two dayes, he ſhal not be [p] puniſhed: for he is his money.

p By the ciuil magiſtrate, but before God he is a murtherer.

22 ¶ Alſo if men ſtriue and hurt a woman with childe, ſo that her childe depart from her, and [q] death follow not, he ſhall be ſurely puniſhed according as the womans huſband ſhall appoint him, or he ſhall pay as the ‖ Iudges determine.

q Of the mother or child. ‖Or, arbiters.

23 But if death folow, then thou ſhalt pay life for life,

*Leuit.24.20. deut.19.21. mat.5.38.

24 *[r] Eye for eye, tooth for tooth, hand for hand, foote for foote,

r The execution of this law onely belonged to the magiſtrate, mat.5.38.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, he shall let him go free for his eye.

f So God reuengeth cruelty in the least things.

27 Also if he smite f out his seruants tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman, that he die, the *oxe shalbe t stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall go quit.

*Gen. 9. 5.

t If the beast be punished, much more shall the murtherer.

29 If the oxe were woont to push in times past, and it hath bene ‖ told his master, and hee hath not kept him, and after hee killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

‖ Or, testified to his.

u By the next of the kindred of him that is so slaine.

30 If there be set to him a u summe of money, then hee shall pay the ransome of his life, whatsoeuer shalbe laid vpon him.

31 Whether he hath gored a sonne or gored a daughter, he shalbe iudged after the same maner.

x Reade Gen. 23. 15.

32 If the oxe gore a seruant or a mayd, hee shall giue vnto their master thirtie x shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shall dig a pit and couer it not, and an oxe or an asse fall therein,

y This law forbiddeth not only not to hurt, but to beware, least any be hurt.

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shalbe his.

35 ¶ And if a mans oxe hurt his neighbors oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shal diuide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borowing.* 16 *Inticing of maids.* 18 *Witchcraft.* 20 *Idolatrie.* 21 *Supports of strangers, widowes, and fatherlesse.* 25 *Vsurie.* 28 *Reuerence to Magistrates.*

a Either great beast of ♄ herde, or a small beast of the flocke.

*1. Sam. 12. 6.

IF a man steale an a oxe or a sheepe, and kill it or sell it, he shal restore fiue oxen for the oxe, *and foure sheepe for the sheepe.

b Breaking an house to enter in, or vnderming.

†Ebr. when the sunne riseth vpon him.

c He shal be put to death, that killeth him.

†Ebr. in his hand.

2 ¶ If a thiefe bee found b breaking vp, & be smitten that he die, no bloud shall be shed for him.

3 But if it be †in the day light, c bloud shal be shed for him: for he should make full restitution: if he had not wherewith, then should he be sold for his theft.

4 If the theft be found † with him aliue, (whether it be oxe, asse, or sheepe) he shal restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in an other mans field, he shal recompence of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shal make ful restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it bee stollen out of his house, if the thiefe be found, he shal pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the † Iudges to sweare, whether hee hath d put his hand vnto his neighbours good, or no.

†Ebr. gods.

d That is, whether he hath stolen.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which an other chalengeth to be his, the cause of both parties shal come before the iudges, and whom the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe, asse, or oxe, or sheepe, or any beast, and it die, or be †hurt, or taken away by enemies, and no man see it,

†Ebr. broken.

e They should sweare by the Name of the Lord.

11 e An oath of the Lord shalbe betweene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and hee shal not make it good:

12 *But if it be stollen from him, he shall make restitution vnto the owner thereof.

*Gen. 31. 39.

13 If it bee torne in pieces, hee shal bring f record, and shal not make that good, which is deuoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borrow ought of his neighbour, and it bee hurt, or els die, the owner thereof not being by, hee shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it bee an hired thing, it came for his hire.

g He that hired it shalbe free by paying the hire.

16 ¶ *And if a man entise a maide that is not betrothed, and lie with her, he shall endowe her, and take her to his wife.

*Deut. 22. 28.

17 If her father refuse to giue her to him, he shall pay money, according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ *He that offreth vnto any gods, saue vnto the Lord onely, shalbe slaine.

*Deut. 13. 13, 14, 15.

21 ¶ *Moreouer, thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

*Leuit. 19. 33.

22 ¶ *Ye shal not trouble any widow, nor fatherlesse child.

*Zech. 7. 10.

23 If thou vexe or trouble such, and so hee cal & cry vnto me, I wil surely heare his cry.

24 Then shal my wrath be kindled, and I wil kil you with the sword, and your h wiues shall

h The iust plague of God vpon the oppressers.

ſhall be widowes, and your children fatherleſſe.

*Leuit.25.37. deut.23.19. pſal.15.5.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: ye ſhal not oppreſſe him with vſurie.

26 If thou take thy neighbors raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne go downe:

27 For that is his couering onely, and this is his garment for his ſkin: wherein ſhall hee ſleepe: therefore when he i crieth vnto me, I will heare him: for I am mercifull.

i For cold and neceſſitie.

*Act.23.5.

28 ¶ * Thou ſhalt not raile vpon the Iudges, neither ſpeake euill of the ruler of thy people.

k Thine abundance of thy corne, oile, and wine.

29 ¶ Thine k abundance and thy licour ſhalt thou not keepe backe. * The firſt borne of thy ſonnes ſhalt thou giue me.

*Chap.13.2. and 34.29.

30 Likewiſe ſhalt thou do with thine oxen & with thy ſheepe: ſeuen dayes it ſhall be with his damme, and the eight day thou ſhalt giue it me.

31 ¶ Ye ſhall be an holy people vnto mee, * neither ſhall yee eate any fleſh that is torne of beaſtes in the field: yee ſhall caſt it l to the dog.

*Leuit.22.8. ezek.44.31. l And ſo haue nothing to doe with it.

CHAP. XXIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the ſtrange gods.* 14 *The three ſolemne feaſts.* 20. 23 *The Angel is promiſed to leade the people.* 25 *What God promiſeth, if they obey him.* 29 *God will caſt out the Canaanites by litle and litle, and why.*

THou ſhalt not ‖ receiue a falſe tale, neither ſhalt thou put thine hand with ỹ wicked, to be a ‖ falſe witneſſe.

‖ Or, report a falſe tale.

‖ Or, cruel.

2 ¶ Thou ſhalt not follow a multitude to doe euill, neither † agree in a controuerſie a to decline after many and ouerthrowe the trueth.

†Ebr. anſwere.

a Do that which is godly though few do fauour it.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ If thou meete thine enemies ore, or his aſſe going aſtray, thou ſhalt b bring him to him againe.

b If we be found to do good to our enemies beaſt, much more to our enemy himſelfe, Mat.5.44.

5 If thou ſee thine enemies c aſſe lying vnder his burthē, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

c If God command to helpe vp our enemies aſſe vnder his burden, will he ſuffer vs to caſt downe our brethren with heauy burdens? *Sulan. 5.3.

6 ¶ Thou ſhalt not ouerthrow the right of thy poore in his ſute.

7 Thou ſhalt keepe thee far from a falſe matter, * and ſhalt not ſlay the d innocent and the righteous: for I will not iuſtifie a wicked man.

d Whether thou be magiſtrate or art cōmanded by the magiſtrate. *Deut.16.19. eccle.20.28.

8 ¶ * Thou ſhalt take no gift: for the gift blindeth the † wiſe, and peruerteth the wordes of the righteous.

†Ebr. ſeeing.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for ye know the e heart of a ſtranger, ſeeing yee were ſtrangers in the land of Egypt.

e For in that that he is a ſtranger, his heart is lowlyful enough. *Leuit.25.3. and 26.3. deut.15.1.

10 * Moreouer, ſixe yeeres thou ſhalt ſowe thy land, and gather the fruits thereof.

11 But the ſeuenth yeere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eate, and what they leaue, the beaſts of the field ſhall eate. In like maner thou ſhalt doe with thy vineyarde, and with thine oliue trees.

12 * Sixe dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine ore, and thine aſſe may reſt, and the ſonne of thy maid and the ſtranger may be refreſhed.

*Chap.20.8. deut.5.13.

13 And ye ſhall take heed to all things that I haue ſayd vnto you: and ye ſhall make f no mention of the name of other gods, neither ſhal it be heard out of thy mouth.

f Neither by ſwearing by thē, nor ſpeaking of them, Pſa.16.4. ephe.5.3.

14 ¶ Three times thou ſhalt keepe a feaſt vnto me in the yeere.

*Chap.13.3. and 34.18.

15 Thou * ſhalt keepe the feaſt of g vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commanded thee, in the ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and * none ſhall appeare before me emptie:

g That is, Eaſter, in remembrance that the Angel paſſed ouer and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians. *Deut.16.16. ecclu.35.4.

16 The h feaſt alſo of the harueſt of the firſt fruites of thy labours, which thou haſt ſowen in the field: and the i feaſt of gathering fruits in the ende of the yeere, when thou haſt gathered in thy labours out of the field.

h Which is, Whitſontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is ỹ feaſt of tabernacles, ſignifying that they dwelled 40. yeere vnder the tents or the tabernacles in wildernеſſe.

17 Theſe three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

18 Thou ſhalt not offer the bloud of my ſacrifice with k leauened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

k No leauened bread ſhal be thē in thine houſe. *Chap.34.26. deut.16.22.

19 * The firſt of the firſt fruits of thy land thou ſhalt bring into the houſe of the Lord thy God: yet ſhalt thou not ſeeth a kid in his l mothers milke.

l Meaning, that no fruits ſhould be taken before iuſt time: & hereby are rebuked all cruell and wanton appetites.

20 ¶ * Beholde, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

*Chap.33.2. deut.7.21.

21 Beware of him, and heare his voyce, & prouoke him not: for he wil not ſpare your miſdeeds, becauſe my m name is in him.

m I will giue him mine authoritie, and he ſhall gouerne you in my name.

22 But if thou hearken vnto his voice, and do all that I ſpeake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * ſhall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebuſites, & I wil deſtroy them.

*Chap.33.1. deut.7.21. ioſh.24.11.

24 Thou ſhalt not bowe downe to their gods, neither ſerue thē, nor do after the workes of them: but * n vtterly ouerthrow them, and breake in pieces their images.

*Deut.7.25.

n God commandeth his not only not to worſhip idols, but to deſtroy them.

25 For ye ſhall ſerue the Lorde your God, and hee ſhall bleſſe thy o bread and thy water, and

o That is, all things neceſſary for this preſent life.

and I will take all ſickeneſſe away from the mids of thee.

*Deut.7.14. 26 ¶ *There ſhall none caſt their fruite nor be barren in the land: the number of thy dayes wil I fulfill.

p I will make them afraid at thy comming, and ſend mine Angel to deſtroy them, as Chap. 33.2. *Ioſh.24.12. 27 I will ſend my p feare before thee, and will deſtroy all the people among whom thou ſhalt goe: and I will make all thine enemies turne their backs vnto thee:

28 And I will ſend * hornets before thee, which ſhall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not caſt them out from thy face in one yeere, leaſt the land grow to a wilderneſſe: and the beaſtes of the field multiplie againſt thee.

30 By litle and litle I wil driue them out from thy face, vntill thou increaſe, and inherite the land.

q Called the ſea of Syria. r Of Arabia called deſerta. ſ To wit, Euphrates. *Chap.34.15. deut.7.2. 31 And I wil make thy coaſts from the red ſea vnto the ſea q of the Philiſtims, and from the r deſert vnto the ſ Riuer: for I will deliuer the inhabitants of the land into your hand, and thou ſhalt driue them out from thy face.

32 * Thou ſhalt make no couenaunt with them, nor with their gods:

33 Neither ſhall they dwell in thy land, leaſt they make thee ſinne againſt mee: for if thou ſerue their gods, ſurely it ſhalbe thy †*deſtruction.

†Ebr.offence, or ſnare. *Deut.7.16, and ioſh.23.13.

CHAP. XXIIII.

3 The people promiſe to obey God. 4 Moſes writeth the ciuill lawes. 9. 13 Moſes returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moſes was fortie dayes and fortie nights in the mountaine.

a When he called him vp to the mountain to giue him the lawes, beginning at the 20. chap. hitherto.

NOwe he had a ſaid vnto Moſes, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael, and ye ſhall worſhip afarre off.

2 And Moſes himſelfe alone ſhall come neere to the Lord, but they ſhal not come nere, neither ſhall the people go vp with him.

b When he had receiued theſe lawes in mount Sinai. †Ebr.iudgements *Chap.19.8. 3 ¶ b Afterward Moſes came and tolde the people all the words of the Lord, and all the †lawes: and all the people anſwered with one voice, and ſaid, *All the things which the Lord hath ſaid, will we doe.

4 And Moſes wrote all the words of the Lorde, and roſe vp earely, and ſet vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

*Chap.20.24. ‖Or, at the foote of the mountaine. c For as yet the prieſthood was not giuen to Leui. 5 And he ſent yong c men of the children of Iſrael, which offred burnt offrings of beeues, and ſacrificed peace offrings vnto the Lord.

6 Then Moſes tooke halfe of the bloud, and put it in baſins, and halfe of the blood hee ſprinkled on the altar.

‖Or, the booke of the Law. 7 After he tooke the ‖ booke of the couenant, and reade it in the audience of the people: who ſaid, All that the Lord hath ſaid, we wil do, and be obedient.

*1.Pet.1.2. heb.9.20. d Which bloud ſignifieth that the couenaunt broken cannot be ſatiſfied without bloud ſhedding. 8 Then Moſes tooke the *bloud, & ſprinkled it on the people, and ſaid, Behold, ỹ d bloud of the couenãt, which the Lord hath made with you concerning all theſe things.

e As perfectly as their infirmities could behold his maieſtie. †Ebr. bricke worke. 9 ¶ Then went vp Moſes & Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

10 And they e ſaw ỹ God of Iſrael, & vnder his feet was as it were a †worke of a Saphir ſtone, and as the very heauen when it is cleare.

f He made them not afraid, nor puniſhed them. g That is, reioyced. 11 And vpon the nobles of the children of Iſrael he f laied not his hand: alſo they ſawe God, and g did eate and drinke.

h The ſecond time. i Signifying the hardneſſe of our hearts, except God do write his lawes therein by his Spirit, Ier.31.33.ezek. 11.19.2.cor.3.3. heb.8.10.& 10. 16. k To wit, the people. 12 ¶ And the Lorde h ſayde vnto Moſes, Come vp to me into the mountaine, & be there, and I will giue thee i tables of ſtone, and the lawe and the commaundement, which I haue written, for to teach k them.

13 Then Moſes roſe vp, and his miniſter, Ioſhua, & Moſes went vp into the mountaine of God,

14 And ſayd vnto the Elders, Tary vs here, vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloude couered ‖ it ſixe dayes: and the ſeuenth day he called vnto Moſes out of the mids of the cloud.

‖Or, him.

l The Lord appeareth like deuouring fire to carnall men: but to them that be drawen with his ſpirit, he is like pleaſant Saphir. *Chap.34.28. deut.9.9. 17 And the ſight of the glory of the Lorde was like l conſuming fire on the top of the mountaine, in the eyes of the children of Iſrael.

18 And Moſes entred into the mids of the cloud, and went vp to the mountaine: and Moſes was in the * mount fortie dayes and fortie nights.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercy ſeat. 23 The Table. 31 The Candleſticke. 40 All muſt be done according to the paterne.

THen the Lord ſpake vnto Moſes, ſaying,

a After the morall and iudicial law he giueth them the ceremoniall law, that nothing ſhould be left to mans inuention. *Chap.35.5. b For ỹ building and vſe of the Tabernacle. ‖Or, yelow. c Which is thought to be a kind of Cedar which will not rot. d Dyeined for the prieſts. 2 a Speake vnto the children of Iſrael, that they may receiue an offering for me: of *euery man, whoſe heart giueth it freely, ye ſhall take the offring for me.

3 And this is the offering which yee ſhall b take of them, gold and ſiluer, and braſſe,

4 ‖ And blew ſilke, and purple, and ſcarlet, and fine linnen, and goates haire,

5 And rammes ſkinnes coloured red, and the ſkins of badgers, & the wood c Shittim,

6 Oile for the light, ſpices for d anointing oile, and for the perfume of ſweete ſauour.

7 Onix ſtones, and ſtones to be ſet in the *Ephod, and in the * breſt plate.

a Chap.28.4. a Chap.28.15.

8 Alſo

e A place both to offer ſacrifice, and to heare the Lawe.

8 Alſo they ſhall make a e Sanctuarie, that I may dwell among them.

9 According to all that I ſhew thee, euen ſo ſhall yee make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

*Chap.37.1. 10 ¶ They ſhall make alſo an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou ſhalt ouerlaie it with pure golde: within and without ſhalt thou ouerlay it, and ſhalt make vpon it a ‖ crowne of golde round about.

‖Or, a circle and a border.

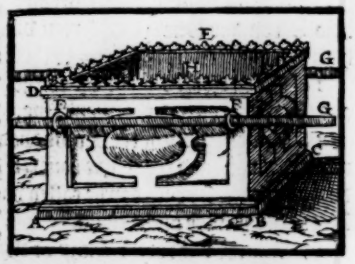
12 And thou ſhalt caſt foure rings of gold for it, and put them in the foure ‖ corners thereof: that is, two rings ſhalbe on the one ſide of it, and two rings on the other ſide thereof.

‖Or, feete.

13 And thou ſhalt make barres of Shittim wood, and couer them with gold.

14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length two cubites and an halfe. B C The breadth a cubite and an halfe. A D The height a cubite and an halfe. E The golden crowne aboue the arke. F The foure rings of golde in the foure corners. G The barres couered with gold to put thorow the rings to carry the Arke. H The inner part of the Arke where the Teſtimonie was put.

f The ſtone tables, the rod of Aaron & Manna, which were a teſtimonie of Gods preſence.

15 The barres ſhall be in the rings of the Arke: they ſhall not be taken away from it.

16 So thou ſhalt put in the Arke the f Teſtimonie which I ſhall giue thee.

‖Or, couering: or, propitiatorie.

17 Alſo thou ſhalt make a ‖ g Mercy ſeat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

g There God appeared mercifully vnto them: and this was a figure of Chriſt.

THE PROPITIATORIE, OR MERCIE SEAT.

I The propitiatorie which is the couering of the Arke of the Teſtimonie, ſet apart in this edition for plainneſſe. K The place whence iſſued the oracle and anſwere, from aboue the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou ſhalt make two Cherubims of gold: of worke beaten out with the hammer ſhalt thou make them at the two ends of the Mercieſeat.

19 And the one Cherub ſhalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie ſeat ſhall yee make the Cherubims, on the two ends thereof.

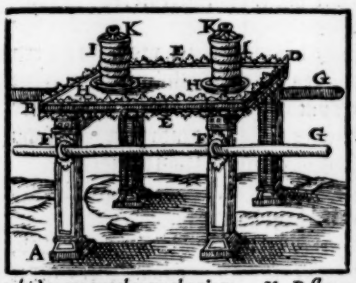
20 And the Cherubims ſhall ſtretch their wings on hie, couering the Mercie ſeate with their wings, and their faces one to another: to the Mercie ſeat ward ſhal the faces of the Cherubims be.

21 And thou ſhalt put the Mercie ſeate aboue vpon the Arke, and in the Arke thou ſhalt put the Teſtimonie, which I will giue thee,

22 And there I will ‖ declare my ſelfe vnto thee, and from aboue the Mercie ſeate *betweene the two Cherubims, which are vpon the Arke of the Teſtimony, I will tell thee all things which I will giue thee in commaundement vnto the children of Iſrael.

‖Or, will appoint with thee. *Num.7.89.

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe. B C The length two cubits. C D The bredth a cubit. E A crown of golde aboue and beneath ſeparated the one from the other by a border of an hand bredth thicke, which declareth that the Table was an hand bredth thicke. F The foure rings. G The barres to carrie the Table, which were put thorow the rings. H Diſhes wherein the Shew bread was put. I The twelue cakes or loaues called the Shew bread. K The goblets or couerings: The incenſe cups.

23 ¶ * Thou ſhalt alſo make a Table of Shittim wood, of two cubits long, and one cubit broad, and a cubit and an halfe hie: *Chap.37.10.

24 And thou ſhalt couer it with pure gold, and make thereto a crowne of golde round about.

25 Thou ſhalt alſo make vnto it a border of ‖ foure fingers round about: and thou ſhalt make a golden crowne round about the border thereof.

‖Or an hand-breadth.

26 After, thou ſhalt make for it foure rings of gold, and ſhalt put the rings in the foure corners that are in the foure feete thereof:

27 Euen againſt the border ſhall the rings be for places for barres, to beare the Table.

THE CANDLESTICKE.

Becauſe the faſhion of the Candleſticke is ſo plaine and euident, it needeth not to deſcribe the particular partes thereof according to the order of letters. Onely whereas it is ſaid in the 34. verſe, that there ſhall be foure boules or cups in the Candleſticke, it muſt bee vnderſtand of the ſhaft or ſhanke: for there are but three for euery one of the other branches.

Alſo the knoppes of the Candleſticke are thoſe which are vnder the branches as they iſſue out of the ſhaft on either ſide.

28 And

28 And thou shalt make the bars of Shittim wood, and shalt ouerlaie them with golde, that the Table may be borne with them.

h To set the head vpon.

29 Thou shalt make also [h] dishes for it, and incense cups for it, and couerings for it, & goblets, wherewith it shalbe couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the Table Shewbread before me continually.

* Chap.37.13. i It shall not be molten, but beaten out of the lumpe of gold with the hammer.

31 ¶ * Also thou shalt make a Candlesticke of pure gold: of [i] worke beaten out with the hammer shall the Candlesticke bee made, his shaft, & his branches, his boules, his knops: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop & one floure: so throughout the six branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall bee a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shalbe thereof, all this shall bee one beaten worke of pure gold.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof shalbe of pure gold.

k This was the talent weight of the temple, and weighed 120. pound. * Exo.38.5. & 7.44.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.* 33 *The place of the Arke of the Mercie seat, of the Table, and of the Candlestick.*

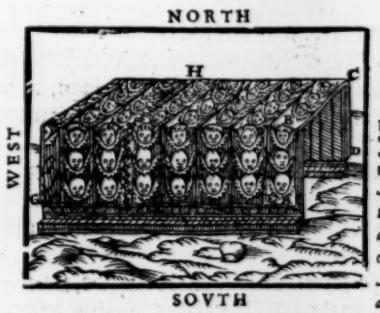
AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of [a] broidered worke.

a That is, of most cunning or fine worke.

2 The length of one curtaine shall bee eight and twentie cubits, and the breadth of one curtaine, foure cubites: euery one of the curtains shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shall bee coupled one to another.

THE FIRST COVERING OF THE TABERNACLE.



A B C D The ten curtaines, which were eight and twentie cubites long of Cherubim-woorke. A E The breadth of a curtaine was foure cubites, and so the tenne were fortie cubites broad. F G Two curtaines and an halfe: so that the whole laied together, declareth that the Tabernacle was thirtie cubits long and twelue broad. F H Taches or hookes to tie the curtaines together.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the seluedge [b] of the coupling: and likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

b On the side, that the curtains might be tied together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is the [c] second coupling: the strings shalbe one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it shalbe one ‖ tabernacle.

‖ Or, bookes.

‖ Or, partition.

THE CVRTAINES OF GOATES HAIRE.

These eleuen curtaines of goats haire were put aboue the other ten. A and the eleuenth hanged before the entrie of the Tabernacle, looke B. These also were thirtie cubits long, and the other but eight and twentie, and therefore on the Southside they were a cubite longer then the other, looke C. And also another on the Northside, that the boards might be couered E.

7 ¶ Also thou shalt make curtaines of goates haire, to bee a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

d Least raine & weather should marre it.

8 The length of a curtaine shalbe thirtie cubits, & the breadth of a curtaine foure cubits: the eleuen curtaines shalbe of one measure.

9 And thou shalt couple fiue curtaines by themselues, & the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

e That is, fiue on the one side, & fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine, in the selvedge of the coupling, and fifty strings in the edge of the other curtaine in the second coupling.

‖ Or, hooks.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

f For these curtaines were two cubits longer then the curtaines of the Tabernacle: so that they were euer by a cubite on both sides.

12 And the f remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall bee left at the backside of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

g To be put vpon the couering that was made of goates haire.

h This was the third couering for the Tabernacle.

14 Moreouer, for that couering thou shalt make a couering of rammes skinnes died red, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boords for the Tabernacle of Shittim wood to stand vp.

16 Tenne cubits shall bee the length of a boord, and a cubit and an halfe cubit the bredth of one boord.

17 Two tenons shalbe in one boord set in order as the feete of a ladder, one against another: thus shalt thou make for all the boords of the Tabernacle.

THE TABERNACLE.

A Twentie boords on the Southside, and as many on the Northside, which were of ten cubits in length, that is from E to E. The bredth of each was a cubite and halfe, by reason whereof, all ioyned together, made thirtie cubites which was the length of the Tabernacle. Iosephus writeth that each boord was an handfull thicke. B The nether part of the boords which was cut into two tenons. C The two mortasses, for each tenon one, wrought in two pieces apart, whereinto when the boords were put, they receiued the tenons, and held the boords vp. D D D D D Signifie fiue barres to hold the boords in order: foure passed without the boords, throw rings: the middlemost went throw the thicknesse of the boords, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the nether part of the boords, which ioyned the sides of the Tabernacle, and another at the nether part of the boords, which ioyned the sides of the Tabernacle, and the boords of the West end together. F F Rings wherethorowe the barres passed. G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I The most holy place. K. The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of the Shew bread. L Eight boards that close vp the Tabernacle on the West ende, which was the vppermost ende of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende which was fastened to hangi at fiue pillars.

18 And thou shalt make boords for the Tabernacle, euen twentie boords on the South side, euen full South.

19 And thou shalt make fortie ‖ sockets of siluer vnto the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

‖ Or, brasse pieces wherein were the mortaises for the tenons.

20 In like maner on the other side of the Tabernacle toward the North side shall bee twentie boards.

21 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

i The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

24 Also they shall be i ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall bee eight boards hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle.

27 And fiue barres for the boards of the other side of the Tabernacle: also fiue barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall goe throw the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle, *according to the fashion thereof, which was shewed thee in the mount.

*. Chap. 25. 9. 40. ebr. 8. 5. act. 7. 44

31 ¶ Moreouer thou shalt make a vaile of blewe silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hooks shall be of golde) standing vpon four sockets of siluer.

k Some reade heads of the pillars.

33 ¶ Afterward thou shalt hang the vaile † on the hooks, that thou mayest bring thither, that is, (within the vaile) the arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the l most Holy place.

† Ebr. Vnder the hooks: meaning that it should hang downeward from the hooks.

l Whereunto the hie Priest onely entred once a yere.

34 Also thou shalt put the Mercie seate vpon the Arke of the testimonie in the most Holy place.

35 And thou shalt set the Table m without the vaile, and the Candlesticke ouer against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

m Meaning in the holy place.

36 Also

n This hanging at baile was betweene the holy place, and there where the people were.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blew silke, and purple, & skarlet, & fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads shalbe of gold. and thou shalt cast fiue sockets of brasse for them.

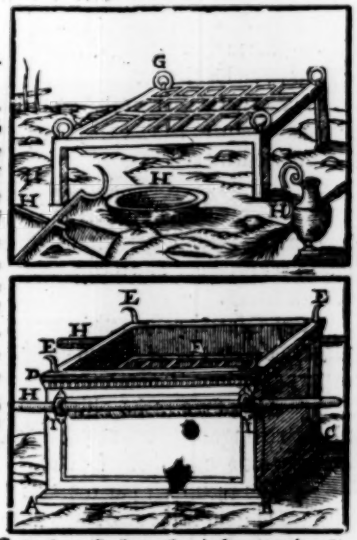
CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

a For the burnt offring.

MOreouer thou shalt make the a altar of Shittim wood, fiue cubites long & fiue cubites broad (the altar shall be foure square) and the height thereof three cubits.

THE ALTAR OF BVRNT OFFRING.



A B The length containing fiue cubites. A D The height three cubites. B C The breadth as much. E The foure hornes or foure corners. F The grate, which was put within the altar, and whereupon the sacrifice was burnt. G Foure rings to lift vp the grate by, when they auoided the ashes. H The barres to cary the altar. I The rings, thurow the which the barres were put. H H H Ashpans, besomes, flesh hookes, basons and such instruments appertaining to the altar.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it b selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpannes for his ashes and his besoms, and his basens, and his flesh hookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, fire pannes.

4 And thou shalt make vnto it a grate like net worke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

† Ebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may bee in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall bee put in the rings, the which barres shall bee vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their d filets shalbe siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the North side in length there shalbe hangings of an hundred cubites long, and the twenty pillars thereof with their twentie sockets of brasse: the heads of the pillars and the filets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubits, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward full East shall haue e fiftie cubites.

e Meaning curtaines of fiftie cubits.

14 Also hangings of fifteene cubits shalbe on the one f side with their three pillars & their three sockets.

f Of the doore of the court.

15 Likewise on the other side shalbe hangings of fifteene cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shalbe a baile of twentie cubits, of blew silke, and purple, and skarlet, & fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fiftie † at either end, and the height fiue cubits, and the hangings of fine twined linnen, and their sockets of brasse.

† Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the g pinnes thereof, and all the pinnes of the court shall be brasse.

g Or stakes wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle oliue h beaten, for the light, that the lamps may alway ‖ burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without baile, which is before the Testimonie, shall Aaron & his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee & his sonnes with him, from among the children of Israel, that hee may serue me in the Priestes office: I meane

Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.

2 Alſo thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautiful.

3 Therefore thou ſhalt ſpeake vnto all †cunning men, whom I haue filled with the ſpirit of wiſdome, that they make Aarons garments to [b] conſecrate him, that hee may ſerue me in the Prieſts office.

a Whereby his office may be knowen to be glorious and excellent. †Ebr. wiſe in heart.

b Which is, to ſeparate him from the reſt.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod, or vpmoſt coate, which was like cloth of gold & was girded with him, wherein was the breſt plate with the twelue ſtones, which was tied aboue with two chaines to two Onyx ſtones, & beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and bels of gold.

C The tunicle or broidred coat, which was vnder the robe and longer then it, and was alſo without ſleeues.

4 Now theſe ſhalbe the garments, which they ſhall make, a breſt plate, and an [c] Ephod, and a robe, and a broydred coate, a miter, and a girdle. ſo theſe holy garments ſhal they make for Aaron thy brother, and for his ſonnes, that he may ſerue me in the Prieſts office.

c A ſhort and ſtraite coate without ſleeues put vpmoſt vpon his garments to keepe them cloſe vnto him.

5 Therefore they ſhall take golde, and blew ſilke, and purple, and ſkarlet, and fine linnen,

6 ¶ And they ſhall make the Ephod of golde, blew ſilke, and purple, ſkarlet, and fine twined linnen of broidred worke.

7 The two ſhoulders thereof ſhall be ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] embroydered garde of the ſame Ephod, which ſhall be vpon him, ſhall bee of the ſelfe ſame worke & ſtuffe, euen of golde, blew ſilke, and purple, & ſkarlet, and fine twined linnen.

d Which were about his vpmoſt coate.

9 And thou ſhalt take two Onix ſtones, & graue vpon them the names of the children of Iſrael:

10 Sixe names of thē vpon the one ſtone, and the ſix names that remain, vpon the ſecond ſtone, according to [e] their generations.

e As they were in age, ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue ỹ two ſtones according to the names of the children of Iſrael by a grauer of ſignets, that worketh and graueth in ſtone, and ſhalt make them to be ſet and embolled in gold.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance.

f That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make boſſes of gold,

14 ¶ And two chaines of fine golde [g] at the ende, of wreathed worke ſhalt thou make them, and ſhalt faſten the wreathed chaines vpon the boſſes.

g Of the boſſes.

15 ¶ Alſo thou ſhalt make the breſt plate of [h] iudgement with broydred worke: like the worke of the Ephod ſhalt thou make it: of golde, blew ſilke, and purple, and ſkarlet, and fine twined linnen ſhalt thou make it.

h It was ſo called, becauſe the the Prieſt could not giue ſentence in iudgement without that on his breſt.

16 [i] Foure ſquare it ſhalbe and double, an hand breadth long, and an hand breadth broad.

i The deſcription of the breſt plate.

17 Then thou ſhalt ſet it full of places for ſtones, euen foure rowes of ſtones: the order ſhalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt rowe.

‖ Or, Sardoine. ‖ Emraud.

18 And in the ſecond rowe thou ſhalt ſet an ‖ emeraud, a ſaphir, and a ‖ diamond.

‖ Or, Carbuncle. ‖ Or, Iaſper.

19 And in the third rowe a turkeis, an achate, and an Hematite.

20 And in the fourth rowe a † chryſolite, an onix, and a iaſper: and they ſhalbe ſet in gold in their embolſements.

† Ebr. Tarſhiſh.

21 And the ſtones ſhalbe according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, and they ſhall bee for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breſt plate two chains at the ends of wrethen worke of pure gold.

23 Thou ſhalt make alſo vpon the breſt plate two rings of golde, and put the two rings on [k] the two ends of the breſt plate.

k Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen chaines of gold in the two rings in the endes of the breſt plate.

25 And the other two ends of the two wrethen chaines, thou ſhalt faſten in the two embolments, and ſhalt put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in ỹ [l] two other ends of the breſt plate, vpon the border thereof, toward the inſide of the Ephod.

l Which are beneath.

27 And two other rings of gold thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broidred gard of the Ephod.

28 Thus they ſhall binde the breſt plate by his rings vnto the rings of the Ephod, with a lace of blewe ſilke, that it may be faſt vpon the broydred garde of the Ephod, and that the breſt plate bee not looſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the childrē of Iſrael in the breſt plate of iudgement vpon his heart, where hee goeth into the

m Aaron ſhall not enter into the holy place in his owne name, but in the name of al the children of Iſrael.

the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the n Urim and the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

n Urim signifieth light, and Thummim perfection: declaring that the stones of the brest plate were most cleare, and of perfect beauty: by Urim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

31 ¶ And thou shalt make the robe of the Ephod altogether of blew silke.

32 And the hole for his head shall be in the middes of it, hauing an edge of wouen worke round about the coller of it: so it shalbe as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirtes thereof thou shalt make pomegranates of blew silke, and purple, and skarlet, round about the skirts thereof, & bels of gold betweene them round about:

34 That is, * a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

*Eccle. 45.9.

35 So it shalbe vpon Aaron, when he ministreth, and his sound shall bee heard, when he goeth into the holy place before the Lorde, and when hee commeth out, and hee shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, o HOLINESSE TO THE LORD,

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

37 And thou shalt put it on a blewe silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall bee vpon Aarons forehead, that Aaron may p beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

39 Likewise thou shalt embroider the fine linnen coate, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdles, and bonets shalt thou make them for glory & comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them and q fill their handes, and sanctifie them, that they may minister vnto me in the Priests office.

q That his consecrate them by giuing them things to offer, and thereby admit them to their office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shal they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that

‖ Or, of witnesse.

they r commit not iniquitie, and so die. This shall be a law for euer vnto him and to his seed after him.

r In not hiding their nakednes.

CHAP. XXIX.

1 *The maner of consecrating the Priests.* 38 *The continuall sacrifice.* 45 *The Lord promiseth to dwell among the children of Israel.*

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, * Take a yong calfe, and two rammes without blemish,

*Leuit. 9.2.

2 And vnleauened bread and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheate flowre shalt thou make them)

3 Then thou shalt put them in one basket, and a present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the b Ephod, and the Ephod, and the brest plate, and shalt close them to him with the broydred gard of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter.

*Chap. 28.36.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head, and anoint him.

*Chap. 30.25.

8 And thou shalt bring his sonnes, & put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priestes office shall bee theirs for a perpetuall lawe. thou * shalt also ‖ fill the hands of Aaron, and the handes of his sonnes.

*Chap. 28.41.
‖ Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * & Aaron and his sonnes shal c put their hands vpon the head of the calfe.

*Leuit. 1.4.
c Signifying that the sacrifice was also offered for them, & that they did approue it.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the bloud of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the bloud at the foote of the altar.

13 * Also thou shalt take all the fat that coureth the inwardes, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the altar.

*Leuit. 3.3.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the host: it is a † sinne offring.

†Ebr. sinne, 2. cor. 5.21.

15 ¶ Thou shalt also take one ramme,

and Aaron and his ſonnes ſhal put their hands vpon the head of the ramme.

16 Then thou ſhalt kill the ramme, & take his bloud, and ſprinkle it round about vpon the altar,

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him and his legs, and ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ramme vpon the altar: for it is a burnt offering vnto the Lord [d] for a ſweete ſauour: it is an offering made by fire vnto the Lord.

d Or, a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

19 ¶ And thou ſhalt take the other ramme, and Aaron and his ſonnes ſhal put their hands vpon the head of the ramme.

20 Then ſhalt thou kill the ramme, & take of his bloud and put it [e] vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his ſonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right foot, and ſhalt ſprinkle the bloud vpon the altar round about.

e Meaning, the loft and nether part of the eare.

21 And thou ſhalt take of the bloud that is [f] vpon the altar, and of the anointing oile, and ſhalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhalbe halowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

f Wherewith the altar muſt be ſprinkled.

22 Alſo thou ſhalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the [g] ramme of conſecration)

g Which is offred for the conſecration of the hie Prieſt.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the baſket of the vnleauened bread that is before the Lord.

24 And thou ſhalt put all this in the hands of Aaron, and in the hands of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receiue them of their hands, and burne them vpon the altar beſides the burnt offring for a ſweete ſauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewiſe thou ſhalt take the breſt of the ramme of the conſecration, which is for Aaron, and ſhalt ſhake it to [h] and fro before the Lorde, and it ſhalbe thy part.

h This ſacrifice the Prieſt did moue toward the Eaſt, Weſt, North, & South.

27 And thou ſhalt ſanctifie the breſt of the ſhaken offering, and the ſhoulder of the [i] heaue offring, which was ſhaken to & fro, and which was heaued vp of the ramme of the conſecration, which was for Aaron, and which was for his ſonnes.

i So called, becauſe it was not onely ſhaken to and fro, but alſo lifted vp.

28 And Aaron and his ſonnes ſhall haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offering, and it ſhall be an heaue offering of the children of Iſrael, of their [k] peace offrings, euen their heaue offring to the Lord.

k Which were offrings of thankſgiuing to God for his benefits.

29 ¶ And the holy garments, which appertaine to Aaron, ſhall bee his ſonnes after him, to be anointed therein, and to be conſecrate therein.

30 That ſonne that ſhall bee Prieſt in his ſtead, ſhall put them on ſeuen dayes, when hee commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ramme of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eate the fleſh of the ramme, and the bread that is in the baſket, at the doore of the Tabernacle of the Congregation.

*Leuit. 8. 31. and 24. 9. mat. 12. 4.

33 So they ſhal eate theſe things, [l] wherby their attonement was made, to conſecrate them, and to ſanctifie them: but a ſtranger ſhall not eate thereof, becauſe they are holy things.

l That is by the ſacrifices.

34 Nowe if ought of the fleſh of the conſecration, or of the breade remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhall not bee eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou doe thus vnto Aaron & vnto his ſonnes, according to all things which I haue commaunded thee: ſeuen dayes ſhalt thou † conſecrate them.

†Ebr. fill their hands.

36 And ſhalt offer euery day a calfe for a ſinne offering, for [m] reconciliation: and thou ſhalt cleanſe the altar, when thou haſt offered vpon it for reconciliation, and ſhalt anoynt it to ſanctifie it.

m To appeaſe Gods wrath, that ſinne may be pardoned.

37 Seuen dayes ſhalt thou cleanſe the altar, and ſanctifie it, ſo the altar ſhall be moſt holy: and whatſoeuer toucheth the altar ſhall be holy.

38 ¶ * Now this is that which thou ſhalt preſent vpon the altar: euen two lambs of one yeere old, day by day continually.

*Num. 28. 3.

39 The one lambe thou ſhalt preſent in the morning, and the other lambe thou ſhalt preſent at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offring.

n That is, an Omer, reade chap. 16. 16.

o Which is about a pinte.

41 And the other lambe thou ſhalt preſent at euen: thou ſhalt do thereto according to the offering of the morning, and according to the drinke offring thereof, to bee a burnt offring for a ſweete ſauour vnto the Lord.

42 This ſhalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where

where I will ‖ make appointment with you, to ſpeake there vnto thee.

‖Or, declare my ſelfe to you.

43 There I will appoint with the children of Iſrael, and the place ſhall be ſanctified by my [p] glory.

p Becauſe of my glorious preſence.

44 And I will ſanctifie the Tabernacle of the Congregation and the altar: I will ſanctifie alſo Aaron and his ſonnes to be my prieſts,

45 And I will * [q] dwell among the children of Iſrael, and will be their God.

*Leuit.26.12. 2.cor.6.16.

46 Then ſhall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incenſe. 13 The ſumme that the Iſraelites ſhould pay to the Tabernacle. 16 The braſen lauer. 23 The anoynting oyle. 34 The making of the perfume.

FUrthermore, thou ſhalt make an altar [a] for ſweete perfume, of Shittim wood thou ſhalt make it.

a Upon the which the ſweete perfume was burnt, verſe 34.

2 The length thereof a cubite, and the breadth therof a cubite (it ſhalbe foure ſquare) and the height thereof two cubites: the hornes thereof ſhall be [b] of the ſame,

b Of the ſame wood and matter.

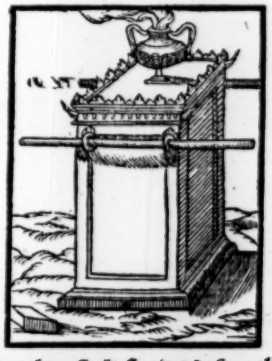
3 And thou ſhalt overlay it with fine gold, both the top thereof & the ſides thereof round about, and his hornes: alſo thou ſhalt make vnto it ‖ a crowne of gold round about.

‖Or, a circle and border.

4 Beſides this, thou ſhalt make vnder this crowne two golden rings on either ſide: euen on euery ſide ſhalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou ſhalt make of Shittim wood, & ſhalt couer them with golde.

THE ALTAR OF SWEETE PERFVME.



This altar was one cubite long, and one cubite broade, and in height was two cubites: the reſt may be vnderſtood by the former figures.

6 After thou ſhalt ſet it [c] before the vaile, that is neere the Arke of Teſtimonie, before the Mercie ſeate that is vpon the Teſtimonie, where I will appoint with thee.

c That is, in the Sanctuarie, and not in the Holieſt of all.

7 And Aaron ſhall burne thereon ſweete incenſe euery morning: when he [d] dreſſeth the lampes thereof, ſhall he burne it.

d Meaning, whē he trimmeth them, and refreſheth the oile.

8 Likewiſe at euen, when Aaron ſetteth vp the lampes thereof, he ſhall burne incenſe: this perfume ſhall be perpetually before the Lord, throughout your generations.

9 Ye ſhall offer no [e] ſtrange incenſe thereon, nor burne ſacrifice, nor offering, neither powre any drinke offering [f] thereon.

e Otherwiſe made then this, which is deſcribed.

f But it muſt onely ſerue to burne perfume.

10 And Aaron ſhall make reconciliation vpon the hornes of it once in a yeere with the blood of the ſinne offring in the day of reconciliation: once in the yeere ſhall he make reconciliation vpon it throughout your generations: this is moſt holy vnto the Lord.

11 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

12 * When thou takeſt the ſumme of the children of Iſrael after their number, then they ſhall giue euery man [g] a redemption of his life vnto the Lord, when thou telleſt them, that there be no plague among them when thou countеſt them.

*Num.1.2,5.

g Whereby he teſtified that he redeemed his life which he had forfaite, as is declared by Dauid, 2.Sam. 24.1.

13 This ſhall euery man giue, that goeth into the number, halfe a ſhekell, after the [h] ſhekell of the Sanctuarie: (* a ſhekel is twentie gerahs) the halfe ſhekell ſhall be an offering to the Lord.

h This ſhekell valued two common ſhekels: and the gerah valued about 12. pence, after 5. ſhillings ſterling the ounce of ſilver.

14 All that are numbred from twentie yeere olde and aboue, ſhall giue an offering to the Lord.

*Leuit.27.25. num.3.47. ezek.45.12.

15 The rich ſhall not paſſe, and the poore ſhall not diminiſh from halfe a ſhekell, when ye ſhall giue an offering vnto the Lorde, [i] for the redemption of your liues.

i That God ſhould be mercifull vnto you.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, and ſhalt put it vnto the vſe of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Iſrael before the Lorde for the redemption of your liues.

THE LAVER OF BRASSE.

Becauſe the maner of this figure is not particularly deſcribed, we haue put it in this forme: aſwell for that it agreeth with the text, as alſo it is after this faſhion in other copies of ſundry languages.

17 ¶ Alſo the Lorde ſpake vnto Moſes, ſaying,

18 Thou ſhalt alſo make a lauer of braſſe, and his foote of braſſe to waſh, and ſhalt put it betweene the Tabernacle of the Congregation and the Altar, and ſhalt put water therein.

k Signifying that he that commeth to God, muſt be waſhed from all ſinne and corruption.

19 For Aaron and his ſonnes ſhall [k] waſh their hands and their feete thereat.

20 When

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lorde, they will wash themselues with water, least they die.

21 So they shall wash their handes and their feete that they die not: and this shall be to them an ordinance [l] for euer, both vnto him and to his seede throughout their generations.

22 Also the Lorde spake vnto Moses, saying,

23 Take thou also vnto thee, principal spices, of the most pure myrrhe fiue hundreth [m] shekels, of sweete Cinamon halfe so muth, that is, two hundreth and fiftie, and of sweete [n] Calamus, two hundreth, and fiftie:

24 Also of Cassia fiue hundreth, after the shekell of the Sanctuarie, and of oile oliue an [*] Hin.

25 So thou shalt make of it the oile of holy ointment, euen a most precious ointment after the arte of the Apothecarie: this shall be the oile of holy ointment.

26 And thou shalt anoint the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instrumets thereof, and the altar of incense:

28 Also the Altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oile vnto me, throughout your generations.

32 [p] None shall anoint mans flesh therewith, neither shall ye make any compolition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoeuer shall make the like ointment, or whosoeuer shall put any of it vpon [q] a stranger, euen he shall be cut off from his people.

34 And the Lord saide vnto Moses, Take vnto thee these spices, pure myrrhe and [r] cleare gumme, and galbanum, these odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume compoled after the arte of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to pouder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any compolition like this perfume, which thou shalt make: it shall be vnto thee holy for the [f] Lord.

38 Whosoeuer shall make like vnto that to smell thereto, euen he shall be cut off from his people.

[l] So long as the Priesthood shall last.

[m] Weighing so much.

[n] It is a kinde of reede of a very sweete sauour within, and is vsed in pouders and odours.

[*] Chap. 29. 40.

[o] All things which appertaine to the Tabernacle.

[p] Neither at their burials, nor otherwise.

[q] Either a stranger, or an Israelite, saue onely the priests.

[r] In Ebrew, Shecheleth: which is a sweete kind of gumme and shineth as the naile.

[f] Onely dedicate to the vse of the Tabernacle.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lord spake vnto Moses, saying,

2 Beholde, I [a] haue called by name, Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,

3 Whom I haue filled with the Spirite of God, in wisedome, and in vnderstanding, and in knowledge, and in all [b] workemanship:

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to worke in al maner of workemanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seate that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the [d] pure Candlesticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offring with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priestes office,

11 And the [e] anointing oile, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may knowe that I the Lord doe sanctifie you.

14 [*] Ye shall therefore keepe the [g] Sabbath: for it is holy vnto you: he that defileth it, shal die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the

[a] I haue chosen and made meete, chap. 35. 30.

[b] This sheweth that handie crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

[c] I haue instructed them, and increased their knowledge.

[d] So called, because of the cunning and arte vsed therein, or because the whole was beaten out of one piece.

[e] Which onely was to anoint the Priestes and the instruments of the Tabernacle, and not to burne.

[f] Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

[*] Chap. 20. 8. Ezek. 20. 12.

[g] God repeateth this point, because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

the Lorde: whosoeuer doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖rest throughout their generations for an euerlasting couenant.

‖Or, Sabbath.

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

*Gen.1.31.& 2.2.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables [i] of the Testimonie, euen Tables of stone, written with the finger of God.

h From creating his creatures, but not from gouerning and preserning them.
*Deut.9.10.
i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the Idolaters. 32 Moses zeale for the people.

BUt when the people sawe, that Moses tarried long or he came downe from [a] the mountaine, the people gathered themselues together against Aaron, and saide vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they see him carnally.

2 And Aaron said vnto them, [b] Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

b Thinking that they would rather forgoe idolatrie, then to refigne their moſt precious iewels.

3 Then all the people pluckt from them [c] selues the golden earings, which were in their eares, & they brought them vnto Aaron.

c Such is the rage of Idolaters, that they spare no coſt to satisfie their wicked desires.

4 *Who receiued them at their hands, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they saide, * These be the gods, O Israel, which brought thee out of the land of Egypt.

*Pſal.106.19.
d They smelled of their seauen of Egypt, where they saw calues, oxen, and serpents worshipped.
*1.King.12.28.

5 When Aaron sawe that, he made an Altar before it: and Aaron proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offering, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.

*1.Cor.10.7.

7 ¶ Then the Lorde saide vnto Moses, * Goe, get thee downe: for the people which thou hast brought out of the lande of Egypt, hath corrupted their wayes.

*Deut.9.12.

8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.
*1.King.12.28.

9 Againe the Lord saide vnto Moses, * I haue seene this people, and behold, it is a stiffenecked people.

*Chap.33.3. deut.9.13.

10 Nowe [f] therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mightie people.

f God sheweth that the prayers of the godly stay his punishment.

11 *But Moses prayed vnto the Lorde his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

*Pſal.106.23.

12 *Wherefore shal [g] the Egyptians ‖speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.

*Num.14.13.
‖Or, blaſpheme.
‖Or, repent.

13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidest vnto them, * I will multiply your seede, as the starres of the heauen, and all this lande, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

g That is, thy promiſe made to Abraham.
*Gen.12.7.& 15.7.and 48.16.

14 Then the Lord changed his mind from the euill, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

17 And when Ioshua heard the noise of the people, as they shouted, he saide vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor the noise of them that are ouercome: but I doe heare the noise of singing.

19 Nowe, as soone as he came neere vnto the hoste, he sawe the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 *After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

*Deut.9.21.
i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

21 Also Moses saide vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lorde waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they saide vnto me, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then

24 Then I ſaide to them, Whe that haue golde, plucke it off: and they brought it me, and I did caſt it into the fire, and thereof came this calfe.

25 Moſes therefore ſawe that the people were [k] naked (for Aaron had made them naked vnto their ſhame among their enemies)

26 And Moſes ſtoode in the gate of the campe, and ſaid, Who pertaineth to the Lord: let him come to me. And all the ſonnes of Leui gathered themſelues vnto him.

27 Then he ſaide vnto them, Thus ſaith the Lorde God of Iſrael, Put euery man his ſword by his ſide: goe to and fro, from gate to gate, through the hoſte, and [l] ſlay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moſes had commaunded: and there fell of the people the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your hands vnto the Lord this day, euen euery man vpon his [m] ſonne, and vpon his brother, that there may be giuen you a bleſſing this day)

30 And when the morning came, Moſes ſaide vnto the people, Ye haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your ſinne.

31 Moſes therefore went againe vnto the Lorde, and ſaide, Oh, this people haue ſinned a great ſinne, and haue made them gods of golde.

32 Therefore nowe if thou pardon their ſinne, thy mercie ſhall appeare: but if thou wilt not, I pray thee, raſe me [n] out of thy booke, which thou haſt written.

33 Then the Lord ſaide to Moſes, Whoſoeuer hath ſinned againſt me, I will put him out of my [o] booke.

34 Goe nowe therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel ſhall goe before thee, but yet in the day of my viſitation I will [p] viſite their ſinne vpon them.

35 So the Lord plagued the people, becauſe they cauſed Aaron to make the calfe which he made.

k Both deſtitute of Gods fauour, and an occaſion to their enemies to ſpeake euill of their God.

l This fact did ſo pleaſe God, that he turned the curſe of Iakob againſt Leui, to a bleſſing, Deut. 33. 9.

m In reuenging Gods glory, we muſt haue no reſpect to perſon, but put off all carnall affection.

n So much he eſteemed the glorie of God, that he preferred it euen to his owne ſaluation.

o I will make it knowen that he was neuer predeſtinate in mine eternall counſell to life euerlaſting.

p This declareth howe grieuous a ſinne idolatrie is, ſeeing that at Moſes prayer God would not fully remit it.

CHAP. XXXIII.

2 The Lorde promiſeth to ſend an Angel before his people. 4 They are ſad becauſe the Lord denieth to goe vp with them. 9 Moſes talketh familiarly with God. 13 He prayeth for the people, 18 and deſireth to ſee the glorie of the Lord.

AFterward the Lorde ſaide vnto Moſes, Depart, [a] goe vp from hence, thou, and the people (which thou haſt brought vp out of the land of Egypt) vnto the land which I ſware vnto Abraham, to Izhak, and to Iaakob, ſaying, * Vnto thy ſeede will I giue it.

2 And * I will ſend an Angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebuſites:

3 To a land, I ſay, that floweth with milke and honie: for I will not goe vp with thee, *becauſe thou art a ſtiffe necked people, leaſt I conſume thee in the way.

4 And when the people heard this euill tidings, they ſorowed, and no man put on his beſt raiment.

5 (For the Lord had ſaide to Moſes, Say vnto the children of Iſrael, Ye are a ſtiffe necked people, I will come ſuddenly vpon thee, and conſume thee: therefore now put thy coſtly raiment from thee, that I may know [b] what to doe vnto thee)

6 So the children of Iſrael layed their good raiment from them, after Moſes came downe from the mount Horeb.

7 Then Moſes tooke his Tabernacle, and pitched it without the hoſte farre off from the hoſte, and called it [c] Ohel-moed. And when any did ſeeke to the Lorde, he went out vnto the Tabernacle of the Congregation, which was without the hoſte.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, and ſtoode euery man at his tent doore, and looked after Moſes, vntill hee was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, the cloudie pillar deſcended and ſtoode at the doore of the Tabernacle, and the Lord talked with Moſes.

10 Nowe when all the people ſawe the cloudie pillar ſtand at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes, [d] face to face, as a man ſpeaketh vnto his friend. After he turned againe into the hoſte, but his ſeruant Joſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaide vnto the Lorde, See, thou ſayeſt vnto me, Leade this people forth, and thou haſt not ſhewed me whom thou wilt ſend with me: thou haſt ſaide moreouer, I knowe thee by [e] name, and thou haſt alſo found grace in my ſight.

13 Nowe therefore, I pray thee, if I haue found fauour in thy ſight, ſhewe me nowe thy way, that I may know thee, and that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he anſwered, My †[f] preſence ſhall goe with thee, and I will giue thee reſt.

15 Then he ſaid vnto him, If thy preſence goe not with vs, carie vs not hence.

16 And wherein nowe ſhall it be knowen, that I and thy people haue found fauour in thy ſight?

a The land of Canaan was compaſſed with hils: ſo they that entred into it muſt paſſe vp by the hils.
*Gen. 12. 7.
*Chap. 23. 27. Ioſh. 24. 11. deut. 7. 22.

b That either I may ſhew mercy, if thou repent, or elſe punish thy rebellion.

c That is, the Tabernacle of the Congregation: ſo called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

d Moſt plainely and familiarly of all others, Num. 12. 7, 8. Deut. 34. 10.

e I care for thee and will preſerue thee in this thy vocation.

†Eb. face.
f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſe 16.

ſight: ſhall it not be when thou goeſt with vs: ſo I, and thy people ſhal haue preeminence before all the people that are vpon the earth.

17 And the Lord ſaide vnto Moſes, I will doe this alſo that thou haſt ſaide: for thou haſt found grace in my ſight, and I knowe thee by name.

18 Againe he ſaide, I beſeech thee, ſhewe me thy [g] glorie.

g Thy face, thy ſubſtance, and thy maieſtie.

19 And he anſwered, I will make all my [h] good goe before thee, and I will [i] proclaime the name of the Lorde before thee: *for I will ſhewe [k] mercie to whom I will ſhewe mercie, and will haue compaſſion on whom I wil haue compaſſion.

h My mercie, and fatherly care.
i Reade Chap. 34. verſe 6. 7.
*Rom. 9. 15.
k For finding nothing in man that may deſerue mercie, he will freely ſaue his.

20 Furthermore he ſaide, Thou canſt not ſee my face, for there ſhall no man ſee me, and [l] liue.

l For Moſes ſaw not his face in full maieſtie, but as mans weakenes could beare.

21 Alſo the Lord ſaide, Beholde, there is a place by [m] me, and thou ſhalt ſtand vpon the rocke:

m In mount Horeb.

22 And while my glorie paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with Idolaters is forbidden. 18 The three feaſtes. 28 Moſes is fourtie dayes in the mount. 30 His face ſhineth, and he couereth it with a vaile.

*Deut. 10. 1.

AND the Lord ſaide vnto Moſes, *Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the words that were in the firſt Table, which thou brakeſt in pieces.

2 And be ready in the morning, that thou mayeſt come vp earely vnto the mount of Sinai, and †waite there for me in the toppe of the mount.

†Ebr. ſtand to me.

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount, neither let the ſheepe nor cattell feede ‖ before this mount.

‖Or, about.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, and roſe vp earely in the morning, and went vp into the mount of Sinai, as the Lord had commaunded him, and tooke in his hand two Tables of ſtone.

‖Or, poliſhed.

5 And the Lord deſcended in the cloude, and ſtood with him there, and proclaimed the name of the Lord.

6 So the Lord paſſed before his face, and [a] cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodneſſe and trueth,

a This ought to be referred to the Lord, and not to Moſes proclaiming: as chap. 33. verſe 19.

7 Reſeruing mercie for thouſands, forgiuing iniquitie, and tranſgreſſion and ſinne, and not †making the wicked innocent, *viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

†Ebr. not making innocent.
*Deut. 5. 9. iere. 32. 18.

8 Then Moſes made haſte and bowed himſelfe to the earth, and worſhipped,

9 And ſaide, O Lord, I pray thee, If I haue founde grace in thy ſight, that the Lord would nowe goe with vs (for it is a ſtiffe necked people) and pardon our iniquitie and our ſinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God that he would alwayes be preſent with his ſpirit.

10 And he anſwered, Beholde, *I will make a couenant before all thy people, and wil doe marueiles, ſuch as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

*Deut. 5. 2.

11 Keepe diligently that which I commaund thee this day: Beholde, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites,

12 *Take heede to thy ſelfe, that thou make no compact with the Inhabitants of the land whither thou goeſt, leaſt they be the cauſe of [c] ruine among you.

*Deut. 7. 2.

c If thou follow their wickednes, and pollute thy ſelfe with their idolatrie.

13 But ye ſhall ouerthrowe their altars, and breake their images in pieces, and cut downe their [d] groues,

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bowe downe to none other God, becauſe the Lord, whoſe Name is *Ielous, is a ielous God)

*Chap. 20. 5.

15 Leaſt thou make a *compact with the Inhabitants of the lande, and when they goe a whoring after their gods, and doe ſacrifice vnto their gods, ſome man call thee, and thou *eate of his ſacrifice:

*Chap. 23. 32. deut. 7. 2.
*1. Cor. 8. 10.

16 And leaſt thou take of their *daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, & make thy ſonnes goe a whoring after their gods.

*1. King. 11. 2.

17 Thou ſhalt make thee no gods of [e] metall.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all maner of idoles, whatſoeuer they be made of.

18 ¶ The feaſt of *vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commaunded thee, in the time of the *moneth Abib: for in the moneth of Abib thou cameſt out of Egypt.

*Chap. 23. 15.
*Chap. 13. 4.

19 *Euery male that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of thy flocke ſhall be reckoned mine, both of beeues and ſheepe.

*Chap. 13. 2. & 22. 29. ezek. 44. 30.

29 But the firſt of the aſſe thou ſhalt buy out with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me *[f] emptie.

*Chap. 23. 15. ecclus. 35. 4.
f Without offering ſome thing.

21 ¶ *Sixe dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in earing time, and in the harueſt thou ſhalt reſt.

*Chap. 23. 12.

22 ¶ *Thou

*Chap.23.16.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruites of wheate haruest, and the feast of gathering fruites in s the ende of the yeere.

s Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lorde Iehouah God of Israel.

*Deut.16.16.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lorde thy God thrise in the yeere.

h God promiseth to defend them and theirs, which obey his commandement.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

*Chap.23.18.

26 The first ripe fruites of thy lande thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seeth a kid in his mothers milke.

i Reade Chap. 23.19. deut.14.21.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of *these words I haue made a couenant with thee and with Israel.

*Chap.24.18. deut.9.9.

28 So he was there with the Lord k fourtie dayes and fourtie nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ commandements.

k This miracle was to confirme the authoritie of the lawe, and ought no more to be followed then other miracles.

*Deut.4.13.

‖Or, words.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (nowe Moses wist not that the skinne of his face shone bright, after that God had talked with him.

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were l afraid to come neere him)

l Reade 2.Cor. 3.7.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterwarde all the children of Israel came neere, and he charged them with all that the Lorde had saide vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

*1.Cor.3.13.

34 But, when Moses came m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Israel saw the face of Moses, howe the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

2 *The Sabbath.* 5 *The free giftes are required.* 21 *The readines of the people to offer.* 30 *Bezaleel and Aholiab are praysed of Moses.*

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy a Sabbath of rest vnto the Lorde: whosoeuer doeth any worke therein, shall die.

*Chap.20.9.

a Wherein ye shall rest from all bodily worke.

3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lorde commaundeth, saying,

5 Take from among you an offering vnto the Lord: whosoeuer is of a *willing heart, let him bring this offring to the Lord, namely gold, and siluer, and brasse:

*Chap.25.2.

6 Also blewe silke, and purple, and skarlet, and fine linnen, and Goates haire,

7 And Rams skinnes died red, and Badgers skinnes with Shittim wood:

8 Also oile for light, and spices for the anointing oile, and for the sweete incense,

9 And Onix stones, and stones to be set in the Ephod, and in the breast plate.

10 And all the wise b hearted among you, shall come and make all that the Lorde hath commaunded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilliō thereof, and his couering, and his taches and his boards, his barres, his pillars, and his sockets,

*Chap.26.31.

12 The Arke, and the barres thereof: the Mercie seate, and the vaile that c covereth it.

c Which hanged before the Mercie seate, that it could not be seene.

13 The Table, and the barres of it, and all the instruments thereof, and the shewe bread:

14 Also the Candlesticke of light and his instruments, and his lampes with the oile for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, & the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

*Chap.30.1.

16 The * Altar of burnt offering with his brasen grate, his barres and all his instruments, the lauer and his foote,

*Chap.27.1.

17 The hangings of the court, his pillars, and his sockets, and the vaile of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cordes,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as apperteine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the children

dren of Israel departed from the presence of Moses.

†Ebr. lifted him vp.

21 And euery one, whose heart †encouraged him, and euery one, whose spirite made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

‖Or, hookes.

22 Both men & women, as many as were free hearted, came and brought ‖taches and earings, and rings, and bracelets, al were iewels of golde: and euery one that offered an offering of golde vnto the Lord:

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen, and Goates haire, and Rammes skinnes died red, and Badgers skinnes, brought them.

†Ebr. with whom was found.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one, that †had Shittim wood for any maner worke of the ministration, brought it.

e Which were wittie and expert.

25 And all the women that were e wise hearted, did spinne with their hands, & brought the spun worke, euen the blewe silke, and the purple, the skarlet, and the fine linen.

f That is, which were good spinners.

26 Likewise al the women, f whose hearts were mooued with knowledge, spun Goates haire.

27 And the rulers brought Onix stones, and stones to be set in the Ephod, and in the breast plate:

*Chap.30.23.

28 Also spice, and oile for light, and for the *anointing oile, and for the sweete perfume.

29 Euery man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses said vnto the children of Israel, Beholde, *the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

*Chap.31.2.

‖Or, with the spirit of God.

31 And hath filled him ‖with an excellent spirite of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, and in karuing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that he may teache other: both he, and Aholiab, the sonne of Ahisamach of the tribe of Dan:

h Perteining to grauing, or karuing, or such like.

*Chap.26.1.

35 Them hath he filled with wisedome of heart to worke all maner h of cunning * and broidered, and needle worke: in blewe silke, and in purple, in skarlet, and in fine linnen and weauing, euen to doe all maner of worke and subtill inuentions.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that he commaunded them to cease. 8 The curtaines made. 19 The couering. 20 The boordes. 31 The barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all †cunning men, to whom the Lorde gaue wisedome, and vnderstanding, to knowe howe to worke all maner worke for the seruice of the a Sanctuarie, according to all that the Lord had commanded.

†Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also b they brought still vnto him free giftes euery morning.

b Meaning the Israelites.

4 So all the wise men, that wrought al the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too c much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commaundement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 *All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: d Cherubins of broidered worke made they vpon them.

*Chap.26.3,4.

d Which were little pictures with wings, in the forme of children.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were al of one cise.

10 And he coupled fiue curtaines together, and other fiue coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

12 *Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

*Chap.26.10.

13 After, he made fiftie ‖taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

‖Or, hookes.

14 ¶ Alſo he made curtaines of Goates haire for the ‖ couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

‖ Or, pauillion.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one ſize.

16 And he coupled fiue curtaines by themſelues, and ſixe curtaines by themſelues:

17 Alſo he made fiftie ſtrings vpon ẏ edge of one curtaine in ẏ ſeluedge in the coupling, and fiftie ſtrings made he vpon the edge of the other curtaine in the ſecond coupling.

18 He made alſo fiftie taches of braſſe to couple the couering that it might be one.

19 And he made a [c] couering vpon the pauillion of Rammes ſkinnes died red, and a couering of Badgers ſkinnes aboue.

c These two were aboue the couering of Goates haire.

20 ¶ Likewiſe he made the boards for the Tabernacle, of Shittim wood to [f] ſtand vp.

f And to beare vp the curtaines of the Tabernacle.

21 The lenth of a board was ten cubites, and the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, ſet in order as the feete of a ladder, one againſt another: thus made he for all the boardes of the Tabernacle.

23 So he made twentie boardes for the Southſide of ẏ Tabernacle, euen full South.

24 And fourtie ſockets of ſiluer made he vnder the twentie boards, two ſockets vnder one board for his two tenons, and two ſockets vnder another board for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward ẏ North, he made twentie boards,

26 And their fourtie ſockets of ſiluer, two ſockets vnder one board, and two ſockets vnder another board.

27 Likewiſe toward the [g] Weſtſide of the Tabernacle he made ſixe boardes,

g Or, toward the ſea, which was the ſea called Mediterraneum Weſtward from Ieruſalem.

28 And two boardes made he in the corners of the Tabernacle, for either ſide,

29 And they were * ioyned beneath, and likewiſe were made ſure aboue with a ring: thus he did to both in both corners.

*Chap. 26. 24.

30 So there were eight boards, and their ſixteene ſockets of ſiluer, vnder euery board two ſockets.

31 ¶ After, he made *barres of Shittim wood, fiue for the boardes in the one ſide of the Tabernacle,

*Chap. 25. 28. and 30. 4, 5.

32 And fiue barres for the boardes in the other ſide of the Tabernacle, and fiue barres for the boardes of the Tabernacle on the ſide toward the Weſt.

33 And he made the middeſt barre to ſhoote through the boardes, from the one ende to the other.

34 He ouerlaide alſo the boards with gold, and made their rings of gold for places for the barres, and couered the barres with golde.

35 ¶ Moreouer he made a [h] vaile of blewe ſilke, and purple, and of ſkarlet, and of fine twined linen: with Cherubims of broidred worke made he it:

h Which was betweene the Sanctuarie and the Holieſt of all.

36 And made thereunto foure pillars of Shittim, and ouerlaid them with gold: whoſe ‖ hookes were alſo of golde, and he caſt for them foure ſockets of ſiluer.

‖ Or, heads.

37 And he made an [i] hanging for the Tabernacle doore, of blewe ſilke, and purple, and ſkarlet, and fine twined linnen, and needle worke,

i Which was betweene the Court and the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters and their ‖ fillets with golde, but their fiue ſockets were of braſſe.

‖ Or, graued borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercie ſeate.* 10 *The Tables.* 17 *The Candleſticke.* 25 *The Altar of incenſe.*

AFter this, Bezaleel made the *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe bread, and a cubite and an halfe high:

*Chap. 25. 10.

2 And ouerlaide it with fine golde within and without, and made a [a] crowne of golde to it round about,

a Like battlements.

3 And caſt for it foure rings of gold for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

6 ¶ And he made the *Mercie ſeate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

*Chap. 25. 17.

7 And he made two Cherubims of golde, vpon the two endes of the Mercie ſeate: euen of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: [b] of the Mercie ſeate made he the Cherubims, at the two endes thereof.

b Of the ſelfe ſame matter that the Mercie ſeate was.

9 And the Cherubims ſpread out their wings on high, and couered the Mercie ſeate with their wings, and their faces were one towards another: toward the Mercie ſeate were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaide it with fine golde, and made thereto a crowne of gold round about.

12 Alſo hee made thereto a border of an ‖ hand

‖Or, foure fingers.

‖hand breadth rounde about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

*Chap.25.29. 16 *Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branche, his bolles, his knops, and his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almondes, a knop and a floure: and in another branch three bolles made like almondes, a knop and a floure: and so throughout the sixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke were foure bolles after the fashion of almondes, the knops thereof, and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were
*Chap.25.31. of the same: it was all one * beaten worke of pure golde.

23 And he made for it seuen lampes with the snuffers, & snuffdishes thereof of pure gold.

24 Of a [c] talent of pure golde made he it
c Reade Chap. 25.39. with all the instruments thereof.

*Chap.30.1,3, 34. 25 ¶ Furthermore he made the *perfume Altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites high, and the hornes thereof were of the same.

26 And he couered it with pure golde, both the toppe and the sides thereof rounde about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlaid them with golde.

29 And he made the holy * anointing oyle, *Chap.30.23, 35. and the sweete pure incense after the Apothecaries arte.

CHAP. XXXVIII.

1 The Altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

ALso he made the Altar of the burnt offering * of Shittim wood: fiue cubites *Chap.27.1. was the length thereof, and fiue cubites the breadth thereof: it was square and three cubites high.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlaid it with brasse.

3 Also he made all the instruments of the Altar: the * ashpans, and the besoms, and the *Chap.27.3. basins, the fleshhookes, and the ‖ censers: all ‖Or, fire pannes. the instruments thereof made he of brasse.

4 Moreouer, hee made a brasen grate wrought like a net to the altar, vnder the compasse of it beneath in the [a] middes of it,

a So that the gridyron or grate was halfe so high as the Altar, and stoode within it.

5 And cast foure rings of brasse for the foure endes of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the Altar to beare it withall, and made it * hollowe within the boards. *Chap.27.8.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the b R. Kimbi saith, that the women brought their looking glasses, which were of brasse or fine metall, and offred them freely vnto the vse of the Tabernacle: which was a bright thing, and of great maiestie. women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally, he made the Court on the Southside full South: the hangings of the Court were of fine twined linnen, hauing an hundreth cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets were of siluer.

11 And on the Northside the hangings were an hundreth cubites: their pillars twentie, & their sockets of brasse twentie, the hookes of the pillars, and their filets of siluer.

12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars, and their filets of siluer.

13 And toward the Eastside, full East were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, and their three sockets:

15 *And of the other side of the Court *Chap.27.14. gate on both sides were hangings of fifteene cubites, with their three pillars, and their three sockets.

16 All the hangings of the Court round about were of fine twined linen:

17 But the sockets of the pillars were of

brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the Court were hooped about with siluer.

18 He made also the hanging of the gate of the Court of needle worke, blewe silke, and purple, and skarlet, and fine twined linnen, euen twentie cubites long, and fiue cubites in height and breadth, † like the hangings of the Court.

† Ebr. ouer against.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the *pinnes of the Tabernacle and of the Court round about were of brasse.

*Chap.27.19.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the c Leuites, by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3.4.

22 So Bezaleel the sonne of Uri the sonne of Hur, of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a d cunning workeman, and an Embroiderer, and a worker of needle worke in blewe silke, and in purple, and in skarlet, and in fine linen.

d As a grauer, or Carpenter, Chap.31.4.

24 All the gold that was occupied in al the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents, and seuen hundreth & thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation, was an hundreth talents, and a thousand seuen hundreth seuentie and fiue shekels, after the shekell of the Sanctuarie.

26 A ‖ portion for a man, that is, halfe a shekell after the shekell of the Sanctuarie, for al them that were numbred from twentie yere olde and aboue, among sixe hundreth thousand, and three thousand, and fiue hundreth and fiftie men.

‖ Or, halfe a shekell.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue shekels, and ouerlaide their chapiters, and made filets about them.

29 Also the brasse of the offering was seuentie e talents, and two thousand, and foure hundreth shekels.

e Reade the weight of a talent, Chap.25.39.

30 Wherewith he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, & the brasen grate which was for it, with al the instruments of the altar,

31 And the sockets of the Court rounde about, and the sockets for the Court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the Court round about.

*Chap.27.19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commaunded, was made, and finished. 43 Moses blesseth the people.

MOreouer, they made a garments of ministration to minister in the Sanctuarie of blewe silke, and purple, and skarlet, they * made also the holy garments for Aaron, as the Lord had commanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, and such like.

*Chap.31.10. and 35.19.

2 So he made the Ephod of golde, blewe silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wiers, to worke it in the blewe silke, and in the purple, and in the skarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blewe silke, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

6 ¶ And they wrought *two Onix stones closed in ouches of golde, and graued, as b signets are grauen, with the names of the children of Israel,

*Chap.28.9.

b That is, of deepe fine and curious workemanship.

7 And put them on the shoulders of the Ephod, as stones for a *remembrance of the children of Israel, as the Lord had commaunded Moses.

*Chap.28.12.

8 ¶ Also he made the breast plate of broidered worke like the worke of the Ephod: to wit, of golde, blewe silke, and purple, and skarlet, and fine twined linen.

9 They made the breast plate double, and it was square, an hand breadth long, and an hand breadth broade: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second rowe, an Emeraude, a Saphir, and a Diamond:

12 Also in the third rowe, c a Turkeis, an Achate, and an Hematite:

c Or, a ligure, which stone authors write that it commeth of the urine of the beast called Lynx.

13 Likewise in the fourth rowe a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, euen twelue d after their names, grauen like signets euery one after his name, according to the 12. tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the breast plate cheines

chaines at the endes, of wreathen worke and pure golde.

16 They made alſo two bolles of golde, and two golde rings, and put the two rings in the two corners of the breaſt plate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the breaſt plate.

18 Alſo the two other endes of the two wrethen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breaſt plate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling aboue the broidered garde of the Ephod.

21 Then they faſtened the breaſt plate by his rings vnto the rings of the Ephod, with a lace of blewe ſilke, that it might be faſt vpon the broidered garde of the Ephod, and that the breaſt plate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blewe ſilke.

e Which was next vnder the Ephod.

23 And [f] the hole of the robe was in the middes of it, as the coller of an habergeon, with an edge about the coller, that it ſhould not rent.

f Where he ſhould put thorow his head.

24 And they made vpon the ſkirtes of the robe pomegranates, of blewe ſilke and purple, and ſkarlet, and fine linnen twined.

*Chap.28.33. 25 They made alſo * belles of pure gold, and put the belles betweene the pomegranats vpon the ſkirtes of the robe rounde about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the ſkirtes of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coats of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly *Chap.28.42. bonnets of fine linnen, and linnen *breeches of fine twined linnen,

29 ¶ And the girdle of fine twined linnen, and of blewe ſilke, and purple, and ſkarlet, euen of needle worke, as the Lorde had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a ſuperſcription like to the grauing of a ſignet, *Chap.28.36. *HOLINES TO THE LORD.

31 And they tied vnto it a lace of blewe ſilke to faſten it on high vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the *Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lorde had commanded Moſes: ſo did they. *Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Taberuacle and all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of Rammes ſkinnes died red, and the couerings of Badgers ſkins, and the [g] couering vaile.

g So called, becauſe it hanged before the Mercie ſeate, and couered it from ſight, Chap. 35. 12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Mercie-ſeate,

36 The Table, with all the inſtruments thereof, and the ſhewebread,

37 The pure Candleſticke, the lampes thereof, euen the lampes [h] ſet in order, and all the inſtruments thereof, and the oile for light:

h Dy, which Aaron dreſſed and refreſhed with oile euery morning, Chap. 30. 7.

38 Alſo the golden Altar and the anointing oile, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres, and all his inſtruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the Court gate, and his cordes, & his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuarie, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſtes office.

42 According to euery point that the Lorde had [i] commaunded Moſes, ſo the children of Iſrael made all the worke.

i Signifying, that in Gods matters men may neither adde, nor diminiſh.

43 And Moſes beheld all the worke, and beholde, they had done it as the Lorde had commanded: ſo had they done: and Moſes [k] bleſſed them.

k Prayed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 *The Tabernacle with the appertinances is reared vp.* 34 *The glorie of the Lord appeareth in the cloude couering the Tabernacle.*

THen the Lord ſpake vnto Moſes, ſaying,

2 In the [a] firſt day of the firſt moneth, in the very firſt of the ſame moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

a After that Moſes had bene 40. dayes & 40. nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet vp in Abid, which moneth conteineth halfe March and halfe April. *Reade Chap. 26.35.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the *Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes,

5 And thou shalt set the incense Altar [b] of golde before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anointing oile, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shall be a signe, that the Priesthood [d] shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth, in [e] the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he spread the couering ouer the Tabernacle, and put the couering of that couering on high aboue it, as the Lorde had commaunded Moses.

20 ¶ And he tooke and put the [f] Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercie seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses. *Chap.35.12.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And he ‖ lighted the lampes before the Lord, as the Lord had commanded Moses. ‖Or, set vp.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation, before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the [g] doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offrings and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the Court round about the Tabernacle and the Altar, and hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle. *Num.9.15. 1.king.8.10.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneies.

37 But if the cloude ascended not, then they iourneyed not til the day that it ascended.

38 For [h] the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneies.

[b] That is, the altar of perfume, or to burne incense on.

[c] This hanging or vaile was betweene the sanctuarie and the Court.

[d] Till both the Priesthood and the ceremonies should ende, which was at Christes coming.

*Num.7.1.

[e] After they came out of Egypt, Num.7.1.

[f] That is, the Tables of the lawe, Chap.31.18. and 34.29.

[g] Betweene the Sanctuarie and the Court.

[h] Thus the presence of God preserued and guided them night and day, till they came to the land promised.

THE

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

*Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God daily by moſt ſingular benefits declared himſelfe to be mindfull of his Church: ſo hee would not that they ſhould haue any occaſion to truſt either in themſelues, or to depend vpō others, either for lacke of temporall things, or ought that belonged to his diuine ſeruice and Religion. Therefore he ordained diuers kindes of oblations and ſacrifices, to aſſure them of forgiueneſſe of their offences (if they offered them in true faith and obedience.) Alſo he appointed their Prieſts and Leuites, their apparell, offices, converſation and portion: he ſhewed what feaſtes they ſhould obſerue, and in what times. Moreouer, hee declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the blood of Chriſt the innocent Lambe, there can be no forgiueneſſe of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribed euen to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eate: what diſeaſes were contagious and to be auoided: what order they ſhould take for all maner of filthineſſe and pollution to purge it: whoſe company they ſhould flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, he promiſed fauour and bleſſing to them that kept his lawes, and threatened his curſe to them that tranſgreſſed them.

CHAP. I.

1 *Of burnt offrings for particular perſons.* 3. 10 & 14 *The maner to offer burnt offrings, aſwell of bullockes, as of ſheepe and birdes.*

a Hereby Moſes declareth, he taught nothing to the people but that which he requireth of God.

NOw the a Lord called Moſes, and ſpake vnto him out of the Tabernacle of the Congregation, ſaying,

2 Speake vnto the children of Iſrael, & thou ſhalt ſay vnto them, If any of you offer a ſacrifice vnto the Lord, ye ſhall offer your ſacrifice b cattell, as of beeues and of the ſheepe.

b So they could offer of none other ſort, but of thoſe which were commanded. *Exod. 29. 10.

3 *If his ſacrifice be a burnt offering of the herde, he ſhal offer a male without blemiſh, preſenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

c Meaning, within the court of the Tabernacle.

4 And he ſhall put his hand vpon the head of the burnt offring, and it ſhalbe accepted † to the Lord, to be his attonement.

†Ebr. to him.

5 And d he ſhal kil the bullocke before the Lord, and the Prieſts Aarons ſonnes ſhal offer the blood, and ſhall ſprinkle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

d The Prieſt or Leuite.

e Of the burnt offring, Exod. 27. 1.

6 Then ſhal he flay the burnt offring, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhal put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Prieſts Aarons ſonnes ſhall lay the partes in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

‖Or, the body of the beaſt, or the fat.

9 But the inwards thereof and the legs thereof hee ſhall waſh in water, and the Prieſt ſhall burne all on the altar: for it is a burnt offring, an oblation made by fire, for a ſweete ſauour f vnto the Lord.

f Or a ſauour of reſt, which pacifieth the anger of the Lord.

10 And if his ſacrifice for the burnt offering be of the flocks (as of the ſheepe, or of the goats) he ſhal offer a male without blemiſh,

11 g And he ſhall kill it on the Northſide of the altar h before the Lord, and the Prieſts Aarons ſonnes ſhall ſprinkle the bloud thereof round about vpon the altar.

g Read verſe 5.
h Before the altar of the Lord.

12 And he ſhal cut it in † pieces, ſeparating his head and his ‖ kall, and the Prieſt ſhall lay them in order vpon the wood that lieth in the fire which is on the altar:

†Ebr. into his pieces.
‖Or, fat.

13 But he ſhall waſh the inwards, and the legs with water, and the Prieſt ſhall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord.

14 And if his ſacrifice be a burnt offring to the Lord, of the foules, then he ſhall offer his ſacrifice of the turtle doues, or of the yong pigeons.

15 And the Prieſt ſhal bring it vnto the altar, and i wring the necke of it aſunder, & burne it on the altar: and the bloud thereof ſhall be ‖ ſhed vpon the ſide of the altar.

i The Ebrew word ſignifieth to pinch off with the naile.
‖Or, ſtrained, or preſſed.

16 And he ſhall plucke out his mawe with his fethers, and caſt them beſide the altar on the k Eaſt part in the place of the aſhes.

k On the ſide of the court gate in the pans which ſtood with aſhes, Exod. 27. 3.

17 And hee ſhall cleaue it with his wings, but not diuide it aſunder: and the Prieſt ſhall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a ſweet ſauour vnto the Lord.

CHAP. II.

1 *The meate offring is after three ſortes: of fine floure vnbaken,* 4 *Of bread baken,* 14 *And of corne in the eare.*

AND when any wil offer a a meate offring vnto the Lord, his offering ſhall be of fine floure, and he ſhall powre oyle vpon it, and put incenſe thereon,

a Becauſe the burnt offering could not be without the meat offring.

2 And ſhall bring it vnto Aarons ſonnes the Prieſts, and b he ſhall take thence his handfull of the floure, and of the oyle with all the incenſe,

b The Prieſt.

incense, and the Priest shall burne it for a c memorial vpon the altar: for it is an offring made by fire for a sweete sauour vnto the Lord.

3 *But the remnant of the meat offring shalbe Aarons and his sonnes: for it is d most holy of the Lords offrings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall bee an vnleauened cake of fine floure mingled with oile, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy c meate offring be an oblation of the frying pan, it shall be of fine floure vnleauened, mingled with oile.

6 And thou shalt part it in pieces, and powre oile thereon: for it is a meate offring.

7 ¶ And if thy meate offring be an oblation made in the caldron, it shalbe made of fine floure with oile.

8 After, thou shalt bring the meat offring (that is made of these things) vnto the Lorde, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meat offring a *memoriall of it, and shall burne it vpon the altar: for it is an oblation *made by fire for a sweet sauour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which yee shall offer vnto the Lord, shall be made without leauen: for ye shal neither burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ In the oblation of the first fruites yee shall offer f them vnto the Lorde, but they shall not be burnt vpon the altar for a sweet sauor.

13 (All the meate offerings also shalt thou season with *salt, neither shalt thou suffer the salt of the h couenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offring of thy first fruites vnto the Lorde, thou shalt offer for thy meate offering of thy first fruites *eares of corne dried by the fire, and wheat beaten out of ‖ the greene eares.

15 After, thou shalt put oyle vpon it, & lay incense thereon: for it is a meate offring.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offring vnto the Lord made by fire.

CHAP. III.

1 *The maner of peace offrings, and beasts for the same.* 17 *The Israelites may neither eate fat, nor blood.*

ALso if his oblation be a a peace offering, if he will offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offring, and kil it at the dore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer b part of the peace offrings as a sacrifice made by fire vnto the Lord, euen the * fat that couereth the inwards, and all the fat that is vpon the inwards.

4 Hee shall also take away the two kidneis, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if this oblation be a peace offering vnto the Lorde out of the flocke, whether it be c male or female, hee shall offer it without blemish.

7 If hee offer a Lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shal offer d an offring made by fire vnto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flanks, and the kall vpon the liuer with kidneis.

11 Then the Priest shal burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, euen an offring made by fire vnto the Lord, the fat that couereth the inwards, & all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire

c To signifie that God remembreth him that offereth.

Exod. 7.31.

d Therefore none could eate of it but the Priests.

e Which is a gift offred to God to pacifie him.

*Verse 2.

*Exod. 29.18.

f That is, fruits, which are sweete as hony, ye may offer.

g But reserued for the Priests.

*Mar. 9.41.

h Which they were bound (as by a couenant) to vse in all sacrifices, Num. 18.19. 2. Chron. 13.5. Ezek. 43.24. or, it meaneth a sure and pure couenant.

*Chap 23.14.

‖ Or, full eares: for the word signifieth a fruitfull field. Read 2. Chro. 26.10. in the note g.

a A sacrifice of thanksgiuing offred for peace & prosperitie, either generally or particularly.

b One part was burnt, another was to ỹ priests, and the third to him that offred.

*Exod. 29.22.

‖ Or, the which kidneis are neere the flanks.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offred no birds, but in the burnt effering they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offring was wholy consumed, and of the offring made by fire only ỹ inwards, &c. were burnt: the shoulder & brest, with the two chawes and the maw were the Priests, and the rest his that offred.

*Verse 4.

e Meaning at the North side of the Altar, Chap. 1.1.

fire for a ſweete ſauour: *all the fat is the Lordes.

17 This ſhall bee a perpetuall ordinance for your generatiõs, throughout all your dwellings, ſo that yee ſhall eate neither ſfat nor *bloud.

CHAP. IIII.

1 *The offering for ſinnes done of ignorance,* 3 *For the Prieſt,* 13 *The Congregation,* 22 *The ruler,* 27 *And the priuate man.*

MOreouer the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, ſaying, If †any ſhal ſinne through [a] ignorance, in any of the commaundements of the Lorde, (which ought not to be done) but ſhall do contrary to any of them,

3 If the [b] Prieſt that is anointed do ſinne (according to the ſinne of the people) then ſhall hee offer for his ſinne which hee hath ſinned, a yong bullocke without blemiſh vnto the Lord for a ſinne offring,

4 And he ſhall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and ſhall put his hand vpon the bullocks head, and [c] kill the bullocke before the Lord.

5 And the Prieſt that is anoynted, ſhall take of the bullocks bloud, and bring it into the Tabernacle of the Congregation.

6 Then the Prieſt ſhall dip his finger in the bloud, and ſprinkle of the bloud ſeuen times before the Lord, before the vaile of the [d] Sanctuarie.

7 The Prieſt alſo ſhall put ſome of the bloud before the Lord, vpon the hornes of the altar of ſweete incenſe, which is in the [e] Tabernacle of the Congregation, then ſhall hee powre *all the reſt of the bloud of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he ſhall take away all the fat of the bullocke for the ſinne offering: to wit, the fat that coūereth the inwards, and all the fat that is about the inwards.

9 He ſhal take away alſo the two kidneis, & the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis,

10 As it was taken away frõ the bullocke of the peace offrings, and the Prieſt ſhall burne them vpon the altar of burnt offring.

11 *But the ſkinne of the bullocke, and all his fleſh, with his head, and his legs, and his inwards, and his dung ſhall he beare out.

12 So he ſhall cary the whole bullocke out of the *hoſt vnto a cleane place, where the aſhes are powred, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall he be burnt.

13 And if the ſwhole Congregation of Iſrael ſhall ſinne through ignorance, and the thing bee *hid from the eyes of the multitude, and haue done againſt any of the commaundements of the Lord which ſhould not bee done, and haue offended:

14 When the ſinne which they haue committed ſhall be knowen, then the Congregation ſhall offer a yong bullocke for the ſinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation ſhall put their hands vpon the head of the bullocke before the Lord, and ‖ he ſhal kill the bullocke before the Lord.

16 Then the Prieſt that is anoynted, ſhall bring of the bullocks bloud into the Tabernacle of the Congregation,

17 And the Prieſt ſhal dip his finger in the bloud, & ſprinkle it ſeuẽ times before the Lord, euen before the vaile.

18 Alſo he ſhall put ſome of the bloud vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall he powre all the reſt of the bloud at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he ſhall take all his fat from him, and ‖ burne it vpon the altar.

20 And the Prieſt ſhall doe with his bullocke, as he did with the bullocke for his ſinne: ſo ſhall he do with this: ſo the Prieſt ſhal make an atonement for them, and it ſhall be forgiuen them.

21 For he ſhall cary the bullocke without the hoſt, & burne him as he burned the firſt bullocke: for it is an offering for the ſinne of the Congregation.

22 When a ruler ſhal ſinne, & do through ignorance againſt any of the commandements of the Lord his God, which ſhould not be done, and ſhal offend,

23 If one ſhew vnto him his ſinne, which he hath committed, then ſhal he bring for his offring an ‖ hee goat without blemiſh,

24 And ſhall lay his hand vpon the head of the hee goate, and kill it in [h] the place where he ſhould kill the burnt offring before the Lorde: for it is a ſinne offring.

25 Then the Prieſt ſhall take of the bloud of the ſinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre the reſt of his bloud at the foote of the burnt offring altar,

26 And ſhall burne all his fat vpon the altar, as the fatte of the peace offering: ſo the Prieſt ſhall make an [i] attonement for him, concerning his ſinne, and it ſhall bee forgiuen him.

27 Likewiſe

†Ebr. a ſoule.

[a] That is, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Num. 15.22.

[b] Meaning, the hie Prieſt.

[c] Hereby confeſſing that he deſerued the ſame puniſhment which the beaſt ſuffered.

[d] Which was betweene the Holieſt of all, and the Sanctuarie.

[e] Which was in the court: meaning by the Tabernacle, the Sanctuarie: and in the end of the verſe it is taken for the court.

*Chap.5.9.

*Exod.29.14. num.19.5.

*Heb.13.11.

[f] The multitude eſcuſeth not the ſinne, but if all haue ſinned, they muſt all be puniſhed.

*Chap.5.1,3,4.

[g] For al the people could not lay on their hands: therefore it was ſufficient that the Ancients of the people did it in the name of all the congregation.

‖ Or, the Prieſt.

‖ Or, make a perfume with it.

‖ Or, the male goat of the fold.

[h] That is, the Prieſt ſhall kill it: for it was not lawfull for any out of that office to kill the beaſt.

[i] Wherein he repreſented Ieſus Chriſt.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not be done, and shall offend,

‖ Or, priuate person.

28 If one shewe him his sinne which hee hath committed, then he shall bring for his offering, ‖ a shee goate without blemish for his sinne which he hath committed,

‖ Or, the female of the goats.

29 [k] And hee shall lay his hand vpon the head of the sinne offring, and slay the sinne offering in the place of burnt offering.

k Read verse 24.

30 Then the Priest shall take of the bloud thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the bloud thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shal burne it vpon the altar for a *sweete sauour vnto the Lorde, & the Priest shal make an attonement for him, and it shall be forgiuen him.

*Exod. 29. 18.

32 And if he bring a lambe for his sinne offring, he shal bring a female without blemish,

33 And shall lay his [l] hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where hee should kill the burnt offring.

l Meaning that the punishment of his sinne should be laid vpon that beast, or that he had receiued all things of God, and offred this willingly.

34 Then the Priest shall take of the bloud of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the bloud thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar [m] with the oblations of the Lord made by fire, and the Priest shall make an attonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

m Or, besides the burnt offerings, which were daily offred to the Lord.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

ALso if † any haue sinned, that is, ‖ If hee haue heard the voice of an oath, and he can be a witnes, whether he hath seene or [a] knowen of it, if he doe not vtter it, he shall beare his iniquitie:

† Ebr. a soule.
‖ Or, if the iudge hath taken an oath of any other.
a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vnclean cattel, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, & after commeth to the knowledge of it, he hath sinned:

4 Either if any [b] sweare and pronounce with his lips to do euil, or to do good (whatsoeuer it bee that a man shall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of these points,

b Or, how rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

5 When hee hath sinned in any of these [c] things, then he shal confesse that he hath sinned therein.

c Which haue bene mentioned before in this Chapter.

6 Therefore shal he bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female from the flocke, bee it a lambe or a shee goate for a sinne offring, and the Priest shall make an attonement for him concerning his sinne.

7 But † if he be not able to bring a sheepe, hee shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offring.

† Ebr. if his hand cannot touch, meaning for his pouertie.

8 So he shal bring them vnto the Priest, who shal offer the sinne offring first, & * wring the necke of it asunder, but not plucke it cleane off.

*Chap. 1. 15.

9 After he shall sprinkle of the bloud of the sinne offering vpon the side of the altar, and the rest of the bloud shalbe ‖ shed at the foote of the altar: for it is a sinne offring.

‖ Or, powred.

10 Also he shal offer the second for a burnt offering ‖ as the maner is: so shall the Priest [d] make an attonement for him (for his sinne which he hath committed) and it shalbe forgiuen him.

‖ Or, according to the law.
d Or, declare him to be purged of that sinne.

11 ¶ But if he * be not able to bring two turtle doues, or two yoong pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an [e] Ephah of fine floure for a sinne offering, he shall put none [f] oile thereto, neither put any incense thereon: for it is a sinne offering.

*Verse 7.
e Which is about a pottle.
f As in the meat offring, Chap. 2. 1.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the *remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: for it is a sinne offring.

*Chap. 2. 2.
*Chap. 4. 35.

13 So the Priest shal make an attonement for him, as touching his sinne that he hath committed in one of these points, and it shal be forgiuen him: and the remnant shalbe the Priests as the meat offring.

14 ¶ And the Lorde spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shall then bring for his trespasse offring vnto the Lord a ramme without blemish out of the flocke, woorth two shekels of siluer [h] by thy estimation after the shekel of ȳ Sanctuarie, for a trespasse offring.

g As touching the first fruits, & tithes, due to the Priests and Leuites.
h By the estimation of the priest, Chap. 27. 12.

16 So he shal restore that wherein he hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an attonement

tonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

*Chap.2.2. 17 ¶ Also if any sinne and * doe against any of the commandements of the Lord, which ought not to be done, and know not and [i] sinne and beare his iniquitie,

i That is, afterward remembreth that he hath sinned whē his conscience doth accuse him. *Exod.30.13. 18 Then shall he bring a ram without blemish out of the flocke, in thy estimation worth *two shekels for a trespasse offering vnto the Priest: & the Priest shall make an attonement for him concerning his [k] ignorāce wherin he erred, & was not ware: so it shalbe forgiuen him.

k Els if his sinne against God come of malice, he must die. Num.15.30. 19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, and deny vnto his neighbour that, which was taken him to keepe, or that which was put to him [a] of trust, or doth by [b] robberie, or by violence oppresse his neighbour,

a To bestow and occupy for the vse of him that gaue it.

3 Or hath found that which was lost, & denieth it, and sweareth falsly, * for any of these things that a man doth, [c] wherein he sinneth:

b By any guile or vnlawfull meanes. *Num.5.6.

c Wherein he cannot but sinne: or, wherein a man accustometh to sinne by periurie or such like thing.

4 When, I say, he thus sinneth & trespasseth, he shal thē restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keep, or ẏ lost thing which he found,

5 Or for whatsoeuer he hath sworne falsly, he shall both restore it in the whole * summe, and shal adde the fift part more thereto, & giue it vnto him to whom it pertaineth, the same day that he offreth for his trespasse.

*Num.5.7.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the *flocke in thy estimation woorth two shekels for a trespasse offring vnto the Priest.

*Chap.5.15.

7 And the priest shal make an attonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Thē ẏ Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes saying, This is the [d] law of the burnt offring, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

d That is, the Ceremonies which ought to be obserued therein.

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the [f] altar.

e Vpon his secret parts, Exo.28.43. f In the ashpans appointed for that vse.

11 After, he shal put off his garments, and put on other raiment, and cary the ashes foorth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer bee put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he shal burne thereon the fat of the peace offrings,

13 The fire shal euer burne vpon the altar, and neuer goe out.

*Chap.2.1. num.15.4. 14 ¶ *Also this is the lawe of the meat offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shal euen take thence his handfull of fine floure of the meat offring & of the oile, and all the incense which is vpon the meate offring, and shal burne it vpon the altar for a sweete sauour, as a *memoriall therefore vnto the Lord:

*Chap.2.9.

16 But the rest thereof shal Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shal eate it.

g Or, ined with leauen and after baken. 17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the sinne offering and as the trespasse offring,

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord, made by fire: *whatsoeuer toucheth them shalbe holy.

*Exod.29.37.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure for a meate offering [h] perpetuall: halfe of it in the morning, & halfe thereof at night.

*Exod.16.36.

h So oft as the hie Priest shall be elected and anointed.

21 In the frying pan it shall be made with oile: thou shalt bring it fried, and shalt offer the ‖ baken pieces of the meate offring for a sweete sauour vnto the Lord.

‖ Or, fried.

22 And the priest ẏ is [i] anointed in his stead, among his sonnes shall offer it: It is the Lords ordinance for euer, it shalbe burnt altogether.

i His sonne that shal succeed him.

23 For euery meat offring of the Priest shal be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sonnes, and say, This is the Law of the sinne offring, In the place where the burnt offring is killed, shal the sinne offring be killed before the Lord, for it is most holy.

26 The Priest ẏ offreth this sinne offring, shal eat it: in the holy place shal it be eatē in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof shall be holy: and when there droppeth of the bloud thereof vpon a [k] garment, thou shalt wash that whereon it droppeth in the holy place.

k Meaning, the garment of the Priest.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot,

pot, it shall both be scoured and washed with [l] water.

l Which was in the lauer, Exod. 30.18.

29 All the males among the Priests shall eate thereof, for it is most holy.

*Chap.4.5. heb.43.11.

30 *But no sinne offering, whose bloud is brought into the Tabernacle of the Congregation to make reconciliation in the holie place, shall be eaten, but shall bee burnt in the [m] fire.

m Out of the campe, Chap. 4.12.

CHAP. VII.

1 *The law of the tresp̃asse offrings:* 11 *Also of the peace offrings.* 23 *The fat and the bloud may not be eaten.*

LIkewise this is the lawe of the [a] tresp̃asse offring, it is most holy.

a Which is for ỹ smaller sinnes and such as are committed by ignorance.

2 In the place [b] where they kill the burnt offring, shall they kill the tresp̃asse offring, and the bloud thereof shall he sprinkle round about vpon the altar.

b At the court gate.

c The hie priest.

3 All the fat thereof also shall [c] hee offer, the rumpe, and the fat that couereth the inwards.

4 And hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a tresp̃asse offering.

6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, for it is most holy.

d The same ceremonies: notwithstanding that this word tresp̃asse signifieth lesse then sinne.

7 As the sinne offering is, so is the tresp̃asse offring, one [d] lawe serueth for both: [e] that wherewith the Priest shall make atonement, shalbe his.

e Meaning, the rest which is left and not burnt.

8 Also the Priest that offereth any mans burnt offring, shall haue the skinne of the burnt offring which he hath offred.

9 And all the meate offring that is baken in the ouen, and that is dressed in the panne, and in the frying pan, shall bee the Priests that offreth it.

f Because it had no oyle nor licour.

10 And euery meate offring mingled with oyle, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

g Peace offerings conteine a confession and thanksgiuing for a benefit receiued, and also a vowe and free offring to receiue a benefite.

12 If hee offer it to [g] giue thankes, then he shall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oile, & fine floure fried with the cakes mingled with oyle.

13 He shal offer also his offring with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one cake for an heaue offering vnto the Lorde, and it shall be the Priests that sprinkleth the bloud of the peace offrings.

15 Also the flesh of his peace offrings, for thanksgiuing, shalbe eaten the same day that it is offred: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a [h] vow, or a free offring, it shalbe eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not bee accepted that offreth it, neither shall it bee reckoned vnto him, but shall be an abomination: therfore the person that eateth of it shall [i] beare his iniquitie.

i The sinne, wherefore he offred, shall remaine.

19 The flesh also that toucheth any vnclean [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh all that bee cleane shall eate thereof.

k After it be sacrificed.

l Of the peace offring, that is cleane.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his *vncleannesse vpon him, euen the same person shalbe cut off from his people.

*Chap.15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abominatiõ, and eat of the flesh of the peace offrings, which pertaineth vnto the Lord, euen that person shal be cut off from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, *Yee shall eate no fat of beeues, nor of sheepe, nor of goates:

*Chap.3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beasts, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of ỹ beast, of the which he shall offer an offering made by fire to the Lord, euẽ the person that eateth, shal be cut off from his people.

26 Neither *shall ye eate any bloud, either of foule, or of beast in all your dwellings.

*Gen.9.4. chap.17.14.

27 Euery person that eateth any bloud, euẽ the same person shal be cut off from his people.

28 ¶ And the Lorde talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offreth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

30 His [m] hands shall bring the offerings of the Lorde made by fire: euen the fat with the brest shal he bring, that the brest may be *shaken to and fro before the Lord.

m And should not send it by another.

*Exod. 29.24.

31 Then the Priest shall burne the fat vpon the Altar, and the brest shall be Aarons and his sonnes.

32 And

32 And the right ſhoulder ſhall ye giue vnto the Prieſt for an heaue offring, of your peace offrings.

33 The ſame that offreth the bloud of the peace offerings, & the fat, among the ſonnes of Aaron, ſhal haue the right ſhoulder for his part.

34 For the breſt ſhaken to and fro, and the ſhoulder lifted vp, haue I taken of the children of Iſrael, euen of their peace offrings, & haue giuen them vnto Aaron the Prieſt and vnto his ſonnes by a ſtatute for euer from among the children of Iſrael.

n That is, his priuiledge, reward & portion.

35 ¶ This is the [n] anoynting of Aaron, and the anointing of his ſonnes, concerning the offrings of the Lord made by fire, in the day whē he preſented them to ſerue in the Prieſts office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anoynted them from among the children of Iſrael, by a ſtatute for euer in their generations.

37 This is alſo the lawe of the burnt offering, of the meat offring, and of the ſinne offering, and of the treſpaſſe offering, and of the [o] conſecrations, and of the peace offrings,

o Which ſacrifice was offred when the prieſts were conſecrated.

38 Which the Lord commanded Moſes in the mount Sinai, when he commaunded the children of Iſrael to offer their gifts vnto the Lord in the wilderneſſe of Sinai.

CHAP. VIII.

1 The anointing of Aaron, and his ſonnes, with the ſacrifice concerning the ſame.

AFterward the Lorde ſpake vnto Moſes, ſaying,

*Exod.28.14.

2 *Take Aaron & his ſonnes with him,

*Exod.30.24.

and the garments and the *anointing oile, and a bullocke for the ſinne offring, & two rammes, and a baſket of vnleauened bread,

3 Alſo aſſemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moſes did as the Lord had cōmanded him, & the company was aſſembled at the doore of the Tabernacle of the Congregation.

*Exod.29.4.

5 Then Moſes ſayd vnto the companie, *This is the thing which the Lord hath commanded to doe.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water,

7 And put vpon him the coate, and girded him with a girdle, & clothed him with the robe, and put the Ephod on him, which hee girded with the broidred gard of the Ephod, & bound it vnto him therewith.

*Exod.28.30.

8 After he put the breſt plate thereon, and put in the breſt plate * the Urim & the Thummim.

a So called becauſe this ſuperſcription, Holines to the Lord, was graue in it.

9 Alſo he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lorde had commanded Moſes.

10 (Now Moſes had taken the anointing oile, and anointed the [b] Tabernacle, and all that was therein, and ſanctified them,

b That is, the Holieſt of all, the Sanctuarie and the court.

11 And ſprinkled thereof vpon the altar ſeuen times, and anointed the altar, and all his inſtruments, & the lauer, and his foote, to ſanctifie them)

*Eccluſ.45.15. pſal.133.2.

12 *And he powred of the anointing oyle vpon Aarons head, and anoynted him, to ſanctifie him.

13 After, Moſes brought Aarons ſonnes, and put coates vpon them, & girded them with girdles, and put bonets vpon their heads as the Lord had commanded Moſes.

*Exod.29.1, chap.9.2.

14 *Then he brought the bullocke for the ſinne offring, and Aaron & his ſonnes put their handes vpon the head of the bullocke for the ſinne offring.

15 And Moſes ſlewe him, and tooke the blood, which he put vpon the hornes of the [c] Altar round about with his finger, and purified the altar, and powred the reſt of the blood at the foote of the altar: ſo he ſanctified [d] it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the ſinnes of the people.

16 Then he tooke all the fat that was vpon the inwardes, and the kall of the liuer and the two kidneis, with their fat, which Moſes burned vpon the Altar.

17 But the bullocke and his [e] hide, and his fleſh, & his dung, he burnt with fire without the hoſte as the Lord had commanded Moſes.

e In other burnt offrings, which are not of conſecration, as offring for himſelfe, the Prieſt hath the ſkinne, Cha.7.8.

18 ¶ Alſo hee brought the ramme for the burnt offring, and Aaron & his ſonnes put their hands vpon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood vpon the altar round about,

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwards and the legs in water: ſo Moſes burnt the ram euery whit vpon the Altar: for it was a burnt offring for a ſweet ſauour, which was made by fire vnto the Lord, as the Lord had commanded Moſes.

*Exod.29.31.

22 ¶ *After, he brought the other ramme, the ramme of conſecrations, and Aaron and his ſonnes laied their handes vpon the head of the ramme,

f Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

23 Which Moſes [f] ſlew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lappe of their right eares, & vpon the thumbs of their right hands, and vpon the great toes of their right feete, and Moſes ſprinkled the reſt of the blood vpon the Altar round about.

25 And hee tooke the fat and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis

with their fat, and the right ſhoulder.

26 Alſo hee tooke of the baſket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right ſhoulder.

*Exod.29.24. 27 So he put * all in Aarons hands, and in his ſonnes hands, and ſhooke it too and fro before the Lord.

28 After, Moſes tooke them out of their handes, and burnt them vpon the altar for a burnt offring: for theſe were conſecrations for a ſweete ſauour which were made by fire vnto the Lord.

29 Likewiſe Moſes tooke the breſt of the ramme of conſecrations, and ſhooke it too and fro before the Lord: for it was Moſes *portion, as the Lord had commanded Moſes.

*Exod.29.26.

30 Alſo Moſes tooke of the anointing oile, and of the blood which was vpon the Altar, and ſprinkled it vpon Aaron, vpon his garments, and vpon his ſonnes, & on his ſonnes garments with him: ſo he ſanctified Aaron, his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ Afterward Moſes ſayd vnto Aaron and his ſonnes, Seeth the fleſh at the dooze of the g Tabernacle of the Congregation, & there *eate it with the bread that is in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it,

g At the dooze of the court.

*Exod.29.32. chap.24.9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burne with fire.

33 And ye ſhall not depart from the dooze of the Tabernacle of the Congregation ſeuen dayes, vntill the dayes of your conſecrations be at an end: *for ſeuen dayes, ſaid the Lord, ſhall he †conſecrate you,

*Exod.29.35. †Ebr. fill your hands.

34 As ‖he hath done this day: ſo the Lord hath commanded to doe, to make an atonement for you.

‖Or, as I haue done.

35 Therefore ſhall ye abide at the dooze of the Tabernacle of the Congregation day and night, ſeuen dayes, and ſhall keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron & his ſonnes did all things which the Lord had commaunded by the h hand of Moſes.

h By commiſſion giuen to Moſes.

CHAP. IX.

8 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

a After their conſecration: for ſeuen daies before, the prieſts were conſecrate.

AND in the a eight day Moſes called Aaron and his ſonnes, & the Elders of Iſrael:

2 *Then he ſaid vnto Aaron, Take thee a yong calfe for a b ſinne offring, and a ramme for a burnt offring, both without blemiſh, & bring them before the Lord.

*Exod.29.1.

b Aaron entreth into the poſſeſſion of the prieſthood, and offreth the foure principal ſacrifices: the burnt offring, the ſinne offring, the peace offrings, and the meat offring.

3 And vnto the children of Iſrael thou ſhalt ſpeake, ſaying, Take ye an hee goat for a ſinne offring, and a calfe, and a lambe, both of a yeere old, without blemiſh for a burnt offring:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lorde, and a meate offring mingled with oile: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moſes commanded before the Tabernacle of the Congregation, & all the aſſemblie drewe neere and ſtood before the c Lord.

c Before the altar, where his glory appeared.

6 (For Moſes had ſaid, This is the thing, which the Lorde commaunded that ye ſhould doe, and the glory of the Lord ſhall appeare vnto you)

7 Then Moſes ſayd vnto Aaron, Draw neere to the Altar, and offer thy ſinne offering, and thy burnt offring, and make an atonement for d thee and for the people: offer alſo the offering of the people, and make an atonement for them, as the Lord hath commanded.

d Read for the vnderſtanding of this place. Ebr.5.3.7.27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the ſinne offering, which was for himſelfe.

9 And the ſonnes of Aaron brought the blood vnto him, and hee dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the reſt of the blood at the foote of the Altar.

10 But the fatte and the kidneis, and the kall of the liuer of the ſinne offring, he e burnt vpon the Altar, as the Lord had commanded Moſes.

e That is, he laid them in order, and ſo they were burnt when the Lord ſent down fire.

11 The fleſh alſo & the hide he burnt with fire without the hoſte.

12 After, hee ſlew the burnt offering, and Aarons ſonnes brought vnto him the blood, which he ſprinkled round about vpon the Altar.

13 Alſo they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewiſe he did waſh the inwards and the legs, and f burnt them vpon the burnt offering on the Altar.

f All this muſt be vnderſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

15 ¶ Then he offred the peoples offering, and tooke a goate, which was the ſinne offring for the people, & ſlew it: and offred it for ſinne, as the firſt:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He preſented alſo the meat offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning he burnt this vpon the Altar.

*Exod.29.38.

18 He ſlew alſo the bullocke, & the ramme for the peace offrings, that was for the people, & Aarons ſonnes brought vnto him the blood, which he ſprinkled vpon ſ Altar round about,

19 With

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which coureth the inwards and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the brests, and he burnt the fat vpon the Altar.

g Of the bullock and the ramme.

21 But the g brests and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and h came down from offring of the sinne offring, & the burnt offring, and the peace offrings.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is sayd to come downe.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, & came out, and blessed the people, * and the glory of the Lord appeared to all the people.

i Or prayed for the people.

*2.Mac.2.8.

24 *And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering & the fat: which when all the people saw, they ‖ gaue thanks, & fell on their faces.

*Gen.4.4. 1.king.18.38. 2.chro.7.1. 2.mac.2. 10,11.

‖Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

*Num.3.4. and 26.61. 1.chro.24.2.

BUt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censour, and put fire therein, and put incense thereupon, and offred a strange fire before the Lord, which hee had not commanded them.

a Not taken of the altar, which was sent from heauen and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be b sanctified in them that come nere me, and before all the people I will be glorified: but Aaron held his peace.

b I wil punish them that serue me otherwise then I haue cõmanded, not sparing the chiefe, that the people may feare and praise my iudgement.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayd vnto them, Come neere, cary your ‖ brethren from before the Sanctuarie out of the hoste.

‖Or, cousins.

5 Then they went, and caried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses sayd vnto Aaron and vnto Eleazar and Ithamar his sonnes, c Vncouer not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lorde hath d kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement. Chap.19.28. deut.14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

7 And goe not yee out from the dooze of the Tabernacle of the Congregation, least yee die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for euer throwout your generations,

‖Or, drinke that maketh drunke.

10 That ye may put difference betweene the holy & the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.

‖Or, commission

12 ¶ Then Moses sayde vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offring that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy dutie and thy sonnes duty of the offrings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eate in ‖ a cleane place: thou, and thy sonnes, and thy c daughters with thee: for they are giuen as thy ‖ dutie and thy sonnes duetie, of the peace offerings of the children of Israel.

*Exod.29.24.

‖Or, wherein is no vncleanesse.

c For the best and shoulders of the peace offrings might be brought to their families, so that their daughters might eate of them, as also of the offrings of first fruits, the first borne, & the Easter lambe. Read Chap. 22. 12, 13.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ *And Moses sought the goate, that was offred for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left aliue, saying,

‖Or, right or portion.

*2.Mac.2.11.

f And not consumed as Nadab, and Abihu.

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most Holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an attonement for them before the Lord.

18 Behold, the bloud of it was not brought within the holy place: yee should haue eaten it in the holy place, *as I commanded.

*Chap.6.26.

19 And Aaron said vnto Moses, Beholde, this day g haue they offered their sinne offering, and their burnt offring before the Lord, & such things as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

g That is, Nadab and Abihu.

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

20 So when Moses heard it, he was h content.

CHAP. XI.

1 Of beasts, fishes and birds, which be cleane, and which bee vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them.

2 Speake vnto the children of Israel, and

*Gen.7.2. deut.14.4. act.13.14.

a Or, where of ye may eate.

b He noteth foure sorters of beasts: some chew the cud onely, and some haue onely the foot cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe diuided, which may be eaten.

*2.Mac.6.18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As litle fish ingendered of the slime.

e As they which come of generation.

‖Or, gryphin, as is in the Greeke.

‖Or, cuckow.

‖Or, porphyrie.

‖Or, haue no bowings on their feete.

say, *These are the beasts which ye a shall eat, among all the beasts that are on the earth.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud, among the beasts, that shall ye eate:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, he shall bee vncleane to you.

7 *And the swine, because he parteth the hoofe, and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of their c flesh shall ye not eate, & their carkeis shall ye not touch: for they shalbe vncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoeuer hath finnes & scales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that d moueth in the waters, and of all e liuing things that are in the waters, they shalbe an abomination vnto you.

11 They, I say, shalbe an abomination to you: ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not fins nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the egle, and the ‖ goshawke, and the osprey:

14 Also the vulture, and the kite after his kinde,

15 And all rauens after their kind:

16 The ostrich also, and the night crowe, and the ‖ seameaw, and the hawke after his kinde:

17 The litle owle also, and the cormorant, and the great owle.

18 Also the ‖ redshanke and the pellicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery fowle that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eate: of euery fowle that creepeth, and goeth vpon all foure which ‖ haue their feet & legs all of one to leape withall vpon the earth.

22 Of them yee shall eate these, the grashopper after his kind, and the f solean after his kind, the hargoll after his kind, and the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all other fowles that creepe and haue foure feete, they shalbe abomination vnto you.

24 For by such ye shalbe polluted whosoeuer toucheth their carkeis, shalbe vncleane vnto the euening,

25 Whosoeuer also beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

‖Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shall be vncleane vnto you: who so doeth touch their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shall wash his clothes, and bee vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the weasell, and the mouse, and the h ‖ frog, after his kinde:

h The greene frog that sitteth on the bushes.

30 Also the rat, and the lizard, and the chamelion, and the stellio, and the molle.

‖Or, crocodile.

31 These shalbe vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it bee vessell of wood, or rayment, or i skinne, or sacke: whatsoeuer vessel it be that is occupied, it shall be put in the water as vncleane vntil the euen, and so be purified.

i As a bottel or bag.

33 But euery earthen vessel, wherevnto any of them falleth, whatsoeuer is within it shal be vncleane, and *ye shall breake it.

*Chap.6.28.

34 All meat also that shalbe eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shalbe drunke in all such vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the fornace or the pot shalbe broken: for they are vncleane, and shal be vncleane vnto you.

36 Yet the fountaines & wels where there is plenty of water shalbe clean: but that which k toucheth their carkeises, shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sowen, it shall be cleane.

38 But if any l water be powred vpon the seed, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

l He speaketh of seed, that is laid to steepe before it be sowen.

39 If also any beast, whereof ye may eate, die,

die, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes and bee vncleane vntill the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therfore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shal not eate of them, for they shalbe abomination,

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shal not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therfore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lorde that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a differēce betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

m He sheweth why God did chuse them to be his people, 1. Pet. 1, 15.

CHAP. XII.

2 *A lawe how women should bee purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seed, & borne a man childe, she shalbe vncleane [a] seuen dayes like as she is vncleane when shee is put apart for her ‖ *disease.

3 (*And in the eight day, the foreskin of the childes flesh shalbe circumcised)

4 And shee shall continue in the bloud of her purifying three [b] and thirtie dayes: shee shal touch no [c] halowed thing, nor come into the [d] Sanctuarie, vntil the time of her purifying be out.

5 But if she beare a maid childe, then she shalbe vncleane two [e] weeks, as when she hath her disease: and shee shal continue in the blood of her purifying three score and six dayes.

6 Nowe when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere old for a burnt offring, and a yong pigeon or a turtle doue for a sinne offering, vnto the dore of the [f] Tabernacle of the Congregation,

7 Who shal offer it before the Lord, and make an attonement for her: so she shalbe purged of the issue of her bloud. this is the law for her that hath borne a male or female.

8 But if she † be not able to bring a lambe, she shal bring two * turtles, or two yong pigeons: the one for a burnt offring, and the other for a sinne offring: and the Priest shal make an attonement for her: so she shalbe cleane.

a So that her husband for that time could not resort to her. ‖Or, floures. *Chap. 15. 19. *Luke 2. 21. John 7. 22.
b Besides ‖ first seuen dayes.
c As sacrifice or such like.
d That is, into the court gate, till after forty dayes.
e Twise so long as if she bare a manchild.
f Where the burnt offrings were wont to be offred.
†Ebr. if her hand find not ‖ worth of a lambe. *Luke 2. 24.

CHAP. XIII.

2 *What consideration the Priest ought to obserue in iudging the leprosie,* 29 *The blacke spot or skabbe,* 47 *& the leprie of the garment.*

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shal haue in the skinne of his flesh a swelling or a skab, or a white spot, so that in the skinne of his flesh [a] it be like the plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shal looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee [b] lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, & seeme not to be lower then the skin, nor the haire thereof to be turned vnto white, then the Priest shal shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skin, then the Priest shall † pronounce him cleane, for it is a skab: therfore he shal wash his clothes and be cleane.

7 But if the skabbe growe more in the skinne, after that he is seene of the Priest for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shal consider, and if the skab ‖ grow in the skin, then the Priest shal pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be rawe flesh in the swelling,

a That it may be suspected to be the leprie.
b That is, shrunke in, and be lower then the rest of the skinne.
†Ebr. shal pollute him.
†Ebr. in his eyes.
c As hauing the skinne drawe n together, or blackish.
†Ebr. shal cleanse him.
‖Or, be spread abroad.
d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shal not shut him vp, for he is vncleane.

‖Or, bud. 12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skin of the plague, from his head euen to his feet, wheresoeuer the Priest looketh.

13 Then the Priest shal consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be [c] cleane, because it is all turned into whitenesse: so he shalbe cleane.

c For it is not that contagious leprsy that infecteth, but a kind of skirfe, which hath not the fleshy rawe as the leprosie.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the rawe flesh is [f] vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or if the rawe flesh change & be turned into white, then he shal come to the Priest,

17 And the Priest shall beholde him: and if the sore hee changed into white, then the Priest shal pronounce the plague cleane, for it is cleane.

‖Or, impostume. 18 ¶ The flesh also in whose skin there is ‖ a bile and is healed,

19 And in the place of the bile there bee a white swelling, or a white spot somewhat reddish, it shalbe seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the haire thereof be changed into white, the Priest then shal pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

g Noma were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the prophetesse, Num. 12. 14. and by king Vzziah, 2. Chro. 26. 20.

21 But if the Priest looke on it, and there be no white haires therein, and it be not lower then the skinne, but be darker, then the Priest shal shut him vp seuen dayes.

22 And if it be spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

h If he haue a white spot in the place, where the burning was, and was after healed.

24 ¶ If there be any flesh, in whose skinne there is an hoat burning, and the quicke flesh of the burning haue a [h] white spot, somewhat reddish or pale,

25 Then the Priest shal looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shal shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skin, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

‖Or, swelling. 28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shal see his sore: and if it appeare lower then the skin, and there be in it a smal yellow [i] haire, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not woont to be there, or else smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shal shut vp him, that hath the sore of the blacke spot seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot growe not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne.

33 Then he shalbe shauen, but the place of the blacke spot shal he not shaue: but the priest shal shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shal looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shal cleanse him, and hee shall wash his clothes, and bee cleane.

35 But if the blacke spot growe abroad in the flesh after his cleansing,

36 Then the Priest shal looke on it: and if the blacke spot grow in the skin, the Priest shal not [k] seeke for the yellow haire: for he is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the blacke spot seeme to him to abide, and that blacke haire grow therein, the blacke spot is healed, he is cleane, & the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skin of their flesh be somwhat dark and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head lose the [l] haire on the forepart, and be bald before, he is cleane.

l By sickenesse, or any other inconuenience.

42 But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore bee white reddish in his balde head, or his balde forehead, appearing

ring like leprosie in the skinne of the flesh,

44 He is a leaper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leaper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lippes, and shall cry, I am vncleane, I am vncleane.

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shall be vpon him, he shalbe polluted, for he is vncleane: he shall dwell alone, *without the campe shal his habitation be.

*Num.5.2. 2.king.15.5.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skinne, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of [o] skinne, it is a plague of leprosie, and shalbe shewed vnto the Priest.

o Whether it be garment, vessell, or instrument.

50 Then the Priest shall see the plague, and shut vp it that hath [p] plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skin, that plague is a fretting leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be woollen or linen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

p But abide still in one place, as before 37.

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague [q] haue not changed his colour, though the plague haue spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, [r] whether the spot be in the place of the whole, or in part thereof.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed [s] the second time, and be cleane.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIIII.

3 *The clensing of the leaper,* 34 *And of the house that he is in.*

AND the Lord spake vnto Moses, saying,

2 * This is the [a] lawe of the leper in the day of his clensing: that is, hee shall be brought vnto the Priest,

*Matth.8.2. marke 1.40. luke 5.12.

a Or, the ceremonie which shal be vsed in his purgation.

3 And the Priest shal go out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take, for him that is clensed, two ‖ sparrowes aliue and [b] cleane, and Cedar wood, and a scarlet lace, and hyssope.

‖ Or, litle birds.

b Of birdes which were permitted to be eaten.

5 And the Priest shall commaund to kill one of the birdes ouer [c] pure water in an earthen vessell.

c Running water, or of the fountaine.

6 After, he shal take the liue sparrowe with the Cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liuing sparrowe in the blood of the sparrowe slaine, ouer the pure water,

7 And he shall sprinkle vpon him, that must be clensed of his leprosie, seuen times, & clense him, and shall [d] let goe the liue sparrowe into the broade fielde.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then he that shalbe clensed, shall wash his clothes, and shaue off al his haire, and wash himselfe in water, so he shalbe cleane: after that shal he come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off al his haire, both his head, and his beard, and his eie browes: euen all his haire shal he shaue, and shall wash his clothes, and shall wash his flesh in water: so he shalbe cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere olde without blemish, & three tenth deales of fine flower for a meate offring, mingled with oile, [f] and a pint of oile.

e Which hath no imperfection in any member.

f This measure in Ebrew is called, log, and containeth fire egs in measure.

11 And the Priest that maketh him cleane, shal bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespasse offering, and the pint of oile, and *shake them to and fro before the Lord.

*Exod.29.24.

13 And he shall kil the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the *sinne offering is the Priests, so is the trespasse offering: for it is most holy.

*Chap.7.7.

14 So

14 So the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of the right eare of him that shall be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oile, & powre it into the palme of his left hand,

16 And the Priest shall dippe his † right finger in the oile that is in his left hand, and sprinkle of the oile with his finger seuen times before the Lord.

17 And of the rest of the oile that is in his hand, shall the Priest put vpon the lappe of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespasse offering was put.

18 But the remnant of the oile that is in the Priestes hand, he shall powre vpon the head of him that is to be clensed: so the Priest shal make an atonement for him before ỹ Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be clensed of his vncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meate offring vpon the altar: and so he shalbe cleane.

21 But if he be poore, and † not able, then he shall bring one lambe for a trespasse offering to be shaken for his reconciliation, & a tenth deale of fine flower mingled with oile, for a meate offering, with a pint of oile.

22 Also two Turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a sinne offering, and the other a burnt offering,

23 And he shall bring them the eight day for his clensing vnto the Priest at ỹ doore of the tabernacle of the congregation before ỹ Lord.

24 Then the Priest shall take the Lambe of the trespasse offering, and the pint of oile, and the Priest shall [h] shake them to and fro before the Lord.

25 And he shall kill the Lambe of the trespasse offering, and the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of his right eare that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oile into the palme of his owne † left hand.

27 So the Priest shal with his right finger sprinkle of the oile that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oile that is in his hand, vpon the lappe of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offering.

29 But the rest of the oile that is in the Priestes hand, he shall put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also he shall present one of the Turtle doues, or of the yong pigeons, [i] as he is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offring ‖ with the meate offering: so the Priest shall make an atonement for him that is to be clensed before the Lord.

32 This is the [k] lawe of him which hath the plague of leprosie, who is not able in his clensing to offer the whole.

33 ¶ The Lorde also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan, which I giue you in possession, if I [l] send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall commaund them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague be in the walles of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the houses,

40 Then the Priest shall commaund them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the citie.

41 And he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, & after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shall [n] breake downe the house, with the stones of it, & the timber thereof, and all the ‖ mortar of the house, and he shall carie them

† Ebr. the finger of his right hand.

† Ebr. vpon the blood of the trespasse offering.

† Ebr. his hand cannot take it.

& Tenth is an Omer. Exod. 16, 16.

h Or, shall offer them as the offering that is shaken to and fro.

† Ebr. into the palme of the Priestes left hand.

‖ Or, where the blood of the trespasse offering was put, as verse 17.

i Whether of them he can get.

‖ Or, besides the meate offering.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

‖ Or, blacknesse or, hollowe strakes.

‖ Or, polluted.

m Where carions were cast, and other filth, that the people might not be therewith infected.

n That is, he shall commaund it to be pulled downe, as verse 40.

‖ Or, dust.

them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, he ſhall be vncleane vntill the euen.

47 He alſo that ſleepeth in the houſe, ſhall waſh his clothes: he likewiſe that eateth in the houſe, ſhal waſh his clothes.

48 But if the Prieſt ſhall come and ſee, that the plague haue ſpread no further in the houſe, after the houſe be plaiſtered, the Prieſt ſhall pronounce that houſe cleane, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrowes, and Cedar wood, and [o] ſkarlet lace, and hyſſope.

50 And he ſhal kil one ſparrowe ouer pure water in an earthen veſſell,

51 And ſhal take the Cedar wood, and the hyſſope, and the ſkarled lace with the liue ſparrowe, and dippe them in the blood of the ſlaine ſparrowe, and in the pure water, and ſprinkle the houſe ſeuen times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrowe, and with the pure water, and with the liue ſparrowe, and with the Cedar wood, and with the hyſſope, and with the ſkarlet lace.

53 Afterward he ſhal let goe the liue ſparrowe out of the †towne into the †broad fieldes: ſo ſhall he make atonement for the houſe, and it ſhall be cleane.

54 This is the lawe for euery plague of leproſie and * blacke ſpot.

55 And of the leproſie of the garment, and of the houſe,

56 And of the ‖ ſwelling, and of the ſcab, and of the white ſpot,

57 This is the law of the leproſie to teach † when a thing is vncleane, and when it is cleane.

o It ſeemeth that this was a lace or ſtring to binde the hyſſope to the wood, and ſo was made a ſprinkle: the Apoſtle to the Ebrewes calleth it ſkarlet wooll, Ebr.9.19.

†Ebr, cicie.

†Ebr, on the face of the fielde.

*Chap.13.30.

‖Or, riſing.

†Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

2.19 *The maner of purging the vncleane iſſues both of men and women.* 31 *The children of Iſrael muſt be ſeparate from all vncleanneſſe.*

MOreouer the Lorde ſpake vnto Moſes and to Aaron, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, Whoſoeuer hath an iſſue from his [a] fleſh, is vncleane, becauſe of his iſſue.

3 And this ſhall be his vncleanneſſe in his iſſue: when his fleſh auoideth his iſſue, or if his fleſh be ſtopped from his iſſue, this is his [b] vncleanneſſe.

4 Euery bed whereon he lieth that hath the iſſue, ſhalbe vncleane, and euery thing whereon he ſitteth, ſhalbe vncleane.

5 Whoſoeuer alſo toucheth his bed, ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vnto the euen.

6 And he that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhal waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vntill the euen.

7 Alſo he that toucheth the fleſh of him that hath the iſſue, ſhal waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vntill the euen.

8 If he alſo, that hath the iſſue, ſpit vpon him that is cleane, [c] he ſhal waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vntill the euen,

c On whom the vncleane man did ſpit.

9 And what [d] ſaddle ſoeuer he rideth vpon, that hath the iſſue, ſhalbe vncleane.

d The word ſignifieth euery thing whereon a man rideth.

10 And whoſoeuer toucheth any thing that was vnder him, ſhalbe vncleane vnto the euen: and he that beareth thoſe things, ſhal waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

11 Likewiſe whomſoeuer he toucheth that hath the iſſue (and hath not waſhed his handes in water) ſhal waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

12 *And the veſſell of earth that he toucheth, which hath the iſſue, ſhalbe broken: and euery veſſell of wood ſhalbe rinſed in water.

*Chap.6.28.

13 But if he that hath an iſſue, be [e] cleanſed of his iſſue, then ſhal he count him ſeuen dayes for his cleanſing, and waſh his clothes, and waſh his fleſh in pure water: ſo ſhall he be cleane.

e That is, be reſtored to his olde ſtate, and be healed thereof.

14 Then the eight day he ſhall take vnto him two Turtle doues, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and ſhall giue them vnto the Prieſt.

15 And the Prieſt ſhall make of the one of them a ſinne offering, and of the other a burnt offering: ſo the Prieſt ſhall make an atonement for him before the Lord, for his iſſue.

16 Alſo if any mans iſſue of ſeede depart from him, he ſhall waſh all his [f] fleſh in water, and be vncleane vntill the euen.

f Meaning all his body.

17 And euery garment, and euery ſkinne whereupon ſhall be iſſue of ſeede, ſhall be euen waſhed with water, and be vncleane vnto the euen.

18 If he that hath an iſſue of ſeede, doe lie with a woman, they ſhall both waſh themſelues with water, and be vncleane vntill the euen.

19 ¶ Alſo when a woman ſhall haue an iſſue, and her iſſue in her ‖ fleſh ſhalbe blood, ſhe ſhall be put apart ſeuen dayes: and whoſoeuer toucheth her, ſhall be vncleane vnto the euen.

‖Or, ſecret part.

20 And whatſoeuer ſhe lieth vpon in [g] her ſeparation, ſhall be vncleane, and euery thing that ſhe ſitteth vpon, ſhalbe vncleane.

g That is, when ſhe hath her flowres, whereby ſhe is ſeparate from her huſband, from the Tabernacle, and from touching of any holy thing.

21 Whoſoeuer alſo toucheth her bed, ſhall waſh

a Whoſe ſeede either in ſleeping, or elſe of weakeneſſe of nature iſſueth at his ſecret part.

b Or, the thing where for he ſhal be vncleane.

wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen:

23 So that whether he touched her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.

24 And if a man lie with her, ‡ the flowers of her separation [h] touch him, he shall be vncleane seuen dayes, ‡ all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her †floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannesse she shall be vncleane, as in the time of her floures.

26 Euery bed whereon she lieth (as long as her issue lasteth) shall be to her as her [i] bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be clensed of her issue, then she shall [k] count her seuen dayes, and after, she shall be cleane.

29 And in the eight day she shall take vnto her two Turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offring, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye [l] separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

h If any of her vncleannesse did onely touch him in the bed: for else the man that companied with such a woman should die, Chap. 20.18.

†Ebr. separation.

i Shall be vncleane as the bed whereon she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his, puritie and cleannesse: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape Goate. 14 The purging of the Sanctuarie. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

FVrthermore the Lorde spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lorde, and died:

*Chap. 10, 1, 2.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at [a] al times into the Holy place within the vaile, before the Mercie seate, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the Mercie seate.

*Exod. 30, 10. hebr. 9.7.

a The high Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the Holy place: euen with a yong bullocke for a sinne offring, and a ramme for a burnt offring.

4 He shall put on the holy linen coate, and shall haue linen breeches vpon his ‖ flesh, and shall be girded with a linen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

‖Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two hee Goates for a sinne offering, and a ramme for a burnt offring.

6 Then Aaron shall offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

*Hebr. 9.7.

7 And he shall take the two hee Goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee Goates: one lot for the Lord, and the other for the [b] Scape Goate.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai, whither this Goate was sent: but rather it is called the Scape Goate, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the Goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the Goate, on which the lot shal fall to be the Scape Goate, shalbe presented aliue before the Lorde, to make reconciliation by him, and to let him goe (as a Scape Goate) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the Altar before the Lord, and his handfull of sweete incense beaten small, and bring it within the [c] vaile.

c The Holiest of all.

13 And shall put the incense vpon the fire before the Lord, that the ‖ cloude of the incense may couer the Mercie seate that is vpon ‖ the Testimonie: so he shall not die.

‖Or, the smoke.

‖Or, Arke.

14 And he shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercie seate [d] Eastward: and before the Mercie seate shall he sprinkle of the blood with his finger, seuen times.

*Heb. 9.13. and 10.4.

*Chap. 4.6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westward.

15 ¶ Then shall he kill the Goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercie seate, and before the Mercie seate.

16 So he shall purge the Holy place from the

the vncleanneſſe of the childꝛen of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo foꝛ the Tabernacle of the Congregation [c] placed with them, in the middes of their vncleanneſſe.

c Placed among them which are vncleane. *Luke 1.10.

17 *And there ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement foꝛ himſelfe, and foꝛ his houſhold, and foꝛ all the Congregation of Iſrael.

f Whereupon the ſweete incenſe and perfume was offred.

18 After, he ſhall goe out vnto the [f] altar that is befoꝛe the Lozd, and make a reconciliation vpon it, & ſhall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hoꝛnes of the Altar round about:

19 So ſhall he ſprinkle of the blood vpon it with his finger ſeuen times, and cleanſe it, and hallowe it from the vncleanneſſe of the childꝛen of Iſrael.

20 ¶ When he hath made an ende of purging the Holy place, and the Tabernacle of the Congregation, and the altar, then he ſhall bꝛing the liue goate:

21 And Aaron ſhall put both his hands vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the childꝛen of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them vpon the head of the goate, and ſhal ſend him away (by the hand of a man appointed) into the wildeꝛneſſe.

g Wherein this goate is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa. 53.4.

22 So the goate ſhall beare vpon him all their iniquities into † the lande that is not inhabited, and he ſhall let the goate goe into the wildeꝛneſſe.

† Ebr. the land of ſeparation.

23 After, Aaron ſhal come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

h In the Court where was the Lauer, Exod. 30.18.

24 He ſhall waſh alſo his fleſh with water in [h] the Holy place, & put on his owne raiment, and come out, and make his burnt offring, and the burnt offering of the people, and make an atonement foꝛ himſelfe, and foꝛ the people.

25 Alſo the fatte of the ſinne offering ſhall he burne vpon the altar.

26 And hee that caꝛied foꝛth the Goate, called the ſcape Goate, ſhall waſh his clothes, and waſh his fleſh in water, and after that ſhall come into the hoſte.

27 Alſo the bullocke foꝛ the ſinne offering, and the goate foꝛ ỹ ſinne offering (whoſe blood was bꝛought to make a reconciliation in the Holy place) ſhall one * carie out without the hoſte to be burnt in the fire, with their ſkinnes, and with their fleſh, and with their doung.

*Chap. 6.30. hebr. 13.11.

28 And he that burneth them ſhall waſh his clothes, and waſh his fleſh in water, and afterward come into the hoſte.

29 ¶ So this ſhalbe an oꝛdinance foꝛ euer vnto you: the tenth day of the [i] ſeuenth moneth, ye ſhall [k] humble your ſoules, and doe no woꝛke at all, whether it be one of the ſame countrey, oꝛ a ſtranger that ſoiourneth among you.

i Which was Tiſri, and anſwereth to part of September, and part of October.

k Meaning by abſtinence and faſting, Num. 29.7.

30 Foꝛ that * day ſhal the Pꝛieſt make an atonement foꝛ you to cleanſe you: ye ſhall be cleane from all your ſinnes befoꝛe the Lozd.

*Chap. 23.7.

31 This ſhall be a [l] Sabbath of reſt vnto you, and ye ſhall humble your ſoules by an oꝛdinance foꝛ euer.

l Oꝛ a reſt which ye ſhall keepe moſt diligently.

32 And the Pꝛieſt [m] whom he ſhal anoint, and whom he ſhall conſecrate (to miniſter in his fathers ſteade) ſhall make the atonement, and ſhall put on the linnen clothes and Holy veſtments,

m Whom the Pꝛieſt ſhall anoint by Gods commandement to ſuccede in his fathers roome.

33 And ſhall purge the Holy Sanctuarie and the Tabernacle of the Congregation, and ſhall cleanſe the altar, and make an atonement foꝛ the Pꝛieſtes, and foꝛ all the people of the Congregation.

34 And this ſhall be an euerlaſting oꝛdinance vnto you, to make an atonement foꝛ the childꝛen of Iſrael foꝛ all their ſinnes * once a yeere: and as the Lozd commaunded Moſes, he did.

*Exod. 30.10. hebr. 9.7.

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lozd ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, and to al the childꝛen of Iſrael, and ſay vnto them, This is the thing which the Lozde hath [a] commanded, ſaying,

a Leſt they ſhould practiſe that idolatrie, which they had learned among the Egyptians.

3 Whoſoeuer he be of the houſe of Iſrael that [b] killeth a bullocke, oꝛ lambe, oꝛ goate in the hoſte, oꝛ that killeth it out of the hoſte,

b To make a ſacrifice oꝛ offring thereof.

4 And bꝛingeth it not vnto the dooꝛe of the Tabernacle of the Congregation, to offer an offring vnto the Lozde befoꝛe the Tabernacle of the Lozd, [c] blood ſhall be imputed vnto that man: he hath ſhed blood, wherefoꝛe that man ſhalbe cut off from among his people:

c I doe as much abhoꝛre it as though he had killed a man, as Iſa. 66.3.

5 Therefoꝛe the childꝛen of Iſrael ſhall bꝛing their offerings, which they would offer [d] abꝛoad in the field, and pꝛeſent them vnto the Lozde at the dooꝛe of the Tabernacle of the Congregation by the Pꝛieſt, and offer them foꝛ peace offrings vnto the Lozd.

d Whereſoeuer they were moouned with fooliſh deuotion to offer it.

6 Then the Pꝛieſt ſhall ſprinkle the blood vpon the Altar of the Lozde befoꝛe the dooꝛe of the Tabernacle of the Congregation, and burne the fatte foꝛ a * ſweete ſauour vnto the Lozd,

*Exod. 29.18. chap. 4.31.

7 And they ſhall no moꝛe offer their offerings vnto [e] deuils, after whom they haue gone a [f] whoꝛing: this ſhall be an oꝛdinance foꝛ euer vnto them in their generations.

e Meaning, whatſoeuer is not the true God, 1. Cor. 10.20. pſal 95.5.

f Foꝛ idolatrie is ſpirituall whoꝛedome, becauſe faith toward God is broken.

8 ¶ Alſo thou ſhalt ſay vnto them, Whoſoeuer

soeuer he be of the house of Israel, or of the strangers which soiourne among them, that offereth a burnt offering or sacrifice,

9 And bring it not vnto the doore of the Tabernacle of the Congregation, to offer it vnto the Lorde, euen that man shall be cut off from his people.

10 ¶ Likewise whosoeuer he be of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I saide vnto the children of Israel, None of you shall eate blood: neither the stranger that soiourneth among you, shall eate blood.

13 Moreouer whosoeuer he be of the children of Israel, or of the strangers that soiourne among them, which by hunting taketh

h Which the law permitteth to be eaten, because it is cleane.

any beast or foule that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, *Ye shall eate the blood of

*Gen.9.4.

no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

‖Or, liuing creature.

15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey, or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be ‖ cleane.

‖Or, counted cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

‖Or, himselfe. ‖Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, & say vnto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, *which if a man doe, he shall then liue in them: [b] I am the Lord.

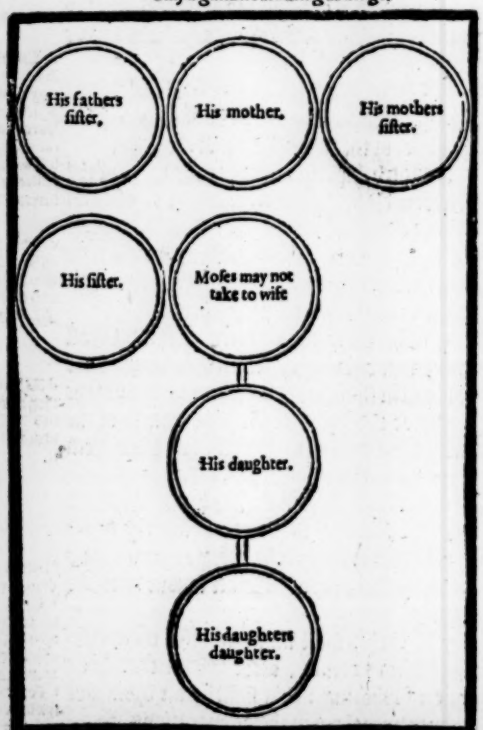
*Ezek.20.11. rom.10.5. gal.3.12.

b And therefore ye ought to serue me alone as my people.

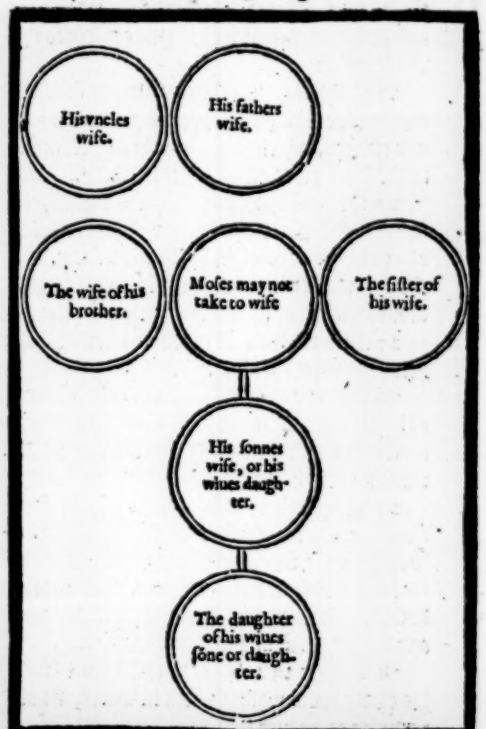
6 ¶ None shall come neere to any of the kinred of his flesh to [c] vncouer her shame: I am the Lord.

c That is, to lie with her, though it be vnder title of mariage.

Consanguinitie hindring mariage.



Affinitie hindring mariage.



As Moses cannot contract matrimonie with the women that are so of kinne to him, as is aboue specified, so also cannot Marie his sister marrie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.

7 Thou ſhalt not vncouer the ſhame of thy father, nor the ſhame of thy mother: for ſhee is thy mother, thou ſhalt not diſcouer her ſhame.

8 * The ſhame of thy fathers [d] wife ſhalt thou not diſcouer: for it is thy fathers ſhame.

9 Thou ſhalt not diſcouer the ſhame of thy [e] ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhee be borne at home, or borne without: thou ſhalt not diſcouer their ſhame.

10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, vncouer their ſhame: for it is thy [f] ſhame.

11 The ſhame of thy fathers wiues daughter, begotten of thy father (for ſhe is thy ſiſter) thou ſhalt not, I ſay, diſcouer her ſhame.

12 * Thou ſhalt not vncouer the ‖ ſhame of thy fathers ſiſter: for ſhe is thy fathers kinſwoman.

13 Thou ſhalt not diſcouer the ſhame of thy mothers ſiſter: for ſhe is thy mothers kinſwoman.

14 * Thou ſhalt not vncouer the ſhame of thy [g] fathers brother: that is, thou ſhalt not goe in to his wife, for ſhe is thine † aunt.

15 * Thou ſhalt not diſcouer the ſhame of thy daughter in lawe: for ſhe is thy ſonnes wife: therefore ſhalt thou not vncouer her ſhame.

16 * Thou ſhalt not diſcouer the ſhame of thy [h] brothers wife: for it is thy brothers ſhame.

17 Thou ſhalt not diſcouer the ſhame of the wife and of her daughter, neither ſhalt thou take her ſonnes daughter, nor her daughters daughter, to vncouer her ſhame: for they are thy kinſfolkes, and it were wickednes.

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life, to [i] vexe her, in vncouering her ſhame vpon her.

19 * Thou ſhalt not alſo go vnto a woman to vncouer her ſhame, as long as ſhe is put [k] apart for her diſeaſe.

20 Moreouer, thou ſhalt not giue thy ſelfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Alſo thou ſhalt not giue thy † children to ‖ offer them vnto [l] Molech, neither ſhalt thou defile the name of thy God: for I am the Lord.

22 Thou ſhalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt, to lie downe thereto: for it is ‖ abomination.

24 Ye ſhall not defile your ſelues in any of theſe things: for in all theſe the nations are defiled, which I will caſt out before you:

25 And the lande is defiled: therefore I will [m] viſite the wickednes thereof vpon it, and the land [n] ſhall vomite out her inhabitants.

26 Ye ſhall keepe therefore mine ordinances, and my iudgements, and commit none of theſe abominations, aſwell he that is of the ſame countrey, as the ſtranger that ſoiourneth among you.

27 (For all theſe abominations haue the men of the land done, which were before you, and the land is defiled:

28 And ſhall not the lande ſpue you out if ye defile it, as it [o] ſpued out the people that were before yon:)

29 For whoſoeuer ſhall commit any of theſe abominations, the perſons that doe ſo, ſhall [p] be cut off from among their people.

30 Therefore ſhall ye keepe mine ordinances that ye doe not any of the abominable cuſtomes, which haue beene done before you, and that ye defile not your ſelues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of ſundry lawes and ordinances.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto all the Congregation of the children of Iſrael, and ſay vnto them, *Ye ſhall be [a] holy, for I the Lorde your God am holy.

3 ¶ Ye ſhall feare euery man his mother and his father, and ſhall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye ſhall not turne vnto idoles, nor make you molten gods: I am the Lorde your God.

5 ¶ And when ye ſhall offer a peace offering vnto the Lord, ye ſhall offer it [b] freely.

6 * It ſhall be eaten the day ye offer it, or on the morowe: and that which remaineth vntill the third day, ſhalbe burnt in the fire.

7 For if it be eaten the third day, it ſhall be vncleane, it ſhall not be [c] accepted.

8 Therefore he that eateth it, ſhall beare his iniquitie, becauſe he hath defiled the hallowed thing of the Lorde, and that perſon ſhall be cut off from his people.

9 ¶ * When ye reape the harueſt of your lande, ye ſhall not reape euery corner of your fielde, neither ſhalt thou gather the ‖ gleanings of thy harueſt.

10 Thou ſhalt not gather the grapes of thy vineyarde cleane, neither gather euery grape of thy vineyarde, but thou ſhalt leaue them for the poore and for the ſtranger: I am the Lord your God.

11 ¶ Ye ſhall not ſteale, neither [d] deale falſely, neither lie one to another.

12 ¶ * Alſo ye ſhall not ſweare by my name falſly, neither ſhalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou

*Chap.20.11. d Which is thy ſtepmother. e Either by father or mother, borne in marriage, or otherwiſe. f They are her children whoſe ſhame thou haſt vncouered.
*Chap.20.19. ‖Or, ſecrets.
*Chap.20.20. g Which thine vncle doeth diſcouer. †Ebr. thy fathers brothers wife.
*Chap.20.13.
*Chap.20.21. h Becauſe the idolaters, among whom Gods people had dwelt and ſhould dwell, were giuen to theſe horrible inceſts, God chargeth his to beware of the ſame. i By ſeeming thine affection more bent to her ſiſter then to her.
*Chap.20.18. k Or, whiles ſhe hath her floures.
*Chap.20.2. 2.king.23.10. †Ebr. of thy ſeede. ‖Or, to make them paſſe. l Which was an idole of the Ammonites, vnto whom they burned and ſacrificed their children, 2.King. 23.10. This ſeemed to be the chiefe and principall of al idols: and as the Iewes write, was of a great ſtature, and hollowe within, hauing ſeuen places or chambers within him: one was to receiue meale that was offered: another Turtle doues: the third a ſheepe: the fourth a ramme: the fift a calfe: the ſixt an ape: the ſeuenth a childe. This idoles face was like a calfe, his hands were euer ſtretched out to receiue giftes: his Prieſtes were called Chemarim: Reade 2.King.23.5. hoſea 10.5. Zeph.1.4.
*Chap.20.15. ‖Or, confuſion.

m I will punish the land where ſuch ſacrilegious marriages and pollutions are ſuffered. n He compareth the wicked to euill humors and ſurfeting, which corrupt the ſtomach, and appreſſe nature, and therefore muſt be caſt out by vomit.
o Both for their wicked marriages, vnnaturall copulations, idolatrie or ſpirituall whoredome with Molech, and ſuch like abominations.
p Either by the ciuill ſword, or by ſome plague that God will ſend vpon ſuch.
a That is, void of all pollution, idolatrie, and ſuperſtition both of ſoule and body.
b Of your owne accord. *Chap.7.16.
c To wit, of God.
*Chap.23.22. ‖Or, gatherings and leanings.
d In that which is committed to your credite. *Exod.20.7. deut.5.11. mat.5.34.

13 ¶ Thou ſhalt not doe thy neighbour ‖ wrong, neither rob him. * The workemans hire ſhall not abide with thee vntil y morning.

14 ¶ Thou ſhalt not curſe the deafe, * neither put a ſtumbling blocke before the blinde, but ſhalt feare thy God: I am the Lord.

15 ¶ Ye ſhall not doe vniuſtly in iudgement. * Thou ſhalt not fauour the perſon of the poore, nor honour the perſon of the mightie, but thou ſhalt iudge thy neigbour iuſtly.

16 ¶ Thou ſhalt not [c] walke about with tales among thy people. Thou ſhalt not [f] ſtand againſt the blood of thy neighbour: I am the Lord.

17 ¶ Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, † and ſuffer him not to ſinne.

18 ¶ Thou ſhalt not auenge, nor be mindfull of wrong againſt the children of thy people, * but ſhalt loue thy neighbour as thy ſelfe: I am the Lord.

19 ¶ Yee ſhall keepe mine ordinances. Thou ſhalt not let thy cattell gender with [g] others of diuers kindes. Thou ſhalt not ſowe thy fielde with mingled ſeede, neither ſhall a garment of diuers things, as of linen & woollen come vpon thee.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bond maide, affianced to a huſband, and not redeemed, nor freedome giuen her, † ſhe ſhalbe ſcourged, but they ſhall not die, because ſhe is not made free.

21 And he ſhall bring for his treſpaſſe offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a treſpaſſe offering.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offering before the Lord, concerning his ſinne which he hath done, and pardon ſhall be giuen him for his ſinne which he hath committed.

23 ¶ Alſo when ye ſhall come into the land, and haue planted euery tree for meate, ye [h] ſhall count the fruite thereof as vncircumciſed: three yeere ſhall it be vncircumciſed vnto you, it ſhall not be eaten:

24 But in the fourth yeere all the fruite thereof ſhalbe holy to the prayſe of the Lord.

25 And in the fifth yeere ſhall ye eate of the fruite of it that it may ‖ yeelde to you the increaſe thereof: I am the Lord your God.

26 ¶ Ye ſhall not eate the fleſh with the ‖ blood, ye ſhall not vſe witchcraft, nor [i] obſerue times.

27 * Ye ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‖ marre the tuftes of thy beard.

28 * Ye ſhall not cut your fleſh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leaſt the land alſo fall to whoredome, and the land be full of wickednelle.

30 ¶ Ye ſhall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

31 Ye ſhall not regard them that worke with ſpirits, * neither Soothſayers: ye ſhall not ſeeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou ſhalt [n] riſe vp before the hoare head, and honour the perſon of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not ‖ vexe him.

34 * But the ſtranger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the lande of Egypt: I am the Lorde your God.

35 ¶ Ye ſhall not doe vniuſtly in iudgement, in [o] line, in weight, or in meaſure.

36 * You ſhall haue iuſt ballances, true weightes, a true [p] Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

37 Therefore ſhall ye obſerue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their ſeede to Molech, muſt die. 6 They that haue recourſe to Sorcerers. 10 The man that committeth adulterie, 11 Inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoeuer he be of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giueth his children vnto [a] Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

3 And I [b] will ſet my face againſt that man, and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to polute mine holy Name.

4 And if the [c] people of the land hide their eies, and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his familie, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits, and after Soothſayers, to goe a [d] whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

7 ¶ Sanc-

‖ Or, oppreſſe him by violence.
* Deut. 24. 14, 15. tob. 4. 14.
* Deut. 27. 18.

* Exod. 23. 3. deut. 1. 17. and 16. 19. prou. 24. 23. iames 2. 2.
c As a ſlanderer, backbiter or quarell picker.
f By conſenting to his death, or conſpiring with the wicked.

† Ebr. ſuffer not ſinne vpon him.

* Matth. 5. 43. rom. 13. 9. gal. 5. 14. iam. 2. 8.

g As a horſe to leape an aſſe, or a mule a mare.

† Ebr. a beating ſhall be, ſome reade, they ſhall be beaten.

h It ſhall be vncleane, as that thing, which is not circumciſed.

‖ Or, that God may multiply.
‖ Whether it be ſtrangled, or otherwiſe.
i To meaſure luckie or vnlucky dayes.
* Chap. 21. 5.
k As did the Gentiles in ſigne of mourning.
‖ Or, cut, or teare.
* Deut. 14. 1.
† Ebr. ſoule, or perſon.
l By whipping your bodyes, or burning markes therein.

m As did the Egyptians, and Locrenſes.

* 1. Sam. 28 8.

n In token of reuerence.

‖ Or, doe him wrong.
* Exod. 22. 21.

o As in meaſuring the ground.
* Pro. 11. 1. and 16. 11. and 20. 10.
p By theſe two meaſures he meaneth all other. Of Ephah, reade Exod. 16. 36. and of Hin. Exod. 29. 40.

* Chap. 18. 21.

a By Molech, he meaneth any kinde of idole. Chap. 18. 21.

b Reade Chap. 17. 10. & 18. 22.

c Though the people be negligent to doe their duetie, and defend Gods right, yet he will not ſuffer wickednes to goe vnpuniſhed.

d To eſteeme ſorcerers or conſiurers is ſpirituall whoredome, or idolatrie.

7 ¶ Sanctifie your ſelues therefore, *and be holy, for I am the Lord your God.

*Chap.11.44. 1.peter 1,16.

8 Keepe ye therefore mine ordinances, and doe them. I am the Lord which doeth ſanctifie you.

9 ¶ *If there be any that curſeth his father or his mother, he ſhall die the death: ſeeing he hath curſed his father and his mother, [c] his blood ſhall be vpon him.

*Exod.21.17. prou.20.20. matth.15.4.

[c] He is worthy to die.

10 ¶ *And the man that committeth adulterie with another mans wife, becauſe he hath committed adulterie with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

*Deut.22.22. iohn 8.4,5.

11 And the man that lieth with his fathers wife, becauſe he hath vncouered his fathers *ſhame, they ſhall both die: their blood ſhalbe vpon them.

*Chap.18.8. deut.22.30.

12 Alſo the man that lieth with his daughter in lawe, they both ſhall die the death, they haue wrought ‖ abomination, their blood ſhall be vpon them.

‖Or, confuſion. *Chap.18.22.

13 ¶ *The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood ſhalbe vpon them.

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

[f] It is an execrable and deteſtable thing.

15 *Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

*Chap.18.23.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood ſhalbe vpon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villenie: therefore they ſhall be cut off in the ſight † of their people, becauſe he hath vncouered his ſiſters ſhame, he ſhall beare his iniquitie.

†Ebr. in the eies of the children of their people.

18 *The man alſo that lieth with a woman hauing her ‖ diſeaſe, and vncouereth her ſhame, and openeth her fountaine, and ſhe open the fountaine of her blood, they ſhall be euen both cut off from among their people.

*Chap.18.19. ‖Or, floures.

19 Moreouer, thou ſhalt not vncouer the ſhame of thy mothers ſiſter, *nor of thy fathers ſiſter: becauſe he hath vncouered his † kinne, they ſhall beare their iniquitie.

*Chap.18.12, 13. †Ebr. fleſh.

20 Likewiſe the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhall beare their iniquitie, and ſhall die [g] childleſſe.

[g] They ſhall be caſt off from their people, and their children ſhalbe taken as baſtardes, and not counted among the Iſraelites. [h] Reade Chap. 18.16.

21 So the man that taketh his brothers wife, committeth filthineſſe, becauſe he hath vncouered his brothers [h] ſhame: they ſhall be childleſſe.

22 ¶ Ye ſhall keepe therefore al mine *ordinances & all my iudgements, and doe them, that the lande, whither I bring you to dwell therein, *ſpue you not out.

*Chap.18.26. *Chap.18.25.

23 Wherefore ye ſhall not walke in the maners of this nation which I caſt out before you: for they haue committed all theſe things, *therefore I abhorred them.

*Deut.9.5.

24 But I haue ſaid vnto you, ye ſhall inherite their lande, and I will giue it vnto you to poſſeſſe it, euen a land that [i] floweth with milke and honie: I am the Lorde your God, which haue ſeparated you from other people.

[i] Full of abundance of all things.

25 *Therefore ſhall ye put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules and cleane: neither ſhall ye [k] defile your ſelues with beaſtes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue ſeparated from you as vncleane.

*Chap.11.2,3. deut.14.4. [k] By eating them contrary to my commandement.

26 Therefore ſhall ye be *holy vnto me: for I the Lord am holy, and I haue ſeparated you from other people, that ye ſhould be mine.

*verſe 7.

27 ¶ *And if a man or woman haue a ſpirite of diuination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood ſhalbe vpon them.

*Deut.18.12. 1.ſam.28.7.

CHAP. XXI.

2 For whom the Prieſtes may lament. 6 Howe pure the Prieſtes ought to be, both in themſelues, and in their families

And the Lord ſaide vnto Moſes, Speake vnto the Prieſtes the ſonnes of Aaron, and ſay vnto them, Let none be [a] defiled by the dead among his people,

[a] By touching the dead, lamenting, or being at their burial.

2 But by his kinſman that is neere vnto him: to wit, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] maide, that is neere vnto him, which hath not had a huſband: for her † he may lament.

[b] For being maried ſhe ſeemed to be cut off from his familie. †Ebr. he may be defiled.

4 He ſhall not lament for the [c] Prince among his people, to pollute himſelfe.

[c] Onely the Prieſt was permitted to mourne for his next kinred.

5 They ſhall not make *balde partes vpon their head, nor ſhaue off the lockes of their beard, nor make any cuttings in their fleſh.

*Chap.19.27.

6 They ſhall be holy vnto their God, and not pollute the name of their God: for the ſacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or [d] one polluted, neither ſhall they marrie a woman diuorced from her huſband: for ſuch one is holy vnto his God.

[d] Which hath an euill name or is defamed.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhall be holy vnto thee: for I the Lorde, which ſanctifie you, am holy.

[e] Thou ſhalt count them holy, and reuerence them. [f] The ſhewe bread.

9 ¶ If a Prieſtes daughter fall to play the whore, ſhe polluteth her father: therefore ſhall ſhe be burnt with fire.

10 ¶ Alſo the high Prieſt among his brethren, (vpon whoſe head the anointing oyle was powred, and hath conſecrated his hand to put on the garments) ſhall not [g] vncouer his head, nor rent his clothes,

11 Neither ſhall he goe to any ‖ dead body, nor make himſelfe vncleane by his father or by his mother,

12 Neither ſhall he goe out of the [h] Sanctuarie, nor pollute the holy place of his God: for the [i] crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Alſo he ſhal take a maide vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, theſe ſhall he not marrie, but ſhall take a maide of his owne [k] people to wife:

15 Neither ſhal he defile his [l] ſeede among his people: for I am the Lord which ſanctifie him.

16 ¶ And the Lord ſpake vnto Moſes, ſaying,

17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: as a man blinde or lame, or that hath a [m] flat noſe, or that hath any [n] miſhapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, [o] or hath a blemiſh in his eye, or be ſcuruie, or ſkabbed, or haue his ſtones broken.

21 None of the ſeede of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lorde made by fire, hauing a blemiſh: he ſhal not preaſe to offer the [p] bread of his God.

22 The bread of his God, euen of the [q] moſt holy, and [r] of the holy ſhall he eate:

23 But he ſhall not goe in vnto the [ſ] vaile, nor come neere the altar, becauſe he hath a blemiſh, leaſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

3 Who ought to abſteine from eating the things that were offered. 19 What oblations ſhould be offered.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy name, in thoſe things, which they hallowe vnto me: I am the Lord.

3 Say vnto them, Whoſoeuer he be of all your ſeede among your generations after you, that toucheth the holy things which the children of Iſrael hallowe vnto the Lorde, hauing his vncleannes vpon him, euen that perſon ſhalbe cut off from my ſight: I am the Lord.

4 * Whoſoeuer alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhall not eate of the holy things vntill he be cleane: and who ſo toucheth any that is [c] vncleane, by reaſon of the dead, or a man whoſe iſſue of ſeede runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleanneſſe, † whatſoeuer vncleanneſſe he hath,

6 The perſon that hath touched ſuch, ſhall therefore be vncleane vntill the euen, and ſhall not eate of the holy things, ‖ except he haue waſhed his fleſh with water.

7 But when the Sunne is downe, he ſhall be cleane, and ſhall afterward eate of the holy things: for it is his ‖ foode.

8 * Of a beaſt that dieth, or is rent with beaſtes, whereby he may be defiled, he ſhal not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, leaſt they beare their ſinne for it, and die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the gheſt of the Prieſt, neither ſhall an hired ſeruant eate of the holy thing:

11 But if the Prieſt buy any with money, he ſhall eate of it, alſo he that is borne in his his houſe: they ſhall eate of his meate.

12 If the Prieſts daughter alſo be married vnto a [f] ſtranger, ſhe may not eate of the holy offerings.

13 Notwithſtanding if the Prieſts daughter be a widowe or diuorced, and haue no child, but is returned vnto her fathers houſe, ſhe ſhall eate of her fathers bread, as ſhe did in her *youth: but there ſhal no ſtranger eate thereof.

14 ¶ If a man eate of the holy thing vnwittingly, he ſhall put the [s] fift part thereunto, and giue it vnto the Prieſt with the hallowed thing.

15 So they ſhall not defile the holy things of the children of Iſrael, which they offer vnto the Lord,

16 Neither cauſe the people to beare the iniquitie of their [h] trеſpaſſe, while they eate their holy thing: for I the Lorde doe hallowe them.

17 ¶ And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the

g He ſhall vſe no ſuch ceremonies as the mourners obſerued.
‖ Or, to the houſes of the dead.
h To goe to the dead.
i For by his anointing he was preferred to the other Prieſtes, and therefore could not lament the dead, leaſt he ſhould haue polluted his holy ointing.
k Not onely of his tribe, but of all Iſrael.
l By marrying any vnchaſt or defamed woman.
m Which is deformed or bruiſed.
n As not of equall proportion, or hauing in number more or leſſe.
o Or that hath a web, or pearle.
p As the shewe bread, and meate offerings.
q As of ſacrifice for ſinne.
r As of the tenths and firſt fruites.
ſ Into the ſanctuarie.
a Meaning, that the Prieſtes abſteine from eating, ſo long as they are polluted.
b To eate thereof.
c By touching any dead thing, or being at buriall of the dead.
† Ebr. according to all his vncleanneſſe.
‖ Or, vntill.
‖ Or, bread.
d Which is not of the tribe of Leui.
e Some reade, the ſeruant which had bis eare bored, and would not goe free, Exod. 21.6.
f Who is not of the Prieſtes kinred.
g He ſhall giue that and a fifth part ouer.
h For if they did not offer for their errour, the people by their example might commit the like offence.
*Chap. 15.2.
*Exod. 22.31. Ezek. 44.31.
*Chap. 10.14.

the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offrings, which they vse to offer vnto the Lord for a burnt offring.

19 Ye shall offer of your free mind a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be accepted for you.

*Deut.15.21. ecclus.35.12. 21 *And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vowe, or for a free offering, of the beeues or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

‖Or, warts.

*Chap.21.18. 23 Yet a bullocke, or a sheepe that hath any * member superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lorde that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offering, which he calleth the bread of the Lord. 25 Neither i of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lorde spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shall not

*Deut.22.6. * kill her, and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall

*Chap.7.15. leaue *none of it vntill the morowe: I am the Lord.

31 Therefore shall ye keepe my commandements and doe them: for I am the Lord.

k For whosoeuer doeth otherwise then God commandeth, polluteth his name. 32 Neither shall ye k pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of ỹ land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 *The feastes of the Lord.* 3 *The Sabbath.* 5 *The Passeouer.* 6 *The feast of vnleauened bread.* 10 *The feast of firstfruites.* 16 *Whitsuntide.* 24 *The feast of blowing trumpets.* 34 *The feast of Tabernacles.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto ỹ children of Israel, and say vnto them, The feastes of the Lorde which ye shall call the holy ‖ assemblies, euen these are my feastes.

‖Or, conuocation.

*Exod.20.9,10. ‖Or, ye may worke. ‖Or, assemblie. 3 *Sixe dayes ‖ shall worke be done, but in the seuenth day shall be the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their a seasons.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

5 In the first moneth, & in the fourteenth day of the moneth at euening shall be the ‖Passeouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast * of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.

*Exod.12.15. num.28.17.

7 In the first day ye shall haue an holie conuocation: ye shall doe no b seruile worke therein.

b Or, bodily labour, saue about that which one must eate, Exod. 12.16.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the c seuenth day shall be an holy conuocation: ye shall doe no seruile worke therein.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of Sheaues the sixteenth day.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the haruest thereof, then ye shall bring ‖ a sheafe of the first fruites of the haruest vnto the Priest,

‖Or, an Omer: reade Deut.24.19. ruth 2.15. psal.129.7.

11 And he shall shake the sheafe before the Lorde, that it may be acceptable for you: the morowe after the d Sabbath, the Priest shall shake it.

d That is, the second Sabbath of the Passeouer.

12 And that day when ye shake the sheafe, shall ye prepare a Lambe without blemish of a yeere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two c tenth deales of fine floure mingled with oile, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offring thereof the fourth part f of an Hin of wine.

c Which is the fifth part of an Ephah, or two Omers: Reade Exod.16.16.

f Reade Exod. 29.40.

14 And ye shall eate neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that ye haue brought an offring vnto your God this shall be a lawe for euer in your generations, and in all your dwellings.

‖Or, full eares.

15 ¶ Ye shall count also to you from the morowe after the g Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen ‖ Sabbaths, they shall be complete.

g That is, the seuenth day after the first Sabbath of the Passeouer. ‖Or, weekes.

16 Vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a newe meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two

loaues of two tenth deales of fine floure, which shall be baken with [h] leauen for first fruites vnto the Lord.

18 Also ye shall offer with the bread seuen lambes without blemish of one peere olde, and a yong bullocke and two rams: they shalbe for a burnt offring vnto the Lord, with their meate offrings & their drinke offrings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offering, and two lambes of one peere olde for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lorde, and with the two lambes: they shall be holy to the Lord, for the [i] Priest.

21 So ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ *And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy fielde when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth, shall ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The *tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke therefore: this shall be a lawe for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from [o] euen to euen shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, *In the fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes ye shall offer *sacrifice made by fire vnto the Lord, and in the eight day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assemblie, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, as burnt offering, and meate offering, [q] sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lorde, and beside your giftes, and beside all your vowes, and beside all your free offerings, which ye shal giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lorde seuen dayes: in the first day shall be a [r] Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all ye are Israelites borne, shal dwel in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 *The oile for the lampes.* 5 *The shewbread.* 14 *The blasphemer shall be stoned.* 17 *He that killeth shalbe killed.*

AND the Lord spake vnto Moses, saying,

2 [a] Command ye children of Israel that they bring vnto thee pure oile oliue beaten, for the light, to cause ye lamps to burne cõtinually.

3 Without the vaile [b] of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a lawe for euer through your generations.

4 He shall dresse the lamps vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, six in

h Because the Priest houlde eate them, as Chap.7.13. and they should not be offered to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priestes.

*Chap.19.9. Deut.24.19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feastes that were in the moneth, and of the Iubile.

*Chap.16.29, 30. Num.29.7.

n By fasting and prayer.

o Which reckoneth a night and a day: yet they tooke it but for their naturall day.

† Ebr. rest your Sabbath.

*Num.29.12. Iohn 7.37.

p Or, a day wherein the people are stayed from all worke.

q Or, peace offering.

r Or, a solemne feast.

‖ Or, of boughes thicke with leaues.

s In the wildernesse, forasmuch as they would not credite Iosua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuarie.

*Exod.31.8.

*Exod.25.30.

c That is, two Omers: reade Exod.16.16.

in a rowe vpon the pure table before the Lord.

7 Thou shalt put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 *And the bread shall be Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and the sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they *put him in ward, till he told them the mind of the Lord.

13 Then ỳ Lord spake vnto Moses, saying,

14 Bring the blasphemer without the host, & let all that heard him, * put their hands vpon his head, & let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, [g] shall beare his sinne.

16 And hee that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 ¶ *He also that † killeth any man, hee shalbe put to death.

18 And he that killeth a beast, he shal restore it, † beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

20 *Breach for breach, eie for eie, tooth for tooth: such a blemish as hee hath made in any, such shalbe repaied to him.

21 And hee that killeth a beast shall restore it: but he that killeth a man shalbe slaine.

22 Ye shal haue *one law: it shalbe as wel for the stranger as for one borne in the country: for I am the Lord your God.

23 ¶ Then [h] Moses told ỳ children of Israel, and they brought the blasphemer out of the host, & stoned him with stones: so the children of Israel did as the Lord had cõmanded Moses.

d For it was burnt euery Sabbath, when the bread was taken away.

*Exod. 29. 33. chap. 8. 31. mat. 12. 1, 5.

e Meaning, out of his tent.

f By swearing, or despiting God.

*Num. 15. 34.

*Deut. 13. 9. and 17. 7.

g Shall be punished.

*Exod. 21. 12. deut. 19. 4, 11. †Ebr. smiteth the soule of any man.

†Ebr. soule for soule.

*Exod. 21. 24. deut. 19. 21. matth. 5. 38.

*Exod. 12. 49. h Because the punishment was not yet appointed by the law, for the blasphemer. Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 *The Sabbath of the seuenth yeere.* 8 *The Iubile in the fiftieth yeere.* 14 *Not to oppresse their brethren.* 23 *The sale, and redeeming of lands, houses and persons.*

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the *land shall † keepe Sabbath vnto the Lord.

3 [a] Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shalbe a Sabbath of rest vnto the land: it shalbe the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harueſt, thou shalt not reape, neither gather the grapes that thou hast [c] left vnlaboured: for it shalbe a yeere of rest vnto the land.

6 And the [d] rest of the land shalbe meate for you, euen for thee, and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that soiourneth with thee:

7 And for thy cattel, & for the beasts that are in thy land shal all the encrease therof be meat.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, euen seuen times seuen yeeres, & the space of the seuen Sabbaths of yeeres will be vnto thee nine & fortie yeere.

9 [e] Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliation shal ye make the trumpet blow, throughout all your land.

10 And ye shall halow that yeere, euen the fiftieth yeere, & proclaime libertie in the land to all the [f] inhabitants thereof: it shall bee the Iubile vnto you, & ye shall returne euery man vnto his [g] possession, & euery man shall returne vnto his familie.

11 This fiftieth yere shalbe a yeere of Iubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the encrease thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shal [h] not oppresse one another:

15 But according to the number of [i] yeres after the Iubile thou shalt buy of thy neighbour: also according to the nũber of the yeeres of the reuenues, he shal sel vnto thee.

16 According to the multitude of yeeres, thou shalt encrease the price there, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of [k] fruits doth he sell vnto thee.

17 Op-

*Exod. 23. 10. †Ebr. shall rest & rest.

a The Iewes began the count of this yeere in September: for then al the fruits were gathered.

b By reason of the come that fel out of the eares the yeere past.

c Or, which thou hast separated from thy self, and consecrated to God for ỳ poore.

d That which the land bringeth forth in her rest.

‖ Or, weekes.

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyful tidings of libertie was publikely proclaimed by the sound of a cornet.

f Which were in bondage.

g Because the tribes should neither haue their possessions or families diminished nor confounded.

h By deceit or otherwise.

i If the Iubile to come be nere, thou shalt sell better cheape: if it be farre off, dearer.

k Ani not the ful possession of the land.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shal dwel in the land ‖ in safetie.

‖ Or, boldly without feare.

19 And the land shall giue her fruite, and ye shall eate your fill, and dwel therein in safetie.

20 And if ye shall say, What shall we eate the seuenth yeere, for we shal not sowe, nor gather in our increase?

† Ebr. I wil command,

21 I wil † send my blessing vpon you in the sixt yeere, and it shal bring foorth fruit for three yeeres.

22 And yee shall sowe the eight yeere, and eate of the old fruite vntil the ninth yeere: vntill the fruite thereof come, yee shall eate the old.

23 ¶ Also the land shall not be sold to bee [l] cut off from the familie: for the land is mine, and ye bee but strangers and soiourners with me.

l It could not be sold for euer, but must returne to the familie in the Iubile.

24 Therefore in all the land of your possession yee shall [m] graunt a redemption for the land.

m Ye shal sell it on condition that it may be redeemed.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shal come, euen his neere kinsman, & buy out that which his ‖ brother sold.

‖ Or, kinsman.

26 And if he haue no redeemer, but † hath gotten and found to buy it out,

† Ebr. his hand hath gotten.

27 Then shall hee [n] count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

28 But if hee cannot get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come [o] out, and he shal returne vnto his possession.

o From his hands that bought it.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole yeere after it is sold: within a yeere may he buy it out.

30 But if it bee not bought out within the space of a full yeere, then the house that is in the walled city shal be stablished [p] as cut off fro the familie, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

p That is, for euer, reade verse 25.

31 But the houses of villages, which haue no wals round about them, shall bee esteemed as the fielde of the countrey: they may bee bought out againe, and shall ‖ goe out in the Iubile.

‖ Or, returne.

32 Notwithstanding, the cities of the Leuites, & the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

† Ebr. for euer.

33 And if a man purchase of the Leuites, the house that was solde, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the [q] suburbes of their cities shall not be sold: for it is their perpetual possession.

q Where the Leuites kept their cattel.

35 ¶ Moreouer, if thy brother be impouerished, and [r] fallen in decay with thee, thou shalt relieue him, and as a stranger and soiourner, so shall he liue with thee.

r In Ebrewik is, if his hand shake: meaning, if he stretch forth his hand for helpe as one in miserie.

36 * Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

* Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22. 12.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailes for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ * If thy brother also that dwelleth by thee be impouerished, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant,

* Exod. 21. 2. deut. 15. 12. Iere. 34. 14.

40 But as an hired seruant, and as a soiourner he shalbe with thee: he shal serue thee vnto the yeere of the Iubile.

41 Then shall he depart from thee, both he, and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shal he returne:

42 For they are my seruaunts, whom I brought out of the land of Egypt: they shall not [s] be sold as bondmen are sold.

s Vnto perpetual seruitude. * Ephes. 6. 9. col. 4. 1.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruaunt also, and thy bond maid, which thou shalt haue, shalbe of the heathen that are round about you: of them shall ye buy seruants and maides.

45 And moreouer of the children of ỹ strangers, that are soiourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shal be your [t] possession.

t For they shal not be bought out at the Iubile.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel yee shal not rule one ouer another with crueltie.

47 ¶ If a soiourner or a stranger dwelling by thee † get riches, and thy brother by him be impouerished, and sell himselfe vnto the stranger or soiourner dwelling by thee, or to the stocke of the strangers familie,

† Ebr. his hand take hold.

48 After that he is sold, hee may be bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if

u If he be able.

if hee can u get so much, hee may buy himselfe out.

50 Then hee shall recken with his buier from the yere that he was sold to him, vnto the yeere of Jubile: and the mony of his sale shall

x Which remain yet to the Jubile.

be according to the number of x yeeres: according to the time of an hired seruant shall he bee with him.

51 If there be many yeeres behind, according to them he shal giue againe for his deliuerance, of the mony that he was bought for.

52 If there remaine but few yeeres vnto the yere of Jubile, then he shal count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer

y Thou shalt not suffer him to intreat him rigorously, if thou knowest it.

him in thy y sight.

54 And if he be not redeemed thus, he shal goe out in the yeere of Jubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his couenant.*

YE shall make you none idoles nor grauen image, neither reare you vp any *pillar,

*Exod.20.4. deut.5.8. psal.97.7.

neither shall ye set ‖ any image of stone in your land to bowe downe to it: for I am the Lord your God.

‖Or, stone hauing any imagerie.

2 Ye shal keepe my Sabbaths, and *reuerence my Sanctuarie: I am the Lord.

*Chap.19.30.

3 ¶ *If ye walke in mine ordinances, and keepe my commandements, and doe them,

*Deut.28.1.

4 I wil then send you a raine in due season, and the land shal yeeld her increase, & the trees of the field shal giue their fruite.

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shal eate your bread in plenteousnesse, and dwel in your land safely.

6 And I wil send peace in the land, and ye shal sleepe and *none shall make you afrayd: also I † wil rid euil beasts out of the land, and the b sword shal not goe through your land.

*Iob 11.19.
†Ebr. I wil cause the euil beast to cease.
b Ye shal haue no warre.

7 Also ye shall chase your enemies, & they shal fal before you vpon the sword.

*Iosh.23.10.

8 *And fiue of you shall chase an hundreth, and an hundreth of you shal put ten thousand to flight, and your enemies shal fal before you vpon the sword.

†Ebr. I will turne vnto you.
c Performe that which I haue promised.

9 For † I will haue respect vnto you, and make you encrease, and multiply you, and c establish my couenant with you.

10 Ye shal eate also old store, and carie out old because of the new.

11 *And I will set my d Tabernacle among you, and my soule shall not lothe you.

*Ezek.37.26. 2. or.6.16.
d I wil be daily present with you.

12 Also I wil walke among you, & I will be your God, and ye shalbe my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that yee should not be their bondmen, & I haue broken the e bondes of your yoke, and make you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bands.

14 ¶ *But if ye will not obey me, nor doe all these commandements,

*Deut.28.15. lament.2,17. malac.2.2.

15 And if ye shal despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commaundements, but breake my f couenant,

f Which I made with you in chusing you to be my people.

16 Then wil I also do this vnto you, I wil appoint ouer you ‖ fearefulnesse, a consumptiõ, and the burning ague to consume the eies, and make the heart heauy, and you shall sowe your seed in vaine: for your enemies shal eate it:

‖Or, an hastie plague.

17 And I wil set my face against you, and ye shal fall before your enemies, and they that hate you, shal raigne ouer you, * and ye shal flee when none pursueth you.

g Read chap. 17.10.
*Pro.28.1.

18 And if yee wil not for these things obey me, then wil I punish you h seuen times more, according to your sinnes,

h That is, more extremely.

19 And I wil breake ỹ pride of your power, and I wil make your heauen as i iron, and your earth as brasse:

i He shall haue drought and barrennesse, Agge. 1.10.

20 And your ‖ strength shalbe spent in vain: neither shal your land giue her increase, neither shal the trees of the land giue their fruit.

‖Or, labour.

21 ¶ And if ye walke k stubburnly against me, & wil not obey me, I wil then bring seuen times mo plagues vpon you, according to your sinnes.

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

22 I wil also send wilde beasts vpon you, which shall l spoile you, and destroy your cattel, & make you few in number: so your hie m waies shalbe desolate.

l Of your children, 2. king. 17. 25.
m Because none dare passe there by for feare of beasts.

23 Yet if by these ye wil not bee reformed by me, but walke stubburnly against me,

24 Then wil I also walke * stubburnely against you, & I wil smite you yet seuen times for your sinnes:

*2.Sam.22.27. psal.18.26.

25 And I wil send a sword vpon you, that shal auenge the quarel of my couenant: & when ye are gathered in your cities, I wil send the pestilence among you, and ye shalbe deliuered into the hand of the enemie.

26 When I shal breake the n staffe of your bread, then ten women shal bake your bread in one o ouen, and they shal deliuer your bread againe by weight, and ye shal eate, but not be satisfied.

n That is, the strength, whereby the life is sustained. Ezek. 4. 16. and 5.16.
o One ouen shall be sufficient for ten families.

27 Yet if ye wil not for this obey mee, but walke against me stubburnly,

28 Then wil I walke stubburnly in mine anger against you, and I wil also chastise you seuen

seuen times more according to your sinnes.

*Deut.28.53. 29 *And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

*2.Chro.34.7. 30 I will also destroy your hie places, and *cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shal abhorre you.

‖Or, carions.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and

p I will not accept your sacrifices. p will not smel the sauor of your sweete odours.

32 I wil also bring the land vnto a wildernesse, & your enemies which dwel therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and q will drawe out a sword after you, and your land shalbe waste, and your cities shal be desolate.

q Signifying that no enemy can come without Gods sending.

*Chap.25.2. 34 Then shall the land inioy her *Sabbaths, as long as it lieth voyd, and ye shall be in your enemies land: then shal the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth voyde, it shall

r Which I commanded you to kee pe. rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

‖Or, cowardnesse. 36 And vpon them that are left of you, I will send euen a ‖ faintnesse into their hearts in the land of their enemies, and the sound of a

s As if their enemies did chase them. leafe shaken shal chase them, and they shal s flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not bee able to stand before your enemies:

38 And ye shall perish among the heathen, & the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lads, and for the iniquities of their fathers shall they

t. Forasmuch as they are culpable of their fathers faults, they shalbe punished as wel as their fathers. pine away with t them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against me, & also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shall

‖Or, pray for their sinnes. ‖ willingly beare the punishment of their iniquitie.

42 Then I will remember my couenaunt with Iaakob, & my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

u Whiles they are captiues, and without repentance. 43 u The land also in the meane season shall be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

*Deut.4.31, rom.11.28. 44 Yet notwithstanding this, when they shall be in the land of their enemies, *I wil not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

x Made to their forefathers. 45 But I wil remember for them the x couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lorde made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

y Fifty dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot bee sold nor redeemed, but remaineth to the Lord.

MOreouer the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shal make a vowe of

a As of his sonne or his daughter. a person vnto the Lord, by b thy estimation,

b Which art the Priest. 3 Then thy estimation shal be thus: a male from twenty yeere old vnto sixtie yere old shal be by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuarie.

c Read the value of the shekel, Exod.30.13. 4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere old to twentie yeere olde thy valuation shal be for the male twentie shekels, and for the female ten shekels.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them. 6 But from a d moneth olde vnto fiue yeere old, thy price of the male shalbe fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shalbe fifteen shekels, and for the female ten shekels.

e If he be not able to pay after thy valuation. 8 But if he be poorer e then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shal value him, according to the abilitie of him that vowed, so shall the Priest value him.

f Which is cleane, Chap. 11.2. 9 And if it bee a f beast, whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 He shal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shalbe g holy.

g That is, consecrate to the Lord. 11 And if it be any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shal then present the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.

13 But

13 But if he will buy it againe, then he ſhal giue the fift part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad, and as the Prieſt ſhal prize it, †ſo ſhal the value be.

† Ebr. ſo ſhall it ſtand.

15 But if he that ſanctified it, will redeeme his houſe, then he ſhal giue thereto the fift part of money more then thy eſtimation, and it ſhall be his.

16 If alſo a man dedicate to the Lord any ground of his inheritaunce, then ſhalt thou eſteeme it according to the [h] ſeede thereof: an [i] Homer of barly ſeed ſhall be at fiftie ſhekels of ſiluer.

h Valuing the price thereof, according to the ſeed that is ſowen, or by the ſeed that it doth yeeld.

i Homer is a meaſure conteining ten Ephahs: read of Ephah. Exod. 16,16,36.

17 If hee dedicate his field immediately from the yeere of Jubile, it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Jubile, then the Prieſt ſhall recken him the mony according to the yeeres that remaine vnto the yeere of Jubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it, will redeeme the field, then hee ſhall put the fift part of the price, that thou eſteemedſt it at, thereunto, and it ſhal remaine his.

20 And if he will not redeeme the field, but the Prieſt [k] ſell the field to another man, it ſhall be redeemed no more.

k For their owne neceſſitie or godly vſes.

21 But the field ſhall bee holy to the Lord, when it goeth out in the Jubile, as a field [l] ſeparate from common vſes: the poſſeſſion thereof ſhalbe the Prieſts.

l That is, which is dedicate to the Lord with a curſe to him that doeth turne it to his priuate vſe, Num. 21.2. Deut. 13.15. Ioſh. 6.17.

22 If a man alſo dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as *thou eſteemeſt it, vnto the yeere of Jubile, and he ſhall giue [m] thy price the ſame day, as a thing holy vnto the Lord.

* Verſe 12.

m The Prieſts valuation.

24 But in the yeere of Jubile, the field ſhall returne vnto him, of whom it was bought: to him, I ſay, whoſe inheritance the land was.

25 And all thy valuation ſhalbe according to the ſhekel of *the Sanctuarie: a ſhekel conteineth twentie gerahs.

* Exod. 30.13. num. 3.7. ezek. 45.12. * Exod. 13.2. and 22.29. num. 3.13.

26 ¶ * Notwithſtanding the firſt borne of the beaſts, becauſe it is the Lordes firſt borne, none ſhal dedicate ſuch, be it bullock, or ſheepe: for it is the [n] Lordes.

n It was the Lordes alreadie.

27 But if it be an vncleane beaſt, then hee ſhal redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doeth ſeparate vnto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed: for euery thing ſeparate from the common vſe is moſt holy vnto the Lord.

* Ioſh. 6.19.

29 Nothing ſeparate from the common vſe, which ſhalbe ſeparate from man, ſhalbe redeemed, but [o] die the death.

o It ſhall remaine without redemption.

30 Alſo all the tithe of the land both of the ſeed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he ſhall adde the [p] fift part thereto.

p Beſides the value of the thing it ſelfe.

32 And euery tithe of bullocke, or of ſheepe, and of all that goeth vnder the [q] rod, the tenth ſhalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or reſpect.

33 He ſhall not looke if it be good or bad, neither ſhall he change it: els if hee change it, both it, and that it was changed withall, ſhall be holy, and it ſhall not be redeemed.

34 Theſe are the commandements which the Lord commanded by Moſes vnto the children of Iſrael in mount Sinai.

THE FOVRTH BOOKE of Moſes, called *Numbers.

* So called, becauſe of the diuerſitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOraſmuch as God hath appointed that his Church in this world ſhall bee vnder the croſſe, both becauſe they ſhould learne not to put their truſt in worldly things, and alſo feele his comfort, when all other helpe faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them: but led them too and fro for the ſpace of fourtie yeeres, and kept them in continuall exerciſes before they enioyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite to diſcerne the wicked and the hypocrites from the faithful and true ſeruants of God, who ſerued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to ſerue their purpoſe, murmured when they lacked to content their luſtes, and deſpiſed them whom God had appointed rulers ouer them. By reaſon whereof they prouoked Gods terrible iudgements againſt them, and are ſet foorth as a moſt notable example for all ages to beware how they abuſe Gods word, preferre their own luſts to his wil, or deſpiſe his miniſters. Notwithſtanding God is euer true in his promes, and gouerneth his by his holy Spirite, that either they fall not to ſuch inconueniences, or els returne to him quickly by true repentance: and therfore he continueth his graces toward them, he gineth them ordinãces and inſtructions, as well for religion as outward policie: he preſerueth them againſt all craft and conſpiracie

racie, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, & that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

a Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Lauites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wildernesse of a Sinai, in the Tabernacle of the Congregation, in the first day of the b second moneth, in the second yeere after they were come out of the land of Egypt, saying,

a In that place of the wilderness that was neere to mount Sinai.
b Which conteineth part of April, and part of May.

2 *Take yee the summe of all the Congregation of the children of Israel, after their families, and housholds of their fathers with the number of their names: to wit, all † the males,

*Exod. 30. 12.

† Ebr. by their heads.

† man by man:

3 From twentie yeere old and aboue, all that go foorth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall bee c men of euery tribe, such as are the heads of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall d stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

d And assist you when ye number the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, † the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, c princes of the tribes of their fathers, & heads ouer thousands in Israel.

c Or, captains, and gouernours.

17 Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared f their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and and aboue, man by man.

f In shewing euery man his tribe, and his ancestors.

19 As the Lord had commanded Moses, so he numbred them in the wildernes of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, & by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as ‖ went foorth to warre:

‖ These are the names of the twelue tribes, as first of Reuben.

‖ Or, as were able to beare weapons.

21 The number of them, I say, of the tribe of Reuben, was fiue and fourtie thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yere old and aboue, all that went forth to warre:

‖ Simeon.

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

‖ Gad.

25 The number of them, I say, of the tribe of Gad was fiue and fourtie thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

‖ Iudah.

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and six hundreth.

28 Of the sonnes of ‖ Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

‖ Issachar.

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, and by the houses of their fathers according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

‖ Zebulun.

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely, of the sonnes of ‖ Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

‖ Ephraim.

33 The number of them also of the tribe of

Ephraim

Ephraim was fourtie thousand and fiue hundreth.

‖Manasseh. 34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

‖Beniamin. 36 Of the sonnes of ‖ Beniamin by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere old & aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

‖Dan. 38 Of the sonnes of ‖ Dan by their generations, by their families, & by the houses of their fathers, according to ẏ number of their names, from twenty yeere old and aboue, all that went foorth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundreth.

40 ¶ Of the sonnes of ‖ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went foorth to warre: ‖ Asher.

41 The number of them also of the tribe of Asher was one and fortie thousand and fiue hundreth.

42 ¶ Of the childrē of ‖ Naphtali, by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went to the warre: ‖ Naphtali.

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moses, and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers. ‖ Or, full count.

45 So this was all the summe of ẏ sonnes of Israel, by the houses of their fathers, from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites after ẏ tribes of their fathers were not numbred among them. g Which were warriors, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of thē among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle. †Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the [h] stranger that commeth nere, shalbe slaine. h Whosoeuer is not of the tribe of Leui.

52 Also the childrē of Israel shal pitch their tents, euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, lest vengeance [i] come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie. i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

The Figure of the Tabernacle erected, and of the Tents pitched round about it.

AB The length of the Court, of an hundreth cubites, on the Southside: in the which space there were 20. pillars of 5 cubites height a piece, whereto the curtaines were tied, to enclose the Court. CD The Northside, which was in all points like. BC The West end, which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. AD The East end, which was also of 50. cubites breadth, so that the whole court was in length, twise the bredth. The comming in was at the East ende, right at it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars. E At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on this side of the hanging, to 3. pillars, and on the other side to as many, as the Figure sheweth.

CHAP. II.

2 The order of the Tents, and the names of the Captains of the Israelites.

AND the Lorde spake vnto Moses, and to Aaron, saying,

2 [a] Euery man of the children of Israel shall campe by his standerd, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

3 On the East side toward the rising of the sunne, shall they of the standerd of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall bee ‖ captaine of the sonnes of Iudah.

‖ Or, prince.

4 And his hoste and the number of them were seuentie and foure thousand and six hundreth.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

5 Next vnto him shall they of the tribe [b] of Issachar pitch, & Nethaneel the sonne of Zuar shalbe the captaine of the sonnes of Issachar:

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fiftie thousand and foure hundreth:

c Of them which were contained vnder that name.

9 The whole number of the [c] hoste of Iudah are an hundreth fourescore & six thousand, and foure hundreth according to their armies: they shall first set foorth.

d Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standerd.

10 ¶ On the South side shall be the standerd of the hoste [d] of Reuben according to their armies, & the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof sixe and fortie thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, & the captaine ouer the sonnes of Simeon shalbe Shelumiel ỳ sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of ‖ Deuel:

Or, Reuel.

15 And his hoste and the number of them were fiue and fortie thousand, six hundreth and fiftie.

16 All the number of the campe of Reubē were an hundred and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set foorth in the second place.

e Because it might be in equal distance from each one, and all indifferently haue recourse thereunto.

17 ¶ Thē the Tabernacle of the Congregation shall goe with the hoste of the Leuites, in the [e] mids of the campe as they haue pitched, so shal they goe forward, euery man in his order according to their standerds.

18 ¶ [f] The standerd of the camp of Ephraim shalbe toward the West according to their armies: & the captaine ouer ỳ sonnes of Ephraim shalbe Elishama the sonne of Ammihud:

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

19 And his hoste and the number of them were fortie thousand and fiue hundreth.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer the sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin shalbe Abidan the sonne of Gideoni:

23 And his hoste, and the number of them were fiue and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim were an hundreth and eight thousand and one hundreth according to their armies, & they shal goe in the third place.

g Dan & Naphtali the sonnes of Bilha Rahels maid, with Asher the sonne of Zilpah make the fourth standerd.

25 ¶ The standerd of the hoste of [g] Dan shalbe toward the North according to their armies: & the captaine ouer the children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his hoste and the number of them were two & threescore thousand and seuen hundreth.

27 And by him shal the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shal be Pagiel the sonne of Ocran.

28 And his hoste and the number of them were one & fortie thousand and fiue hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shalbe Ahira the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand and foure hundreth.

31 All the number of the hoste of Dan was an hundreth and seuen and fiftie thousand and fire hundreth: they shal goe hinmost with their standerds.

h Which were of twenty yeeres and aboue.

32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, six hundreth and three thousand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lorde had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their [i] standerds, and so they iourneyed euery one with his families, according to the houses of their fathers.

i For vnder euery one of the foure principal standerds were diuers signes to keep euery band in order.

CHAP. III.

6 The charge & office of the Leuites. 12, 35 Why the Lord separated the Leuites for himself. 16 Their nūber, families and

and captains. 40 *The first borne of Israel is redeemed by the Leuites.* 47 *The ouerplus is redeemed by money.*

a Or, families and kinreds.

THese also were the a generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

*Exod. 6.23.

3 These are ỏ names of the sonnes of Aaron the anointed Priests, whom Moses did *consecrate to minister in the Priests office.

*Exod. 28.3.

4 * And Nadab and Abihu died b before the Lord, when they offred *strange fire before the Lord in the wildernesse of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the c sight of Aaron their father.

*Leuit. 10.1, 2. chap. 26.61. 1.chro. 24.2.

b Or, before the Altar.

*Leuit. 10.1.

c Whiles their father liued.

5 Then ỏ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, & d set them before Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation e before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, & to the seruice of the Tabernacle.

8 They shal also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his f sonnes: for they are giuen him freely from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferior vses of the same.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the g stranger that commeth neere, shalbe slaine.

g Any that would minister, not being a Leuite.

11 ¶ Also the Lorde spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, & the Leuites shalbe mine.

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, *I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

*Exod. 13.1. and 34.19. leuit. 27. 26. chap. 8. 16. luke 2.23.

14 Moreouer, the Lord spake vnto Moses in the wildernes of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commãded.

17 And these are ỏ sonnes of Leui by their names, *Gerhon, and Kohath, and Merari.

*Gen. 46.11. exod. 6.16. chap. 26.57. 1.chro. 6.1. and 23.6.

18 Also these are ỏ names of the sonnes of Gerhon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gerhon came ỏ familie of the Libnites, and the familie of the Shimeites: these are the families of the Gerhonites.

22 The summe whereof (b after the number of all the males from a moneth old and aboue) was counted seuen thousand & fiue hundreth.

b One by numbring the male children.

23 ¶ The families of the Gerhonites shal pitch behind the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gerhonites shall be Eliasaph the sonne of Lael.

‖ Or, father.

25 And the charge of the sonnes of Gerhon in the Tabernacle of the Congregation shalbe the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

i Their charge was to cary the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, & cords of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue, was eight thousand and six hundreth, hauing the k charge of the Sanctuarie.

k Doing euery one his dutie in the Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shal be Elizaphan the sonne of Vzziel:

31 And their charge shalbe the l Arke, and the Table, and the Candlesticke, & the altars, & the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shalbe ‖ chiefe captaine of the Leuites, hauing the ouersight of them ỏ haue the charge of the Sanctuarie.

‖ Or, prince or princes.

33 ¶ Of Merari came the familie of the Mahlites, & the familie of the Mushites: these are the families of Merari.

34 And the summe of thẽ, according to the number of all the males, from a moneth old and aboue was six thousand and two hundreth.

35 The captain and the ancient of the house of the families of Merari shall bee Zuriel the sonne of Abihail: they shal pitch on the Northside of the Tabernacle.

m The boordworke and the rest of the instruments were committed to their charge.

36 And in the charge and custodie of the sonnes of Merari shalbe m the boordes of the

Tabernacle, and the barres thereof, & his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins & their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, [n] and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

n That none should enter into the Tabernacle contrary to Gods appointment.

39 The whole summe of ỹ Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, euen all the males from a moneth old and aboue, was two and twentie [o] thousand.

o So that the first borne of the children of Israel were mo by 273. as verse 43.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are Males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee [p] for all the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattel of the children of Israel.

p So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for ỹ 273. which were moe then the Leuites, for whom they paied money.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattel, and the Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: *the shekel conteineth twentie gerahs.

*Exod. 30. 13. leuit. 27. 25. chap. 18. 16. ezek. 45. 12.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being moe then the Leuites:

q Of the two hundreth seuentie and three, which were moze then the Leuites.

50 Of the [q] first borne of the children of Israel tooke he the mony: euen a thousand three hundreth three score and fiue shekels after the shekel of the Sanctuarie,

51 And Moses gaue the mony of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From [a] thirtie yeere old and aboue, euen vntill fiftie yeere olde, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation.

a The Leuites were numbred after three sorts first at a moneth old when they were consecrate to the Lord, next at 25. yeere old when they were appointed to serue in the Tabernacle, and at 30. yeere old to beare the burthen of the Tabernacle.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remooueth, then Aaron and his sonnes shall come and take downe [b] the couering vaile, and shall couer the Arke of the Testimonie therewith.

b Which deuided the Sanctuarie from the holiest of all.

6 And they shall put thereon a couering of badgers skinnes, and shal spread vpon it a cloth altogether of blew silke, and put to the [c] barres thereof:

c That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be remooued, Exod. 25. 15.

7 And vpon the * table of shew bread they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups, & goblets, and couerings to couer it [d] with, and the bread shalbe thereon continually:

*Exod. 25. 30.

d Meaning, to couer the bread.

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shal take a cloth of blew silke, and couer the * candlestick of light with his lampes and his snuffers, * & his snuffedishes, and all the oile vessels thereof, which they occupie about it.

*Exod. 25. 31.

*Exod. 25. 38.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the [e] barres.

e The Ebrew word signifieth an instrument made of two staues or barres.

11 Also vpon the golden [f] altar they shall spread a cloth of blew silke, and couer it with a couering of badgers skins, & put to the barres thereof.

f Which was to burne incense: Read Exod. 30. 1.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, & put them in a cloth of blew silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shal take away the ashes from the [g] altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shal put vpon it all the instruments therof, which they occupy about it: the censers, the fleshhookes and the besomes, & the basens, euen all the instruments of the altar: and they shal spread vpon it a couering of badgers skins, and put to the barres of it.

15 And

15 And when Aaron and his ſonnes haue made an end of couering the [h] Sanctuarie, and all the inſtruments of the Sanctuarie, at the remouing of the hoſt, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhal not [i] touch any holy thing, leſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp ye things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Prieſt, pertaineth the oile for the light, and the * ſweete incenſe and the [k] dayly meate offering, and the * anointing oyle, with the ouerſight of all the Tabernacle, and of all that therein is, both in the Sanctuarie and in all the inſtruments thereof.

*Exo. 30. 34, 35.

k Which was offred at morning and euening.

*Exo. 30. 23, 25.

17 ¶ And the Lord ſpake vnto Moſes and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof perish.

19 But thus doe vnto them, that they may liue and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint [m] them, euery one to his office, and to his charge.

m Shewing what part euery man ſhal beare.

20 But let them not go in, to ſee when the Sanctuarie is folden vp, leaſt they die.

21 ¶ And the Lorde ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers throughout their families:

23 From thirtie yeere old and aboue, vntill fiftie yeere old ſhalt thou number them, all that [n] enter into the aſſemblie for to doe ſeruice in the Tabernacle of the Congregation.

n Which were receiued into the company of them that miniſtred in the Tabernacle of the Congregation.

24 This ſhall be the ſeruice of the families of the Gerſhonites, to ſerue and to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers ſkinnes, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

o Which vaile hanged betweene the Sanctuarie and the court.

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their cordes, and all the inſtruments for their ſeruice, and all that is made for them: ſo ſhall they ſerue.

p Which court compaſſed both the Tabernacle of the Congregation and the altar of burnt offring.

27 At the commaundement of Aaron and his ſonnes ſhall all the ſeruice of the ſonnes of the Gerſhonites bee done, in all their charges and in all their ſeruice, & ye ſhall appoint them to keepe all their charges.

28 This is the ſeruice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch ſhall bee vnder the [q] hand of Ithamar the ſonne of Aaron the Prieſt.

q Vnder the charge and ouerſight.

29 ¶ Thou ſhalt number the ſonnes of Merari by their families, and by the houſes of their fathers:

30 From thirtie yeere olde & aboue, euen vnto fiftie yere old ſhalt thou number them, all that enter into the aſſemblie, to doe the ſeruice of the Tabernacle of the Congregation.

31 And this is their office & charge according to all their ſeruice in the Tabernacle of the Congregation: the *bordes of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

*Exod. 26. 15.

32 And the pillars round about the court, with their ſockets and their pins, & their cords, with all their inſtruments, euē for all their ſeruice: and by [r] name ye ſhall recken the inſtruments of their office and charge.

r Ye ſhal make an inuentorie of all the things, which ye commit to their charge.

33 This is the ſeruice of the families of the ſonnes of Merari, according to all their ſeruice in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron & the princes of the Congregation numbred the ſonnes of the Kohathites, by their families and by the houſes of their fathers,

35 From thirtie yeere old and aboue, euen vnto fiftie yeere olde, all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation,

36 So the † numbers of them throughout their families were two thouſand, ſeuen hundreth and fiftie.

†Ebr. the numbred of them.

37 Theſe are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commaundement of the Lord by the [ſ] hand of Moſes.

ſ God appointing Moſes to be the miniſter and executor thereof.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houſes of their fathers were two thouſand ſix hundreth and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that [t] did ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

t Which were of competent age to ſerue therein, that is, betweene 30. and 50.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers,

43 From thirtie yere old and vpward, euen vnto fiftie yeere old: all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation,

44 So the numbers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses & Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of ỳ Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to doe u his dutie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and foure score.

49 According to the † commaundement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded x Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

† Ebr. according to the mouth, or word.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The Leprous, & the polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the host euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

3 Both male and female shall ye put out: ‖ out of the host shall ye put them, that they defile not their a tents among whom I dwel.

4 And the children of Israel did so, and put them out of the host, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne b that men commit, & transgresse against the Lord, when that person shal trespasse.

7 Thē they shall confesse their sinne which they haue done, and shall restore the domage thereof * with his principall, & put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespalled.

8 But if the c man haue no kinsman, to whom he should restore the domage, ỳ domage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby he shall make atonement for him.

9 And euery offring of all the d holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lorde spake vnto Moses, saying,

*Leuit. 13.3.

*Leuit. 15.2.

*Leuit. 21.1.

‖ Or, in a place out of the host.

a There were three maner tents: of the Lord, of the Leuites, and of the Israelites.

*Leuit. 6.3.

b Commit any fault willingly.

*Leuit. 6.5.

c If he be dead, to whom he wrong is done, and also haue no kinsman.

d Or, things offred to the Lord, as first fruits, &c.

*Leuit. 10.12.

12 Speake vnto the children of Israel, and say vnto them, If any mans c wife turne to euil, and commit a trespalle against him,

c By breaking the band of mariage, and playing the harlot.

13 So that another man lie with her fleshly, and it bee hid from the eyes of her husband, and kept close, and yet she be defiled, and there bee no witnesse against her, neither she taken with the maner,

14 † If he be mooued with a iealous mind, so that he is iealous ouer his wife, which is defiled, or if he haue a iealous mind, so that hee is iealous ouer his wife, which is not defiled,

† Ebr. If the spirit of iealousie come vpon him.

15 Then shal the man bring his wife to the Priest, & bring her offering with her, the tenth part of an Ephah of barley meale, but hee shall not powre e oile vpon it, nor put incense thereon: for it is an offring of iealousie, an offring for a remembrance, calling the sinne to g mind:

e Onely in the sinne offering, and this offring of iealousie were neither oile nor incense offred.

g Or, making the sinne knowen, & not purging it.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shal take h the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shal take it and put it into the water.

h Which also is called the water of purification or sprinkling, read chap. 19.9.

18 After, the Priest shall set the woman before the Lorde, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the iealousie offering, and the Priest shall haue bitter and i cursed water in his hand,

i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, bee free from this bitter and cursed water.

20 But if thou hast turned from thine husband, & so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, and the Priest shall say vnto the woman) The Lord make thee to be k accursed, and detestable for the othe among thy people, & the Lord cause thy thigh to † rot, and thy belly to swell:

k Both because she had committed so haynous a fault, and forswore her selfe in denying the same.

† Ebr. to fall.

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, l Amen, Amen.

l That is, be it so, as thou wishest, as Psal. 41 13. Deut. 27.15.

23 After the Priest, shal write these curses in a booke, and shall m blot them out with the bitter water.

m Shall wash the curses, which are written, into the water in the vessel.

24 And shal cause the woman to drinke the bitter and cursed water, and the cursed water turned into bitternesse, shal enter into her.

25 Then the Priest shall take the iealousie offring out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handfull of the offring for a ‖ memoriall thereof, and burne

‖ Or, perfume.

it

n Where the incense was offered.

it vpon the [n] altar, and afterwarde make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shalbe accursed among her people.

28 But if the woman be not defiled, but be ‖ cleane, she shall be free, and shall conceiue and beare.

‖ Or, innocent.

29 This is the lawe of iealousie, when a wife turneth from her husband and is defiled.

30 Or when a man is mooued with a iealous mind being ielous ouer his wife, then shal he bring the woman before the Lord, and the Priest shal doe to her according to all this law,

o The man might accuse his wife vpon suspition, and not be reproued.

31 And the man shall be [o] free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 *The lawe of the consecration of the Nazarites.* 24 *The maner to blesse the people.*

AND the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a [a] Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 He shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shal eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vowe, the * razor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lorde, he shall be holy, and shall let the lockes of the haire of his head growe.

*Iudg. 13.5. 1.sam.1,11.

6 During the time that he separateth himselfe vnto the Lord, he shall come at no [b] dead body:

b As at burials, or mournings.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

c In that he suffered his haire to growe, he signified that he was consecrate to God.

8 All the dayes of his separation he shalbe holy to the Lord.

9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shall be defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

d Which long haire is a signe that he is dedicate to God.

10 And in the eight day he shall bring two Turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallowe his head the same day,

e By being present where the dead was.

12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shall be voide: for his consecration was defiled.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vowe anewe.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an he lambe of a yeere olde without blemish for a burnt offering, and a she lambe of a yeere olde without blemish for a sinne offring, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oile, and wafers of vnleauened bread anointed with oile, with their meate offering, and their drinke offerings:

*Leuit.2,15,

16 The which the Priest shall bring before the Lorde, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering vnto the Lorde, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and [i] put it in the fire, which is vnder the peace offering.

*Acts 21.24.

h In token that his vowe is ended.

i For the haire, which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall *shake them to and fro before the Lorde: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

*Exod.29.27.

‖ Or, with the breast.

21 This is the Law of the Nazarite, which he hath vowed, and of his offering vnto the Lorde for his consecration, [k] besides that that he is able to bring: according to the vowe which he vowed, so shall he doe after the lawe of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lorde spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] bless the children of Israel, and say vnto them,

l That is, pray for them, Eccles.36,17.

24 The Lord bless thee, and keepe thee,

25 The Lorde make his face shine vpon thee, and be mercifull vnto thee,

26 The

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

m They shall pray in my name for them.

27 So they shall put my m Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercie seate.

NOwe when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖instruments thereof, and had anointed them and sanctified them,

*Exod.40.18.

‖Or, vessels.

2 Then the ‖princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offered,

‖Or, captaines.

3 And brought their offering before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an ore, and they offered them before the Tabernacle.

a Like boxe litters to keepe the things from, that were caried in them, from weather.

4 And the Lorde spake vnto Moses, saying,

5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.

c For their ministration to carie with.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen, Chap. 4.15.

10 ¶ The princes also offered in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit.9.1.

11 And the Lorde saide vnto Moses, One prince one day, and an other prince an other day shall offer their offering, for the dedication of the altar.

‖ The offering of Nahshon.

12 ¶ So then on the first day did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah, offer his offering.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a * meate offering.

*Leuit.2.1.

14 An incense cup of golde of ten shekels, full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullockes, fiue rams, fiue hee goates, and fiue lambes of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon, prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

26 A golden incense cup of tenne shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullockes, fiue rams, fiue hee goates, fiue lambs of a yere olde: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

32 A golden incense cup of tenne shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

‖ The offering of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of

of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure mingled with oile, for a meate offering.

38 A golden incense cup of tenne shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

‖ The offering of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel, prince of the children of Gad offered.

43 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

44 A golden incense cup of tenne shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

‖ The offering of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud, prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

50 A golden incense cup of tenne shekels, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offring, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yere olde: this was the offering of Elishama the sonne of Ammiud.

‖ The offering of Gamliel.

54 ¶ The eight day offered ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

56 A golden incense cup of tenne shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offring, two bullockes, fiue rams, fiue hee goates, and fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni, prince of the children of Beniamin offered.

61 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

62 A golden incense cup of tenne shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

‖ The offering of Ahiezer.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

68 A golden incense cup of tenne shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goate for a sinne offering,

71 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

‖ The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meate offering,

74 A golden incense cup of tenne shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offering, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

‖ The offering of Ahira.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His

79 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

80 A golden incenſe cup of tenne ſhekels, full of incenſe,

81 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

82 An hee goate for a ſinne offering,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahira the ſonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the [f] dedication of the Altar by the princes of Iſrael, when it was anointed: twelue chargers of ſiluer, twelue ſiluer boules, twelue incenſe cups of gold,

85 Euery charger conteining an hundreth and thirtie ſhekels of ſiluer, and euery boule ſeuentie: all the ſiluer veſſell conteined two thouſand and foure hundreth ſhekels, after the ſhekell of the Sanctuarie.

86 Twelue incenſe cuppes of gold full of incenſe, conteining ten ſhekels euery cup, after the ſhekell of the Sanctuarie: all the gold of the incenſe cuppes was an hundreth and twentie ſhekels.

87 All the bullockes for the burnt offering were twelue bullockes, the rammes twelue, the lambes of a yeere olde twelue, with their meate offerings, and twelue hee goates for a ſinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes ſixtie, the hee goates ſixtie, the lambes of a yeere olde ſixtie: this was the dedication of the Altar, after that it was [g] anointed.

g By Aaron.

h That is, the Sanctuarie.

89 And when Moſes went into the [h] Tabernacle of the Congregation, to ſpeake with God, he heard the voyce of one ſpeaking vnto him from the Mercie ſeate, that was vpon the Arke of the Teſtimonie [i] betweene the two Cherubims, and he ſpake to him.

i According as he hath promiſed, Exod. 25. 21.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to ſeruice, and when they are diſmiſſed.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and ſay vnto him, When thou lightеſt the lampes, the ſeuen lampes ſhall giue light toward the [a] foreſront of the Candleſticke.

a To that part which is ouer against the Candleſticke, Exod. 25. 37.

3 And Aaron did ſo, ligheing the lampes thereof toward the foreſront of the Candleſticke, as the Lord had commanded Moſes.

4 And this was the worke of the Candleſticke, euen of golde beaten out with the hammer, both the ſhaft, & the floures thereof *[b] was beaten out with the hammer: [b] according to the paterne, which the Lord had ſhewed Moſes, ſo made he the Candleſticke.

*Exod. 25. 18.

b And not ſet together of diuers pieces.

5 ¶ And the Lorde ſpake vnto Moſes, ſaying,

6 Take the Leuites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe vnto them, when thou purifieſt them, Sprinkle [c] water of purification vpon them, and let them ſhaue al their fleſh, and waſh their clothes: ſo they ſhall be cleane.

c In Ebrewe, it is called the water of ſinne, becauſe it is made to purge ſinne, as Chap. 19. 9.

8 Then they ſhall take a yong bullocke, with his meate offering of fine floure, mingled with oile, and another yong bullocke ſhalt thou take for a ſinne offering.

9 Then thou ſhalt bring the Leuites before the Tabernacle of the Congregation, and aſſemble [d] all the Congregation of the children of Iſrael.

d That thou mayeſt doe this in preſence of them all.

10 Thou ſhalt bring the Leuites alſo before the Lord, and the [e] children of Iſrael ſhall put their hands vpon the Leuites.

e Meaning, certeine of them in the name of the whole.

11 And Aaron ſhall offer the Leuites before the Lord, as a ſhake offring of the children of Iſrael, that they may execute the ſeruice of the Lord.

12 And the Leuites ſhall put their handes vpon the heades of the bullockes, and make thou the one a ſinne offering, and the other a burnt offering vnto the Lord, that thou mayeſt make an atonement for the Leuites.

13 And thou ſhalt ſet the Leuites before Aaron and before his ſonnes, and offer them as a ſhake offering to the Lord.

14 Thus thou ſhalt ſeparate the Leuites from among the children of Iſrael, and the Leuites ſhall be * mine.

*Chap. 3. 45.

15 And afterward ſhall the Leuites goe in, to ſerue in the Tabernacle of the Congregation, and thou ſhalt purifie them & offer them as a ſhake offering.

16 For they are freely giuen * vnto me from among the children of Iſrael, for [f] ſuch as open any wombe: for all the firſt borne of the children of Iſrael haue I taken them vnto me.

*Chap. 3. 9.

f That is, they that are the firſt borne.

17 * For all the firſt borne of the children of Iſrael are mine, both of man and of beaſt: ſince the day that I ſmote euery firſt borne in the land of Egypt, I ſanctified them for my ſelfe.

*Exod. 13. 2. luke 2. 23.

18 And I haue taken the Leuites for all the firſt borne of the children of Iſrael,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael to doe the ſeruice of the [g] children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children

g Which ſeruice the Iſraelites ſhould elſe doe.

dren of Israel come neere vnto the [h] Sanctuarie.

[h] Because the Leuites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lorde, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, [i] before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so did they vnto them.

[i] In their presence, to serue them.

23 ¶ And the Lorde spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of ỹ Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the [k] office, and shall serue no more:

[k] Such office as was painefull, as to beare burthens, and such like.

26 But they shall minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

[l] In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commaunded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wildernesse.

AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shal also celebrate the * Passeouer at the time appointed thereunto.

*Exod.12.1. Leuit.23.5. chap.28.16. deut.16.2.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according to [a] all the ordinances of it, and according to all the ceremonies thereof shall yee keepe it.

*Exod 22.6. deut.16.6.

[a] Euen in all points as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certeine men were defiled [b] by a dead man, that they might not keepe ỹ Passeouer the same day: and they came before Moses and before Aaron the same day.

[b] By touching a corps, or being at the buriall.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offering vnto the Lorde in the time thereunto appointed among the children of Israel?

[c] Or celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses saide vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, [d] he shall keepe the Passeouer vnto the Lord.

[d] And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

[e] So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

*Exod.12.46. iohn 19.36.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Passeouer, the same person shalbe cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

[f] When the Passeouer is celebrated.

‖ Or, punishment of his sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

*Exod.12.49.

15 ¶ *And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill the morning.

*Exod.40.34.

[g] Like a pillar, reade Exod. 13.21.

16 So it was alway: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneied: ‡ in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the †commaundement of the [h] Lorde the children of Israel iourneied, ‡ at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they † lay still.

†Ebr. mouth.

[h] Who taught them what to doe by the cloude.

*1.Cor.10.1.

†Ebr. camped.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the [i] watch of the Lord, and iourneyed not.

[i] They waited when the Lord would signifie either their departure, or their abode by the cloude.

20 So when the cloude abode † a fewe dayes vpon the Tabernacle, they abode in their tents, according to the commandement of the Lord: for they iourneied at the commandement of the Lord.

†Ebr. dayes of number.

21 And

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel *abode still, and iourneyed not: but when it was taken vp, they iourneyed.

*Exod. 40. 36, 37. reade vers. 18.

23 At the commaundement of the Lorde they pitched, and at the commandement of the Lord they iourneied, keeping the watch of the Lord at the commaundement of the Lord by the [k] hand of Moses.

k Under the charge and gouernment of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in lawe.

AND the Lord spake vnto Moses, saying, 2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And when they shall blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on the [b] East part, shall goe forward.

b That is, the hoste of Iudah and they that are vnder his ensigne.

6 If ye blowe an alarme the second time, then the hoste of them that lie on the [c] South side, shall march: for they shall blowe an alarme when they remoue.

c Meaning the hoste of Reuben.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.

9 And when ye goe to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnesse, and in your feast dayes, and in the beginning of your moneths, ye shall also blowe the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath remoued any plague.

‖ Or, when ye offer burnt offerings.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneies out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

‖ Or, in keeping this order in their iourneis.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

f From Sinai to Paran, Chap. 33. 1.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

*Chap. 2. 3.

*Chap. 1. 7.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the standerd of the hoste of Reuben, according to their armies, & ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the [i] former did set vp the Tabernacle against they came.

h Vpon their shoulders.
*Chap. 4. 4.
i The Merarites & Gershonites.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

k Leauing none behinde, nor any of the former that fainted in the way.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 [l] These were the remouings of the children of Israel according to their armies, when they marched.

l This was the order of their hoste when they remoued.

29 ¶ After, Moses said vnto [m] Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We goe into the place, of which the

m Some thinke that Reuel, Iethro, Hobab, and Heni were all one: Rimbi saith that Reuel was Iethros father: so Hobab was Moses father in lawe, Exod. 1. 18. & 3. 1. & 4. 18. and 18. 1. and Iudg. 4. 11.

the Lord said, I will giue it you: Come thou with vs: and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be † our guide.

†Ebr. eies vnto vs.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shewe vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

n Mount Sinai, or Horeb.

34 And the cloude of the Lorde was vpon them by day, whē they went out of the campe.

35 And when the Arke went forward, Moses said, *[o] Rise vp, Lorde, and let thine enemies be scattered, and let them that hate thee, flee before thee.

*Psal. 68. 1, 2.
o Declare thy might and power.

36 And when it rested, he said, Returne, O Lord, to the † many thousands of Israel.

†Ebr. to the ten thousand thousands.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loathe Manna. 11 The weake faith of Moses. 16 The Lord deuideth the burden of Moses to the seuentie of the Ancients. 31 The Lord sendeth Quailes. 33 Their lust is punished.

WHen the people became † murmurers, † it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of ỹ Lord burnt among them, and * consumed the vttermost part of the host.

†Ebr. as vnlust complainers.
†Ebr. it was euill in the eares of the Lord.
*Psal. 78. 21.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lorde, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, because the fire of the Lord burnt among them.

‖Or, burning.

4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept, and saide, Who shall giue vs flesh to eate?

a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.
b From God.

5 We remember the fish which we did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garleke.

c For a small price, or good cheape.

6 But nowe our soule is [d] dried away, we can see nothing but this MAN.

d For the greedy lust of flesh.

7 (The MAN also was as * coriander seede, & his colour like the colour of [e] bdelium.

*Exod. 16. 31. Num. 11. 20. psal. 78. 24. Iohn 6. 31.
e Which is a white pearle or precious stone.

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldron, & made cakes of it, and the taste of it was like vnto the taste of fresh oile.

9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the dooze of his tent, and the wrath of the Lord was grieuously kindled: also Moses was grieued.

11 And Moses said vnto the Lord, Wherefore hast thou ‖ vered thy seruaunt: and why haue I not found [f] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

‖Or, euill intreated.
f Or, wherefore haue I displeased thee?

12 Haue I s conceiued all this people: or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the [h] land, for the which thou swarest vnto their fathers?

g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an oath to our fathers.

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy [i] sight, kill me, that I behold not my miserie.

i I had rather die, then to see my griefe and miserie thus dayly increase by their rebellion.

16 ¶ Then the Lorde saide vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, [k] and take of the spirit, which is vpon thee, and put vpon them, and they shal beare the burthen of the people with thee: so thou shalt not beare it alone.

k I will distribute my Spirit among them, as I haue done to thee.

18 Furthermore thou shalt say vnto the people, [l] Be sanctified against to morowe, and ye shall eate flesh: for you haue wept in the eares of the Lorde, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

l Prepare your selues that ye be not vncleane.

19 Ye shall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes.

20 But a whole moneth, vntill it come out at your nosethrils, and be lothsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.

21 And Moses saide, Sire hundreth thousand footemen are there of the people, [o] among whom I am: & thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues be slaine for them, to finde them? either shall all the fish of the sea be gathered together for them to suffice them?

23 And the Lord ſaid vnto Moſes, Is the * Lords hand ſhortened? thou ſhalt ſee nowe whether my word ſhall come to paſſe vnto thee, or no.

* Iſa.50.2. & 59.1.

24 ¶ So Moſes went out, and tolde the people the wordes of the Lord, and gathered ſeuentie men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and ‖ tooke of the Spirite that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirite reſted vpon them, then they prophecied, and did not [p] ceaſe.

‖ Or, ſeparated, as verſe 17.

p From that day the ſpirite of prophecie did not faile them.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirite reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoſte,

27 Then there ran a yong man, and tolde Moſes, and ſaide, Eldad and Medad doe prophecie in the hoſte.

28 And Joſhua the ſonne of Nun the ſeruant of Moſes one of his [q] yong men anſwered and ſaid, My lord Moſes, [r] forbid them.

q Or, a yong man whom he had choſen from his youth.

r Such blind zeale was in the Apoſtles, Mar. 9.38. Luke 9.49.

29 But Moſes ſaide vnto him, Enuieſt thou for my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirite vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went foorth a winde from the Lord, and * brought Quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this ſide, and a daies iourney on the other ſide, rounde about the hoſte, and they were about two cubites aboue the earth.

*Exod.16.13. pſal.78.26,27.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the Quailes: he that gathered the leaſt, gathered ten [f] Homers full, and they ſpread them abroad for their vſe round about the hoſt.

f Of Homer, reade Leuit.27. 16. alſo it ſignifieth an heape, as Exod.8.14. iudg.15.16.

33 ¶ While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

*Pſal.78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a luſting.

‖ Or, graues of luſt.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge againſt Moſes.* 10 *Miriam is ſtriken with leproſie, and healed at the prayer of Moſes.*

‖ Or, murmured.

AFterward Miriam and Aaron ‖ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had maried (for he had maried [a] a woman of Ethiopia)

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the Scripture comprehended vnder this name. *Eccluſ. 45.4.

2 And they ſaid, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very *[b] meeke man, aboue all the men that were vpon the earth)

b And ſo bare with their grudgings, although he knew them.

4 And by and by the Lorde ſaide vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloude, and ſtoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he ſaid, Heare nowe my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] viſion, and will ſpeake vnto him by dreame.

c Theſe were the two ordinarie meanes.

7 My ſeruant Moſes is not ſo, who is faithfull in [d] all mine houſe.

d In all Iſrael which was his Church. *Exod.33.11.

8 Unto him will I ſpeake * mouth to mouth, and by viſion, and not in darke wordes, but he [e] ſhall ſee the ſimilitude of the Lorde. Wherefore then were ye not afraide to ſpeake againſt my ſeruant, euen againſt Moſes?

e So farre as any man was able to comprehend, which he calleth his backe partes, Exod. 33.23.

9 Thus the Lorde was very angry with them, and departed.

10 Alſo the cloude departed from the [f] Tabernacle: and beholde, Miriam was leprous like ſnowe: and Aaron looked vpon Miriam, and beholde, ſhe was leprous.

f From the doore of the Tabernacle.

11 Then Aaron ſaide vnto Moſes, Alas, my Lord, I beſeech thee, lay not the ſinne vpon vs, which we haue foolishly committed, and wherein we haue ſinned.

12 Let her not, I pray thee, be as one s dead, of whom the fleſh is halfe conſumed, when he commeth out of his mothers wombe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the ſkinne.

13 Then Moſes cried vnto the Lord, ſaying, O God, I beſeech thee, heale her nowe.

14 ¶ And the Lord ſaide vnto Moſes, If her father had [h] ſpit in her face, ſhould ſhe not haue beene aſhamed ſeuen dayes? let her bee * ſhut out of the hoſte ſeuen dayes, and after ſhe ſhall be receiued.

h In his diſpleaſure.

*Leuit.13.46.

15 So Miriam was ſhut out of the hoſte ſeuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certeine men are ſent to ſearch the land of Canaan.* 24 *They bring of the fruite of the land.* 31 *Caleb comforteth the people againſt the diſcouraging of the other ſpies.*

THen afterward the people remoued from Hazeroth, and pitched in the wildernesſe of [a] Paran,

a That is, in Rithma, which was in Paran, Chap.33.18.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land

b After the people had required Moſes ſo to do.

of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſend a man, ſuch as are all rulers among them.

4 Then Moſes ſent them out of the wildernes of Paran at the commaundement of the Lorde: all thoſe men were ‖ heads of the children of Iſrael.

‖Or, rulers.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

‖Or, Ioſhua.

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeh, Gaddi, the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

c Which in number were twelue, according to the twelue tribes.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaide vnto them, Goe vp this way toward the South, and goe vp into ‖ the mountaines,

‖Or, high country.

19 And conſider the lande what it is, and the people that dwell therein, whether they be ſtrong or weake, either fewe or many,

20 Alſo what the lande is that they dwell in, whether it be [d] good or bad: and what cities they be, that they dwel in, whether they dwell in tents, or in walled townes:

d Plentifull or barren.

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not, and be of good courage, and bring of the fruite of the lande (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the land, from the wildernes of [e] Zin vnto Rehob, to goe to Hamath,

e Which was in the wildernes of Paran.

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yeere before Zoan in Egypt.

f Which were a kinde of giants.

g Declaring the antiquitie thereof: alſo Abraham, Sara, Iſhak and Iaakob were buried there.

24 * Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

*Deut. 1. 24.

25 That place was called the ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

‖Or, the valley of Eſhcol, that is, of grapes.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went and came to Moſes, and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wildernes of [h] Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruite of the land.

h Caled alſo Kadeſh-barne.

28 And they tolde [i] him, and ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and honie: and here is the fruite of it.

i That is, Moſes.

*Exod 33. 3.

29 Neuertheleſſe the people be ſtrong that dwell in the land, and the cities are walled and exceeding great: and moreouer, we ſawe the [k] ſonnes of Anak there.

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlewe afterward, Ioſh. 11. 21, 22.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the ſea, and by the coaſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſaide, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

‖Or, murmuring againſt Moſes.

32 But the men that went vp with him, ſaide, We be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The lande which we haue gone through to ſearch it out, is a lande that [l] eateth vp the inhabitants thereof: for all the people that we ſawe in it, are men of great ſtature.

l The giants were ſo cruell, that they ſpoiled and killed one another, and thoſe that came to them.

34 For there we ſawe Giants, the ſonnes of Anak, which come of the giants, ſo that we ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

a The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſhua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cried: and [a] the people wept that night,

a Such as were afraide at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes and Aaron, and the whole aſſemblie ſaide vnto them, Would God we had died in the lande of Egypt, or in this wildernes: would God we were dead.

3 Wherefore nowe hath the Lord brought

vs into this land to fall vpon the ſwoꝛde: our wiues, and our childꝛen ſhall be [b] a pꝛay: were it not better foꝛ vs to returne into Egypt?

4 And they ſaide one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces befoꝛe all the aſſemblie of the Congregation of the childꝛen of Iſrael.

6 *And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh two of them that ſearched the land, [d] rent their clothes,

7 And ſpake vnto all the aſſemblie of the childꝛen of Iſrael, ſaying, The land which we walked thꝛough to ſearch it, is a very good land.

8 If the Lord loue vs, he will bꝛing vs into this land, and giue it vs, which is a land that flowꝛeth with milke and honie.

9 But rebell not ye againſt the Lorde, neither feare ye the people of the lande: foꝛ they are but [e] bꝛead foꝛ vs: their ſhield is departed from them, and the Lorde is with vs, feare them not.

10 And all the multitude ſaide, [f] Stone them with ſtones: but the glorꝛy of the Lord appeared in the Tabernacle of the Congregation, befoꝛe all the childꝛen of Iſrael.

11 And the Lord ſaide vnto Moſes, Howe long will this people pꝛouoke me, and howe long will it be, per they beleeue me, foꝛ all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier then they.

13 But Moſes ſaid vnto ꝑ Lord, *When the Egyptians ſhall heare it, (foꝛ thou bꝛoughteſt this people by thy power from among them)

14 Then they ſhall ſay to the inhabitants of this lande, (for they haue heard that thou, Lorde, art among this people, and that thou, Lord, art ſeene † face to face, & that thy cloude ſtandeth ouer them, and that thou * goeſt befoꝛe them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as [g] one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lorde was not * able to bꝛing this people into the land, which he ſware vnto them, therefoꝛe hath he ſlaine them in the wilderneſſe.

17 And nowe, I beſeech thee, let the power of my Lord be great, accoꝛding as thou haſt ſpoken, ſaying,

18 The Lord is *ſlow to anger, & of great mercie, and * foꝛgiuing iniquitie, and ſinne, but not making the wicked innocent, and *viſiting the wickednes of the fathers vpon the childꝛen, in the third and fourth generation:

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, accoꝛding to thy great mercie, and as thou haſt foꝛgiuen this people, from Egypt, euen vntill nowe.

20 And the Lord ſaid, I haue foꝛgiuen [b] it, accoꝛding to thy requeſt.

21 Notwithſtanding, as I liue, all the earth ſhall be filled with the glorꝛy of the Lord.

22 Foꝛ all thoſe men which haue ſeene my glorꝛy, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted me this [i] ten times, and haue not obeyed my voice,

23 Certainely they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that pꝛouoke me, ſee it.

24 But my ſeruant, * Caleb, becauſe he had another [k] ſpirit, and hath followed me ſtill, euen him will I bꝛing into the lande, whither he went, and his ſeede ſhall inherite it.

25 Nowe the Amalekites and the Canaanites [l] remaine in the valley: wherfore turne backe to mꝛowe, and get you into the [m] wilderneſſe, by the way of the red ſea.

26 ¶ After the Lorde ſpake vnto Moſes and to Aaron, ſaying,

27 *Howe long ſhall I ſuffer this wicked multitude to murmure againſt me? I haue heard the murmurings of the childꝛen of Iſrael, which they murmure againſt me.

28 Tell them, As * I liue, (ſaith the Lord) I will ſurely doe vnto you, euen as ye haue ſpoken in mine eares.

29 Your carkeiſes ſhall fall in this wilderneſſe, and all you that were * counted thꝛough all your numbers, fꝛom twentie yeere old and aboue, which haue murmured againſt me,

30 Ye ſhall not doubtleſſe come into the land, foꝛ the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

31 But your childꝛen (which ye ſaid ſhould be a pꝛay) them will I bꝛing in, and they ſhall knowe the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe,

33 And your childꝛen ſhall [n] wander in the wilderneſſe, fourtie yeeres, and ſhal beare your [o] whoꝛedomes, vntil your carkeiſes be waſted in the wilderneſſe,

34 After the number of the dayes, in the which ye ſearched out the land, euen fourtie dayes, * euery day foꝛ a yeere, ſhall ye beare your iniquitie, foꝛ *fourtie yeeres, and ye [p] ſhal feele my bꝛeach of pꝛomiſe.

35 I the Lord haue ſaid, Certainely I will doe ſo to all this wicked companie, that are gathered together againſt me: foꝛ in this wilderneſſe they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch

b To our enemies the Canaanites.

c Lamenting the people, and pꝛaying foꝛ them.

*Eccl. 46.9. 1. mac. 2.56.

d Foꝛ ſoꝛꝛowe, hearing their blaſphemie.

e We ſhall eaſily ouercome them.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

*Exod. 32.12.

†Ebr. eie to eie.

*Exod. 30.21.

g So that none ſhall eſcape.

*Deut. 9.28.

*Exod. 34.6. pſal. 103.8.

*Pſal. 103.3.

*Exod. 20.5. and 34.7.

h In that he deſtroyed not them vtterly, but left their poſteritie and certaine to enter.

i That is, ſundꝛy times and often.

*Ioſh. 14.6.

k A meeke and obedient ſpirite, and not rebellious.

l And lie in waite foꝛ you.

m Foꝛ I will not defend you.

*Pſal. 106.26.

*Chap. 26.65. and 32.10.

*Deut. 1.35.

*Gen. 14.22.

n The word ſignifieth to be ſhepheards, oꝛ to wander like ſhepheards to and fꝛo.

o Your infidelitie and diſobedience againſt God.

*Ezek. 4.6.

*Pſal. 95.10.

p Whether my pꝛomiſe be true oꝛ no.

searche the lande, (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the lande, * shall die by a plague before the Lord.

38 But Iosh ua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to searche the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorowed greatly.

40 * And they rose vp earely in the morning, and gate them vp into the toppe of the mountaine, saying, Loe, we be ready, to goe vp to the place which the Lorde hath promised: for we haue [q] sinned.

41 But Moses saide, Wherefore transgresse ye thus þ commandement of the Lord: it will not so come well to passe.

42 Goe not vp (for the Lord is not among you) least ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

*1. Cor. 10. Hebr. 3, 10, 17. Iude 5.

*Deut. 1. 41.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

r They could not be stayed by any meanes.

*Deut. 1. 44.

CHAP. XV.

2 *The offerings which the Israelites should offer when they came into the land of Canaan.* 32 *The punishment of him that brake the Sabbath.*

AND the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the [a] land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lorde, a burnt offering or a sacrifice * ‖ to fulfill a vow, or a free offring, or in your feasts, to make a * sweete sauour vnto the Lord of the heard, or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meate offring of a tenth deale of fine floure, mingled with the fourth part of an [b] Hin of oile.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ram, thou shalt for a meate offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oile.

7 And for a [c] drinke offring, thou shalt offer the third part of an Hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of ‖ three tenth deales of fine floure, mingled with halfe an Hin of oile.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offring made by fire of a sweete sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offring made by fire of sweete sauour vnto the Lord.

14 And if a stranger soiourne with you, or whosoeuer be among you in your generations, and will make an offering by fire for a sweete sauour vnto the Lorde, as ye doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One lawe and one maner shall serue both for you and for the stranger that soiourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your [e] dough for an heaue offering: * as the heaue offring of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye [f] haue erred, and not obserued all these commaundements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commaunded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the [g] Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lorde, with the meate offering and drinke offering thereto, according to the * maner, and an hee goate

c The liquour was so called, because it was powred on the thing that was offered.

‖ Or, three Omers.

d Euery sacrifice of beastes must haue their meate offering and drinke offering, according to this proportion.

*Exod. 12 49. chap. 9. 14.

e Which is made of the first corne ye garber. *Leuit. 23. 14.

f As by ouersight or ignorance, Reade Leuit. 4. 2. 13.

g Some reade, from the eies of the Congregation: that is, which is hid from the Congregation. *Leuit. 4. 1.

*Leuit. 23. 10. a Into the land of Canaan.

*Leuit. 22. 21. ‖ Or, separate.

*Exod. 29. 18.

*Leuit. 2. 1.

b Reade Exod. 29. 40.

goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiuen them: for it is ignorance: and they shall bring their offering for an offring made by fire vnto the Lord, and their sinne offering before the Lorde for their ignorance.

26 Then it shall be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

*Leuit.4.27. 27 ¶ *But if any one person sinne through ignorance, then he shall bring a thee goate of a yeere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doeth sinne by ignorance.

†Ebr. with an high hand: that is, in contempt of God. 30 ¶ But the person that doeth ought †presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lorde: therefore that person shall be cut off from among his people.

31 Because he hath despised the worde of the Lorde, and hath broken his commaundement: that person shall be vtterly cut off: his h iniquitie shall be vpon him.

h He shall sustaine the punishment of his sinne. 32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered stickes vpon the Sabbath day.

33 And they that founde him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation,

*Leuit.24.12. 34 And they put him in * ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And al the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lorde had commaunded Moses.

37 ¶ And the Lorde spake vnto Moses, saying,

*Deut.22.12. matth.23.5. 38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, & put vpon the fringes of the borders a riband of blewe silke.

i By leauing Gods commandements, and following your owne fantasies. 39 And ye shal haue the fringes, that when ye looke vpon them, ye may remember all the commaundements of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which ye goe a i whoring:

40 That ye may remember and doe all my commandements, and be holy vnto your God.

41 I am ỳ Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 31 *Korah and his companie perisheth.* 41 *The people the next day murmure.* 49 14700. *are slaine for murmuring.*

NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

*Chap.27.3. ecclus.45.18. iude 11. ‖Or, tooke other with him.

2 And they rose vp ‖ against Moses, with certeine of the children of Israel, two hundreth and fiftie captaines of the assemblie, *famous in the Congregation, and men of renoume,

‖Or, before Moses. *Chap.26.9.

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

a Or, let it suffice you: meaning, to haue abused them thus long. b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah & vnto all his companie, saying, To morowe the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] chosen, he will cause to come neere to him.

c To be the Priest, and to offer.

6 This doe therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doeth chuse, the same shall be holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He taketh the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

e To serue in the Congregation, as in the verse before.

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is

13 Is it a small thing that thou hast brought vs out [f] of a land that floweth with milke and honie, to kill vs in the wildernesse except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angry, & sayd vnto the Lord, *Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and all thy companie [h] before the Lorde: both thou, they, and Aaron to morow:

17 And take euery man his censer, and put incense in them, and bring yee euery man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laied incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: thē the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses, and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, and sayd, O God the God of the spirits, ‖of all flesh, hath not one man onely sinned, & wilt thou be wroth with all the Congregation?

23 And ỹ Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel folowed him.

26 And hee spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least ye perish [k] in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan, and Abiram came out and stood in the doore of their tents, with their wiues, & their sonnes, and their little children.

28 And Moses said, Hereby yee shall know that the Lorde hath sent mee to doe all these workes: for I haue not done them of mine owne [l] mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lorde make [m] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ‖[n] the pit, then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an end of speaking all these wordes, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods,

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs flee, least the earth swallow vs vp.

35 But there came out a fire frō the Lord, and consumed the two hundreth and fifty men that offred the incense.

36 ¶ And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the Altar: for they offred them before the Lord, therefore they shalbe holy, and they shall be [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offred, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like [q] Korah & his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖turned their faces toward the Tabernacle of the Congregation: & behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get

[f] Thus they spake contemptuously, preferring Egypt to Canaan.

[g] Wilt thou make them, that searched the land, beleeue that they sawe not that which they saw? *Gen. 4.4, 5.

[h] At the doore of the Tabernacle.

[i] All that were of their faction.

‖Of euery creature.

[k] With them that haue committed so many sinnes.

[l] I haue not forged them of mine owne braine.

[m] Or, shew a strange sight.

‖Or, hell.

[n] Or, deepe and darke places of the earth.

*Chap. 27.3. deut. 11.6. psal. 106.17.

[o] Which were the occasion of their own death.

[p] Of Gods iudgements against rebels.

[q] Who presumed aboue his vocation.

‖Or, fled, to wit, Moses & Aaron.

45 Get you vp from among this Congregation: for I wil consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the [r] Altar, & put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the mids of the Congregation, and behold, the [t] plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when he stood betweene the dead, & them that were aliue, the [u] plague was staied.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staied.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10. 1.

t God had begun to punish the people.

u God drew back his hand and ceased to punish them.

CHAP. XVII.

2 *The twelue rods of the twelue princes of the tribes of Israel.* 8 *Aarons rod budded, and beareth blossoms,* 10 *For a testimonie against the rebellious people.*

AND the Lord spake vnto [a] Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euē twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, *where I wil declare my selfe to you.

5 And the mans rod, whom I [b] chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.

7 And Moses laid ỹ rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron [d] for the house of Leui was budded, and brought foorth buds, and brought foorth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

a While he was in the doore of the Tabernacle.

*Exod. 25. 22.

b To be the chiefe Priest.

c Though Iosephs tribe was deuided into two in the distribution of the land, yet here it is but one, & Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

10 After, the Lord sayd vnto Moses, *Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, & thou shalt cause their [e] murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commāded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

*Hebr. 9. 4.

e Grudging that Aaron should be the Priest.

f The Chalde text describeth thus their murmuring: We die by the sworde: the earth swalloweth vs vp: the pestilence doeth consume vs.

CHAP. XVIII.

1, 7 *The office of Aaron and his sonnes,* 2 *With the Leuites.* 8 *The Priests part of the offerings.* 20 *God is their portion.* 26 *The Leuites haue the tithes, & offer the tenths thereof to the Lord.*

AND the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shal not come neere the instruments of the Sanctuarie, nor to the altar, least they die, both they and you:

4 And they shall be ioyned with thee, and keep the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue *taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shal keepe your Priests office for all things of the altar, and within the vaile: therefore shall yee serue: for I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere, shall be slaine.

8 Againe the Lord spake vnto Aaron, Behold, I haue giuē thee the keeping of mine [d] offrings, of all the halowed things of the children

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

b That is, the things which are committed to thee: or which thou doest enioine them.

c Which was not of the tribe of Leui.

*Chap. 3. 45.

‖ Or, a gift.

d As the first fruit, first borne, and the tenths.

dren of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meate offring, and of all their sinne offring, and of all their trespasse offering, which they bring vnto me, that shal be most holy vnto thee, and to thy sonnes.

10 In the most [f] holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shal bring vnto the Lord, shal be thine: all the cleane in thine house shall eate of it.

14 *Euery thing separate from the common vse in Israel, shalbe thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie, *which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet sauour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lorde, haue I giuen thee, and thy sonnes, and thy daughters with thee, to bee a duetie for euer: it is a perpetuall couenant [k] of salt before the Lord, to thee, & to thy seed with thee.

20 And ỹ Lord sayd vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall do the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: it is a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue sayde vnto them, Among the children ye shall possesse none inheritance.

25 And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offring of that same for the Lorde, euen the tenth part of the tithe.

27 And your heaue offring shalbe reckoned vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shall offer of all your [p] giftes all the Lordes heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When yee haue offered the fat thereof, then it shalbe counted vnto ỹ Leuites, as the encrease of the corne flooze, or as the encrease of the wine presse.

31 And yee shall eate it in all [r] places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall [s] beare no sinne by the reason of it, when ye haue offred the fat of it: neither shal ye pollute the holy [t] things of the children of Israel least ye die.

[e] That which was not burned, should be the Priests.
[f] That is, in the Sanctuarie, betweene the court and the Holiest of all.
[g] Read Leuit. 10.14.
[h] That is, the chiefest, or the best.
*Leuit.27.28.
*Exod.13.2. and 22.29. leuit.27.26. chap.3.13.
*Exo.30.13. leuit.27.25. chap.3.47. ezek.45.12.
[i] Because they are appointed for sacrifice.
*Exod.29.26. leuit.7.30.
[k] That is, sure, stable and incorruptible.
[l] Of Canaan.
*Deut.10.9. and 18.2. iosh.13.14,33. ezek.44.28.
[m] To serue therein: for the Leuites are put in their place.
[n] If they faile in their office, they shalbe punished.
[o] As acceptable as the fruite of your owne grouth or vineyard.
[p] Which ye haue receiued of the children of Israel.
[q] Read vers.12.
[r] As is in the 11. verse.
[s] Ye shal not be punished therefore.
[t] The offrings which the Israelites haue offred to God.

CHAP. XIX.

2 *The sacrifice of the red kowe.* 9 *The sprinkling water.* 11 *He that toucheth the dead.* 14 *The man that dieth in a tent.*

AND the Lord spake to Moses, and to Aaron, saying,

2 [a] This is the ordinance of the law, which the Lord hath commaded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon

[a] According to this law and ceremonie, ye shall sacrifice the red kowe.

vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her *without the host, and cause her to [b] be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kowe to bee burnt in his sight: with her *skin, and her flesh, & her blood, and her doung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope and skarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shal the [c] Priest wash his clothes, and bee shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

8 Also he that [d] burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntil euen.

9 And a man, that is cleane, shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shall bee kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, & vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 He shall purifie himselfe [f] therewith the third day, and the seuenth day hee shall bee cleane: but if he purifie not himselfe the third day, then the seuenth day hee shall not bee cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee [g] cut off from Israel, because the sprinkling water was not sprinkled vpon him he shalbe vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen daies,

15 And all the vessels that bee open, which haue no †couering fastened vpon them, shall be vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the [h] sinne offering, and [i] pure water shall be put thereto in a vessell.

18 And a [k] cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shal sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and [l] wash his clothes, and wash himselfe in water, and shalbe cleane at euen.

20 But the man that is vncleane and purifieth not himself, that person shalbe cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetuall lawe vnto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall bee vncleane: and the person that toucheth [m] him, shall be vncleane vntil the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first [a] moneth, and the people abode at Cadesh: where [b] Miriam died, and was buried there.

2 But there was no water for the Congregation, & they [c] assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God wee had perished, *when our brethren died before the Lord.

4 *Why haue ye thus brought the Congregation of the Lord vnto this wildernesse, that both we, and our cattel should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates?: neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lorde appeared vnto them.

7 ¶ And the Lorde spake vnto Moses, saying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and

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*Heb. 13.11.

b By another Priest.

*Hebr. 9.13.

*Exod. 29.14. Leuit. 4.11, 12.

c Meaning Eleazar.

d The inferior Priest who killed her and burned her.

e Or the water of separation, because that they that were separate for their vncleannesse, were sprinkled therewith and made cleane, chap. 8.7. It is also called holy water, because it was ordeined to an holy vse, chap. 5.17.

f With the sprinkling water.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

†Ebr. a couering of cloth.

h Of the red kow burnt for sinne.

i Water of the fountaine or riuer.

k One of the Priests which is cleane.

l Because he had bene among them that were vncleane: or els had touched the water, as verse 21.

m That is, vncleane.

a This was by the yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh.

*Chap. 11.33.

*Exod. 17.2.

d Wherewith thou didst miracles in Egypt, and didst diuide the Sea.

and

and it shall giue foorth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses saide vnto them, Heare nowe, ye rebels: [c] shall we bring you water out of this rocke?

c The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth verse 12.

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to [f] sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into this land which I haue giuen them.

f That the children of Israel should beleeue and acknowledge my power, & so honour me.

13 This is the water of [g] Meribah, because the children of Israel stroue with the Lord, and he [h] was sanctified in them.

g Or, strife, and contention, Chap. 27. 14.

h By shewing himselfe Almightie and maintaining his glory.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of [i] Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

i Because Iacob or Israel was Esaus brother, who was called Edom.

15 Howe our fathers went downe into Egypt, and we dwelt in Egypt a long time where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lorde, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, we are in the citie Kadesh in thine vtmost border.

17 I pray thee that we may passe through thy countrey: we will not goe through the fields nor the vineyards: neither wil we drinke of the water of the wels: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

‖ Or, hie way.

18 And Edom answered him, ‖ Thou shalt not passe by me, least I come out against thee with the sword.

‖ Or, come not.

19 Then the children of Israel saide vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I wil then pay for it: I will onely (without any harme) goe through on my feete.

20 He answered againe, Thou shalt not go through. Then ‖ Edom came out against him with much people, and with a mightie power.

‖ Or, the Edomites.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel [k] turned away from him.

k To passe by another way.

22 ¶ And when ỹ children of Israel with all the Congregation departed from *Kadesh, they came vnto the mount Hor.

* Chap. 33. 37.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall bee [l] gathered vnto his people: for he shall not enter into the lande, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

l Reade Gen. 25. 8.

‖ Or, rebelled. ‖ Or, strife.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

* Chap. 33. 38. deut. 32. 50.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shal bee gathered to his fathers, and shall die there.

27 And Moses did as the Lorde had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

* Deut. 10. 6. and 32. 50.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt towarde the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

* Chap. 33. 40.

a By that way which their spies that searched the dangers, found to be most safe.

2 So Israel vowed a vow vnto the Lord, and saide, If thou wilt deliuer and giue this people into mine hande, then I will vtterly destroy their cities.

3 And the Lorde heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them & their cities, and called the name of the place ‖ * Hormah.

‖ Or, destruction. * Iudges 1, 17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compasse the lande of Edom: and the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deut. 2. 5.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule * lotheth this light [c] bread.

* Chap. 11. 6.

c Meaning Manna, which they thought did not nourish. * Wisd. 16, 1, 5. 1. cor. 10. 9.

6 * Wherefore the Lord sent [d] fiery serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therewith, were so inflamed with the heat thereof, that they died.

7 Therefore the people came to Moses and said, Wee haue sinned: for wee haue spoken against the Lorde, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people,

8 And the Lorde saide vnto Moses, Make thee

thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, thē he looked to the serpent of brasse, and ‖ liued.

10 And the children of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched ‖ in Ije-abarim, in ỹ wildernes, which is before Moab on the Eastside.

12 They remooued thence, and pitched vpon the riuer of Zared.

13 Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall bee spoken in the booke of [c] the battels of the Lord, ‖ what thing hee did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 Then Israel sang this song, ‖ Rise vp well, [f] sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the [g] lawe giuer, with their staues. And from the wildernesse they came to Mattanah,

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Jeshimon.

21 Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

22 Let me goe through thy land: we will not turne aside into the fields, nor into the vineyards, neither drink of the waters of the wels: we will go by the kings way, vntill we be past thy countrey.

23 But Sihon gaue Israel no licence to passe through his country, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Jahoz, and fought against Israel.

24 But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto [h] Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was [i] strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon and in all the †villages thereof.

26 For [k] Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that speake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For [l] a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, & the lords of Bamoth in Arnon.

29 Woe bee to thee, Moab: O people of [m] Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their † empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, & his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plain of Moab on the [a] other side of Iordan from Jericho.

2 Now Balak the sonne of Zippor saw all that Israel had done to the Amorites,

3 And the Moabites were sore afrayd of the people, because they were many, and Moab ‖ fretted against the children of Israel.

4 Therefore Moab said vnto the [b] Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore vnto Balaam

†Ebr. daughters.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2, 9.

l Meaning, warre.

m Chemosh was the idole of the Moabites, 1. king. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father.

†Ebr. light.

*Deut. 3. 1. and 29. 7.

*Psal. 135. 11.

a Being at Jericho, it was beyond Iordan: but where the Israelites were, it was on this side.

‖Or, was vexed.

b Which were the heads and gouernours.

*Iosh. 24. 9.

c Which seemeth to be the Booke of the Iudges, or as some thinke, a booke which is lost.

‖Or, (How God destroied) Vaheb (the citie) with a whirlewind, and the valleis of Arnon.

‖Or, spring.

f Be that receiue the commoditie thereof giue praise for it.

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

*Deut. 2. 26. iudg. 11. 19.

*Deut. 29. 7.

*Iosh. 12. 2. psal. 135. 11. amos 2. 9.

h The riuer.

i For the people were tall and strong like giants, Deut. 2. 20

*2. Kin. 18. 4. iohn 3. 14.

‖Or, recouered.

*Chap. 33. 43.

‖Or, In the heaps of Abarim, or hils.

Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

[c] To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger thē I) so it may bee that I shall bee able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the wordes of Balak.

[d] Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto mee. So [e] the princes of Moab abode with Balaam.

[e] Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battel, and to driue them out.

[f] He warned him by a dreame, that he should not consent to the kings wicked request.

12 And God [f] said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and sayd vnto the princes of Balak, Returne vnto your land: for the Lorde hath refused to giue [g] me leaue to goe with you.

[g] Els he shewed himselfe willing, couetousnes had so blinded his heart.

14 So the princes of Moab rose vp, & went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, & said to him, Thus saieth Balak the sonne of Zippor, [h] Be not thou staied, I pray thee, from comming vnto me.

[h] The wicked seeke by all means to further their naughtie enterprises, though they know that God is against them.

17 For I will promote thee vnto great honour, and will doe what soeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and sayd vnto the seruants of Balak, *If Balak would giue me his house full of siluer and golde, I cannot goe beyond the word of the Lord my God, to do lesse or more.

*Chap.24.13.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord will say vnto me [i] more.

[i] Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and said vnto him, If the men come to cal thee, rise vp, & go with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp earely, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lorde stood in the way to bee against him, as hee rode vpon his asse, and his two seruaunts were with him.

[k] Wooed rather with couetousnesse then to obey God.

23 And * when the asse sawe the Angel of the Lord stand in the way, & his sword drawen in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

*2.Pet.2.16. iude 11.

24 [l] Againe the Angel of the Lorde stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

[l] The second time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, & dasht Balaams foote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lorde went further, and stood in a narow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she ‖ lay downe vnder Balaam: therfore Balaam was very wroth, and smote the asse with a staffe.

‖Or, fell.

28 Then the Lorde [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smittē me now three times?

[m] Gaue her power to speake.

29 And Balaam sayde vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for nowe would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who sayd, Nay.

[n] Since thou hast bene my master.

31 And the Lord [o] opened the eyes of Balaam, and he sawe the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

[o] For whole eies the Lord doeth not open, they can neither see his anger, nay his loue.

32 And the Angel of the Lord sayde vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy [p] way is not streight before me.

[p] Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse saw me, and turned fro me now three times: for els, if she had not turned fro me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ‖ against me; now therefore if it displease thee, I will turne † home againe.

‖Or, before me, or, to meete me. †Ebr. I will returne to me.

35 But the Angel sayd vnto Balaam, Goe with the men: but [q] what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

q Because his heart was euil, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to meete him vnto a Citie of Moab, which is in the [r] border of Arnon, euen in the vtmost coast.

r Meete the place where the Israelites camped.

37 Then Balak sayd vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

38 And Balaam made answere vnto Balak, Lo, I am come vnto thee, and can I now say [s] any thing at all? the word that God putteth in my mouth, that shall I speake.

s Of my selfe I can speake nothing: onely what God reuealeth, that will I vtter, seeme it good or bad.

39 So Balaam went with Balak, & they came vnto the citie of ‖ Huzoth.

‖ Or, of streets: or, a populous citie.

40 Then Balak offred bullocks, & sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of [t] Baal, that thence he might see the vtmost part of the people.

t Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answere. 8 Instead of cursing hee blesseth Israel. 19 God is not like man.

AND Balaam sayd vnto Balak, Build me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

2 And Balak did as Balaam sayde, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.

a For among the Gentiles the kings oft times vsed to sacrifice, as did ye Priests.

3 Then Balaam said vnto Balak, Stand by the burnt offring, and I will go, if so be that the Lord will come and meete mee: and whatsoeuer he sheweth mee, I will tell thee: so hee ‖ went sooth alone.

‖ Or, went vp higher.

4 And God [b] met Balaam and Balaam sayd vnto him, I haue prepared seuen altars, and haue offered vpon euery altar, a bullocke and a ramme.

b Appeared vnto him.

5 And the Lord [c] put an answere in Balaams mouth, and sayde, Goe againe to Balak, and say on this wise.

c Taught him what to say.

6 So when he returned vnto him, loe, he stood by his burnt offering, he, and all the princes of Moab.

7 Then he vttered his ‖ parable, and said, Balak the King of Moab hath brought me frō ‖ Aram out of the mountains of the East, saying, Come, curse Iaakob for my sake: come, and [d] detest Israel.

‖ Or, prophecie.

‖ Or, Syria.

d Cause that all men may hate and detest them.

8 How shal I curse, where God hath not cursed? or how shall I detest, where the Lorde hath not detested?

9 For from the top of the rockes I did see him, and from the hils I did behold him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

e But shal haue religion & lawes apart.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let mee [g] die the death of the righteous, and let my last end be like his.

f The infinite multitude, as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be turned to the houshold of Abraham: thus the wicked haue their consciences wounded, when they consider Gods iudgements.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And hee brought him into ‖ Sede-sophim to the top of Pisgah, and built seuen altars, and offred a bullocke, and a ramme on euery altar.

‖ Or, into the field of them that spied: to wit, least the enemie should approch.

15 After, hee said vnto Balak, Stand here by thy burnt offring, and I wil meete the Lord yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and sayd, Go againe vnto Balak, and say thus.

*Chap. 22. 35.

17 And when hee came to him, behold, hee stoode by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord sayd?

18 And he vttered his parable, & sayd, Rise vp, Balak, and heare: hearken vnto mee, thou sonne of Zippor.

19 [h] God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he sayd, and shall he not doe it? and hath hee spoken, and shall hee not accomplish it?

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

20 Behold, I haue receiued commandement to blesse: for hee hath blessed, and I cannot alter it.

21 He seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God is with him, and the [i] ioyfull shoute of a king is among them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their strength is as an vnicorne.

23 For there is no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shall be said of Iaakob and of Israel, What hath God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

24 Behold, the people shal rise vp as a lion, and lift vp himselfe as a yong lion: he shall not lie downe, til he eate of the praie, & til he drinke the bloud of the slaine.

25 ¶ Thē Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But

26 But Balaam anſwered, and ſayd vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſayd vnto Balaam, Come, I pray thee, I will bring thee vnto an other [l]place, if ſo be it wil pleaſe God, that thou maieſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Jeſhmon.

29 Then Balaam ſaid vnto Balak, Make me here ſeuen altars, and prepare mee here ſeuen bullocks, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ramme on euery altar.

l Thus the wicked imagine of God, that that which he wil not graunt in one place, he will doe it in another.

CHAP. XXIIII.

5 Balaam propheciethof the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſawe that it pleaſed the Lord to bleſſe Iſrael, then hee went not, * as certaine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

*Chap. 23.3,15.

a Where the Iſraelites camped.

2 And Balaam lift vp his eies, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 *And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man, whoſe eyes [b] were ſhut vp, hath ſayd,

*Chap. 23.7,18.

b His eies were ſhut vp before in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

4 He hath ſaid, which heard the wordes of God, and ſawe the viſion of the Almightie, and [c] falling in a trance had his eies opened:

c Though he lay as in a ſleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Jaakob, and thine habitations, O Iſrael!

‖Or, tents.

6 As the valleis, are they ſtretched foorth, as gardens by the riuers ſide, as the ‖aloe trees which the Lord hath planted, as the cedars beſide the waters.

‖Or, trees of light.

7 The [d] water droppeth out of his bucket, and his ſeed ſhalbe in many waters, & his king ſhall bee higher then [e] Agag, and his kingdom ſhall be exalted.

d His proſperitie and poſteritie ſhalbe great.

e Which name was common to the Kings of Amalek.

8 God brought him out of Egypt: his ſtrength ſhalbe as an vnicorne: he ſhal eate the nations his enemies, & bruiſe their bones, and ſhoote them through with his arrowes.

9 *He coucheth and lieth downe as a yong lion, and as a lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

*Gen. 49.9.

10 Then Balak was very angry with Balaam, and [f] ſmote his hands together: ſo Balak ſaid vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed thē nowe three times.

f In token of anger.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the [g] Lorde hath kept thee backe from honour.

g Thus the wicked burden God when they can not compaſſe their wicked enterpriſes.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lord ſhal command, that ſame will I ſpeake.

14 And now behold, I go vnto my people: come, I wil † [h] aduertiſe thee what this people ſhall doe to thy folke in the latter dayes.

†Ebr. counſel.

h He gaue alſo wicked counſel to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Cha. 31.16.

15 And he vttred his parable, & ſaid, Balaam the ſonne of Beor hath ſayd, and the man whoſe eies were ſhut vp, hath ſaid,

16 He hath ſayd that heard the wordes of God, & hath the knowledge of the moſt High, and ſawe the viſion of the Almightie, and falling in a trance had his eies opened:

17 I ſhal ſee him, but not now: I ſhall behold him, but not nere: there ſhal come a [i] ſtarre of Jaakob, and a ſcepter ſhal riſe of Iſrael, and ſhal ſmite the [k] coaſts of Moab, and deſtroy all the ſonnes of [l] Sheth.

i Meaning Chriſt.

k That is, the princes.

l He ſhal ſubdue all that reſiſt: for of Sheth came Moab, and of Moab all the world.

18 And Edom ſhall bee poſſeſſed, and Seir ſhalbe a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

19 He alſo that ſhall haue dominion ſhall be of Jaakob, and ſhall deſtroy the remnant of the [m] citie.

m Of the Edomites.

20 ¶ And when he looked on Amalek, hee vttered his parable, and ſayd, Amalek was the [n] firſt of the nations: but his latter ende ſhall come to deſtruction.

n The Amalekites firſt mooued warre againſt Iſrael, as Chap. 14.45.

21 And he looked on the ‖Kenites, & vttered his parable, and ſaid, Strong is thy dwelling place, and [o] put thy neſt in the rocke.

‖Or, Midianites.

o Make thy ſelfe as ſtrong as thou canſt.

22 Neuertheleſſe, ‖the Kenite ſhalbe ſpoiled vntil Aſſhur cary thee away captiue.

‖Or, thou Kaine ſhalt.

23 Againe he vttred his parable, and ſayd, Alas, [p] who ſhal liue when God doeth this?

p Some reade, Oh, who ſhal not periſh, when the enemy, that is, Antichriſt, ſhal ſet himſelfe vp as God?

24 The ſhips alſo ſhal come frō the coaſts of [q] Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and [r] he alſo ſhall come to deſtruction.

q The Grecians and Romans.

r Meaning, Eber, or the Iewes, for rebelling againſt God.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

*Chap. 33.49.

a With the women.

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed to their gods.

3 And Iſrael [b] coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lorde was kindled againſt Iſrael:

b Worſhipped the idole of the Moabites, which was in the hill Peor.

*Deut.4.3. iosh.22,17.

4 And the Lord said vnto Moses, *Take all the heads of the people, and hang them vp ‖ before the Lorde c against the sunne, that the indignation of the Lords wrath may be turned from Israel.

‖Or, to the Lord. c Openly in the sight of all.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his d men that were ioined vnto Baal Peor.

d Let him see execution done of them that are vnder his charge

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 *And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the mids of the Congregatiō, and tooke a ‖ speare in his hand,

*Psal. 106.30. 1.mac.2.54.

8 And followed the man of Israel into the tent, and thrust them both through: to wit, the man of Israel, and the woman, ‖ through her bellie: so the plague ceased from the children of Israel.

‖Or, iaueling.

‖Or, in her tent. Chald. & Greeke in her secrets.

9 *And there died in that plague, foure and twentie thousand.

*1.Cor.10.8.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

*Psal.106.30.

f He was zealous to maintaine my glory.

12 Wherefore say to him, Behold, *I giue vnto him my couenant of peace,

*Eccius.45.24. 1.mac.2.54.

13 And he shall haue it, and his seede after him, euen the couenant of the priests office for euer, because hee was zealous for his God, and hath made an g atonement for the children of Israel.

g He hath pacified Gods wrath

14 And ỹ name of the Israelite thus slaine, which was killed with the Midianitish womā, was Zimri the sonne of Salu, prince † of the familie of the Simeonites.

†Ebr. of the house of the father.

15 And the name of the Midianitish woman, that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 *Vexe the Midianites, and smite them:

*Chap.31.2.

18 For they trouble you with their h wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

h Causing you to commit both corporal and spirituall fornication by Balaams counsell. Chap. 31.16. Reuel.2. 14.

CHAP. XXVI.

2 *The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue.* 57 *The Lewites and their families.* 64 *None of them that were numbred in Sinai, goe into Canaan saue Caleb and Iehsua.*

AND so after the a plague, the Lorde spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation of the children of Israel * from twenty yere old and aboue throughout their fathers houses, all that goe forth to warre in Israel.

*Chap.1.3.

3 So Moses and Eleazar the priest spake vnto thē in the plaine of Moab, by Iorden b toward Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yere olde & aboue ye shal number the people, as the *Lord had commāded Moses, and the children of Israel, when they came out of the land of Egypt.

*Chap.1.1.

5 ¶ *Reuben the first borne of Israel: the children of ‖ Reuben were Hanoch of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:

*Gen.46.8. exod.6.14. 1.chro.5.1. ‖Reuben.

6 Of Hesron, the familie of ỹ Hesronites: of Carmi, the familie of the Carmites,

7 These are the families of the Reubenites: and they were in number three and fortie thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and *stroue against Moses and against Aaron in c the assemblie of Korah, when they stroue against the Lord.

*Chap.16.2.

c In that rebellion where of Korah was head.

10 And the earth opened her mouth, and swalowed thē vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were d for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iamminites: of Iachin, the familie of the Iachinites:

‖Simeon.

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two & twenty thousand & two hundreth.

15 ¶ The sonnes of ‖ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

‖Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand

land and fiue hundreth.

‖Iudah. 19 ¶ The sonnes of ‖Iudah, Er & Onan: but Er and Onan died in the land of [a] Canaan.

[a] Before Iacob went into Egypt, Gen. 38. 3,10. & 46.12.

20 So were ỹ sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, ỹ familie of the Pharzites, of Zerah, the familie of the Zarhites.

*Gen.46.12. 21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuentie and fiue thousand and fiue hundreth.

‖Issachar. 23 ¶ The sonnes of ‖ Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iashub ỹ familie of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

‖Zebulun. 26 ¶ The sonnes of ‖ Zebulun, after their families were: of Sered, the familie of the Sardites: of Elon, ỹ familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, three score thousand and fiue hundreth.

‖Manasseh. 28 ¶ The sonnes of Ioseph, after their families were ‖ Manasseh and Ephraim.

*Iosh.17.1. 29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

*Chap.27.1. 33 ¶ And *Zelophehad ỹ sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundreth.

‖Ephraim. 35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shutelah came the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth, these are ỹ sonnes of Ioseph after their families.

‖Beniamin. 38 ¶ These are the sonnes of ‖ Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of ỹ Naamites.

41 ¶ These are the sonnes of Beniamin after their families, and their numbers, fiue and fortie thousand and fiue hundreth.

‖Dan. 42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand, and foure hundreth.

‖Asher. 44 ¶ The sonnes of ‖ Asher after their families were: of Imnah, the familie of ỹ Imnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Berites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three & fiftie thousand and foure hundreth.

‖Naphtali. 48 ¶ The sonnes of ‖ Naphtali, after their families were: of Iahzeel, the familie of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, fiue and fourtie thousand and foure hundreth.

[f] This is the third time that they are numbred. 51 These are the [f] numbers of the children of Israel: fiue hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lorde spake vnto Moses, saying,

53 Unto these the land shall be deuided for an inheritance, according to the number of ‖ names.

‖ Or, persons.

*Chap.33.54. 54 *To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

*Iosh.11.23. and 14.1. 55 Notwithstanding, the land shal be * deuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession

thereof be diuided betweene many and few.

*Exod.6.vers.16, 17,18,19.

57 ¶ *These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

*Exod.2.2. and 6.20.

59 And Amrams wife was called *Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and shee bare vnto Amram, Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

*Leuit.10.1. chap.3.4. 1.chro.24.2.

61 *And Nadab and Abihu died, because they offred strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males frō a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses & Eleazar the Priest which numbred the children of Israel in the plain of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, s whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wildernes of Sinai.

g Wherein appeareth ỹ great power of God, that so wonderfully increased his people.

*Cha.14.28,29. 1.cor.10.5,6.

65 For the Lord said of them, *They shall die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iohua the sonne of Nun.

CHAP. XXVII.

1 *The lawe of the heritage of the daughters of Zelophehad.* 12 *The land of promise is shewed vnto Moses.* 16 *Moses prayeth for a gouernour to the people.* 18 *Ioshua is appointed in his stead.*

*Chap.26.33. and 36.11. iosh.17.3.

THen came the daughters of *Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manalleh, the sonne of Ioseph (& the names of his daughters were these, Mahlah, Noah and Hoglah, and Milcah, and Tirzah.)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

*Chap.14.35. and 26.64,65.

3 Our father *died in the wildernesse, and hee was not among the assemblie of them that were assembled against the Lord in the companie of Korah, but died in his a sinne, and had no sonnes.

a According as all men die, for as much as they are sinners.

4 Wherefore should the name of our father be taken away frō among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, the matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, & shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then shall ye turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shal giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his familie, and hee shall possesse it: and this shall be vnto the children of Israel a lawe of c iudgement, as the Lord hath commaunded Moses.

c Meaning, an ordinance to iudge by.

12 ¶ Againe the Lorde sayd vnto Moses, *Goe vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Israel.

*Deut.32.49.

13 And when thou hast seene it, thou shalt bee gathered vnto thy people also, * as Aaron thy brother was gathered.

*Chap.20.24.

14 For ye were *disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eies. *That is the water of ‖ Meribah in Kadesh in the wildernesse of Zin.

*Chap.20.13.

*Exod.17.7. ‖Or, strife.

15 ¶ Then Moses spake vnto the Lorde, saying,

16 Let the Lord God of the d spirites of all flesh appoint a man ouer the Congregation,

d Who as he hath created, so he gouerneth the hearts of all men.

17 Who may e goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepeheard.

e That is, gouerne them, and do his duetie, as 2.Chr.1.10.

18 And the Lord sayd vnto Moses, Take thee Iohua the sonne of Nun, in whom is the Spirite, and f put thine hands vpon him.

f And so appoint him gouernor.

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

g Commend him to the people as meet for the office and appointed by God.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him * by the h iudgement of Urim before the Lord: at his word they shall goe out, and at his worde they shall come in, both hee, and all the children of Israel with him and all the Congregation.

*Exod.28.30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

22 So Moses did as the Lord had cōman-

ded

ded him, and he tooke Iosh̃ua, and set him before Eleazar the Priest, and before al the Congregation.

i How he should gouerne himselfe in his office.

23 Then he put his hands vpon him, and gaue him a i charge, as the Lorde had spoken by the hand of Moses.

CHAP. XXVIII.

The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeouer. 26 Of the first fruites.

AND the Lord spake vnto Moses, saying,
2 Command the children of Israel, and say vnto them, Ye shal obserue to offer vnto me in their due season mine offering, and

a By bread, he meaneth all maner of sacrifice. *Exod. 29. 38.

a my bread for my sacrifices made by fire for a sweete sauour vnto me.

3 Also thou shalt say vnto them, *This is the offering made by fire, which ye shall offer vnto the Lorde, two lambes of a yeere olde without spot dayly, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

*Exod. 16. 36. *Leuit. 2. 1.

5 *And the tenth part of an Ephah of fine floure for a *meate offering mingled with the fourth part of an * Hin of beaten oile.

*Exod. 29. 40.

6 This shall be a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto ꝑ Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweete sauour vnto the Lord.

b The meate offering and drinke offering of the euening sacrifice.

9 ¶ But on the Sabbath day ye shal offer two lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate offering mingled with oile, and the drinke offering thereof.

c Of the measure Ephah.

10 This is the burnt offering of euery Sabbath, beside the d continuall burnt offring, and drinke offering thereof.

d Which was offered euery day at morning and euening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere olde, without spot.

12 And three tenth deales of fine floure for a meate offering mingled with oile for one bullocke, and two tenth deales of fine floure for a meate offering, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled with oile for a meate offering vnto one lambe: for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lorde.

14 And their e drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

e That is, wine that is powred vpon the sacrifice.

15 And one hee goate for a sinne offering vnto the Lord shalbe prepared, beside the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord.

*Exod. 12. and 23 15. Leuit. 23. 5.

17 And in the fiftéenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shall be an holy f conuocation, ye shal doe no seruile worke therein.

*Leuit. 23. f Or, solemne assemblie.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lorde, two yong bullockes, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offering shalbe of fine floure mingled with oile: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seuen dayes, for the † maintéining of the offring made by fire for a sweete sauour vnto the Lorde: it shall be done beside the continuall burnt offering and drinke offering thereof.

† Ebr. bread.

25 And in the seuenth day ye shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when ye bring a newe meate offering vnto the Lord, according to g your weekes ye shall haue an holy conuocation, and ye shall doe no seruile worke in it:

g In counting seuen weekes from the Passouer to Whitsuntide, as Deut. 16. 9.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lorde, two yong bullockes, a ramme, & seuen lambes of a yere old,

28 And their meate offering of fine floure mingled with oile, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall doe this besides the continuall burnt offering, and his meate offering:) † see they be without blemish, with their drinke offerings.

† Ebr. they shall be to you.

CHAP.

CHAP. XXIX.

1 *Of the three principall feastes of the seuenth moneth: to wit, the feast of Trumpets,* 7 *The feast of reconciliation,* 12 *and the feast of Tabernacles.*

MOreouer in the first day of the [a] seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein: *it shall be a day of blowing the Trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yeere olde, without blemish.

3 And their meate offering shalbe of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes.

5 And an hee goate for a sinne offering, to make an atonement for you,

6 Besides the burnt offering of the [b] moneth, and his meate offering, and the continuall [c] burnt offering, and his meate offering, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ * And ye shall haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and ye shall * humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meate offering shalbe of fine floure mingled with oile, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement, and the continuall [c] burnt offering & the meate offering thereof) and their drinke offerings.

12 ¶ And in the fifteenth day of the seuenth moneth, ye shall haue an holy [f] conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lorde seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullocks, two rams, and fourteene lambes of a yeere old: they shall be without blemish.

14 And their meate offering shalbe of fine floure mingled with oile, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 ¶ And the ‖ second day ye shall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere olde without blemish, ‖ The second day of the feast of Tabernacles.

18 With their meate offering and their drinke offrings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

19 An an hee goate for a sinne offering, (beside the continuall burnt offering, and his meate offering) and their drinke offerings.

20 ¶ Also the ‖ third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, ‖ The third day.

21 With their meate offering and their drinke offerings, for ỹ bullockes, for the rams, and for the lambes, after their number, according to the [g] maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering. g According to the ceremonies appointed thereunto.

23 ¶ And the ‖ fourth day ye shall offer tenne bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, ‖ The fourth day.

24 Their meate offering and their drinke offerings, for the bullocks, for the rammes, and for the lambes, according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

26 ¶ In the ‖ fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, ‖ The fifth day.

27 And their meate offering & their drinke offerings for the bullockes, for the rammes, and for the lambes, according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

29 ¶ And in the ‖ sixth day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, ‖ The sixth day.

30 And their meate offring, & their drinke offrings for the bullockes, for the rammes, and for the lambes, according to their number, after the maner,

31 And an hee goate for a sinne offring, beside the continuall burnt offering, his meate offering, and his drinke offerings.

32 ¶ In the ‖ seuenth day also ye shal offer seuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, ‖ The seuenth day.

33 And their meate offring & their drinke offrings for the bullockes, for the rammes, and for the lambes, according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

‖ The eight day. *Leuit.23.36.

35 ¶ In the ‖ eight day, ye shall haue * a solemne assemblie: ye shall doe no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere olde without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes, according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shal doe vnto the Lord in your feastes, beside your [b] vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

b Beside the sacrifices that you shall vowe of free of your owne mindes.

CHAP. XXX.

3 *Concerning vowes.* 4 *The vowe of the maide.* 7 *Of the wife.* 10 *Of the widowe, or diuorced.*

THen Moses spake vnto the children of Israel according to all that the Lord had commanded † him,

† Ebr. Moses.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to binde him † selfe by a bonde, he shall not † breake his promise, but shall doe according to all that proceedeth out of his mouth.

† Ebr. his soule.

† Ebr. violate his worde.

4 If a woman also vowe a vowe vnto the Lorde, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

b For in so doing, he doeth approoue her.

6 But if her [c] father dissalow her the same day that he heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father dissallowed her.

c By not approouing or consenting to her vowe.

7 And if shee haue an husband when shee voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth her selfe shall stand in effect.

9 But if her husband dissalow her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, [f] of her that is diuorced (wherewith she hath bounde her selfe) shall stand in [f] effect with her.

f For they are not vnder the authoritie of the man.

11 And if shee vowed in her husbands [g] house, or bound her selfe strieghtly with an othe,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, dissallowing her, then all her vowes shall stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes, or concerning † her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

† Ebr. the bondes of her soule.

14 So euery vowe, and euery oathe or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercises.

15 But if her husband hold his peace concerning her from [i] day to day, then he stablisheth all her vowes and all her bonds which she hath made: he hath confirmed them, because he held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if he [k] breake them after that he hath heard them, then shall he beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him, and not to her.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 *Fiue Kings of Midian and Balaam are slaine.* 18 *Onely the maides are reserued aliue.* 27 *The pray is equally deuided.* 49 *A present giuen of Israel.*

AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, and afterward shalt thou be *gathered vnto thy people.

*Chap.25.17.

*Chap.27.13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, & let them goe against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap. 25.17. declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent [b] them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blowe were in his hand.

b For his great zeale that hee bare to the Lord, Chap.25.13.

7 And they warred against Midian, as the Lord

Lord had commanded Moſes, and ſlue all the males.

8 They ſlewe alſo the kings of Midian among them that were ſlaine: * Eui and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they ſlewe [c] Balaam the ſonne of Beor with the ſworde.

*Iosh.13.21.

c The falſe prophet who gaue counſell how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women of Midian priſoners, and their children, and ſpoiled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖Or, palaces and gorgeous buildings.

11 And they tooke all the ſpoile and all the pray, both of men and beaſtes.

12 And they brought the [d] captiues, and that which they had taken, and the ſpoile vnto Moſes and to Eleazar the Prieſt, and vnto the Congregation of the children of Iſrael, into the campe in the plaine of Moab, which was by Iorden toward Iericho.

d As the women and litle children.

13 ¶ Then Moſes & Eleazar the Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angrie with the captaines of the hoſte, with the captaines ouer thouſands, & captaines ouer hundreds, which came from the warre and battell.

15 And Moſes ſaide vnto them, What? haue ye ſaued all the [e] women?

e As though he ſaid, Ye ought to haue ſpared none.

16 Beholde, *theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lord, [f] as concerning Peor, and there came a plague among the Congregation of the Lord.

*Chap.25.2. *2.Pet.2.15.

f For worſhipping of Peor.

17 Nowe therefore, * ſlay all the males among the [g] children, and kill all the women that haue knowen man by carnall copulation.

*Iudg.21.11. g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your ſelues.

19 And ye ſhall remaine without the hoſte ſeuen dayes, all that haue killed any perſon, *and all that haue touched any dead, and purifie both your ſelues and your priſoners the third day and the ſeuenth.

*Chap.19.11.

20 Alſo ye ſhall purifie euery garment and all that is made of ſkinnes, and all worke of Goates haire, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſaide vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the Lord * commanded Moſes.

‖Or, conteined in the lawe. *Chap.19.12.

22 As for golde, and ſiluer, braſſe, yron, tynne, and lead:

23 Euen all that may abide the fire, ye ſhall make it goe through the fire, and it ſhall be cleane: yet, it ſhall be [h] purified with * the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſſe by the [i] water.

h The third day, and before it be molten. *Chap.19.9. i It ſhall be waſhed.

24 Ye ſhall waſh alſo your clothes the ſeuenth day, and ye ſhall be cleane: and afterward ye ſhall come into the hoſte.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, both of perſons and of cattell, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And deuide the pray ‖ betweene the ſouldiers that went to the warre, and all the Congregation.

‖ The praye is firſt deuided equally among all.

28 And thou ſhalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one perſon of fiue hundreth, both of the perſons, and of the beeues, and of the aſſes, and of the ſheepe.

k Of the pray that falleth to the ſouldiers.

29 Ye ſhall take it of their halfe, and giue it vnto Eleazar the Prieſt, as an heaue offering of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take [l] one, taken out of fiftie, both of the perſons, of the beeues, of the aſſes, and of the ſheepe, euen of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Iſraelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the ſouldiers, one of euery fiue hundreth.

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, to wit, the reſt of the pray which the men of warre had ſpoiled, was ſixe hundreth ſeuentie and fiue thouſande sheepe,

33 And ſeuentie and two thouſand beeues,

34 And threeſcore and one thouſand aſſes,

35 And two and thirtie thouſand perſons in all, of women that had † lien by no man.

†Ebr. not known the bed of man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of ſheepe, was three hundreth ſeuen and thirtie thouſand, and fiue hundreth.

37 And the [m] Lordes tribute of the ſheepe was ſixe hundreth and ſeuentie and fiue:

m This is the portion that the ſouldiers gaue to the Lord.

38 And the beeues were ſixe and thirtie thouſand, whereof the Lordes tribute was ſeuentie and two.

39 And the aſſes were thirtie thouſand and fiue hundreth, whereof the Lordes tribute was three ſcore and one:

40 And [n] of perſons ſixteene thouſande, whereof the Lordes tribute was two and thirtie perſons.

n Meaning of the maides, or virgines, which had not companied with man.

41 And Moſes gaue the tribute of the Lords offering vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the [o] halfe of the children of Iſrael, which Moſes deuided from the men of warre,

o Of that part which was giuen vnto them in deuiding the ſpoile.

43 (For the halfe that perteined vnto the Congregation, was three hundreth thirtie and ſeuen thouſand ſheepe and fiue hundreth,

44 And

44 And ſixe and thirtie thouſand beeues,
45 And thirtie thouſand aſſes, and fiue hundreth,
46 And ſixteene thouſand perſons)
47 Moſes, I ſay, tooke of the halfe that perteined vnto the [p] children of Iſrael, one taken out of fiftie, both of the perſons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of ỹ Lord, as the Lord had commanded Moſes.
48 ¶ Then the captaines which were ouer thouſands of the hoſte, the captaines ouer the thouſands, and the captaines ouer the hundreds came vnto Moſes:
49 And ſaid to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.
50 [q] We haue therefore brought a preſent vnto the Lord, what euery man found of iewels of gold, bracelets, and chaines, rings, eare-rings, and ornaments of the legges, to make an atonement for our ſoules before the Lord.
51 And Moſes and Eleazar the Prieſt tooke the gold of them, & all wrought iewels,
52 And all the golde of the offering that they offered vp to the Lorde (of the captaines ouer thouſands and hundreds) was ſixteene thouſand ſeuen hundreth and fiftie ſhekels,
53 (For the men of warre had ſpoyled, euery man for him [r] ſelfe)
54 And Moſes and Eleazar the Prieſt tooke the golde of the captaines ouer the thouſands, and ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a [ſ] memoriall of the children of Iſrael before the Lord.

p Which had not beene at warre.
†Ebr. vnder our handes.
q The captaines by this free offering acknowledge the great benefite of God in preſeruing his people.
r And gaue no portion to their captaines.
ſ That the Lord might remember the children of Iſrael.

CHAP. XXXII.

2 *The requeſt of the Reubenites and Gadites.* 16 *And their promiſe vnto Moſes.* 20 *Moſes graunteth their requeſt.* 33 *The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquer and builde cities on this ſide Iorden.*

NOwe the children of [a] Reuben and the children of Gad had an exceeding great multitude of cattell: and they ſawe the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.
2 Then the children of Gad, and the children of Reuben came, and ſpake vnto Moſes and to Eleazar the Prieſt, and vnto the Princes of the Congregation, ſaying,
3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord ſmote before the Congregation of Iſrael, is a land meete for cattell, and thy ſeruants haue cattell:
5 Wherefore, ſaide they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Iorden,
6 And Moſes ſaide vnto the children of Gad, & to the children of Reuben, Shall your brethren goe to warre, and ye tary here?
7 Wherefore nowe † diſcourage ye the heart of the children of Iſrael, to goe ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers whē I ſent them from Kadeſh-barnea to ſee the land.
9 For * when they went vp euen vnto the ‖ riuer of Eſchol, and ſawe the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.
10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,
11 † None of the men that came out of Egypt *from twentie yeere olde and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Izhak, and to Iaakob, becauſe they haue not ‖ wholy followed me.
12 Except Caleb the ſonne of Iephunneh the Keneſite, and Iohua the ſonne of Nun: for they haue conſtantly followed the Lord.
13 And the Lord was very angry with Iſrael, and made them wander in the wildernelle fourtie yeeres, vntill all the generation that had done [c] euill in the ſight of the Lord were conſumed.
14 And beholde, ye are riſen vp in your fathers ſteade, as an increaſe of ſinneful men, ſtil to augment the fierce wrath of the Lorde, toward Iſrael.
15 For if ye turne away from following him, he will yet againe leaue the people in the wildernelle, and [d] ye ſhall deſtroy all this folke.
16 And they went neere to him, and ſaide, We wil build ſheepefolds here for our ſheepe, and for our cattell, and cities for our children.
17 But we our ſelues will be ready armed to goe before the children of Iſrael, vntill we haue brought them vnto their [e] place: but our children ſhall dwell in the defenſed cities, becauſe of the inhabitants of the land.
18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.
19 Neither will we inherite with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.
20 ¶ *And Moſes ſaide vnto them, If ye will doe this thing, and goe armed [f] before the Lord to warre:
21 And will goe euery one of you in harneſſe ouer Iorden before the Lorde, vntill he hath caſt out his [g] enemies from his ſight:
22 And vntill the land be ſubdued before the

a Reuben came of Leah, and Gad of Zilpah her handmaid.
b Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betwixt him and Laban, Gen. 31.47.
†Ebr. breake.
*Chap. 13.24.
‖Or, valley.
†Ebr. If any of the men.
*Chap. 14.28, 29.
‖Or, perſeuered and continued.
c Becauſe they murmured, neither would beleeue their report, which told the trueth, as concerning the land.
d By your occaſion.
e In the land of Canaan.
*Ioſh. 1.13.
f Before the Arke of the Lord.
g That is, the inhabitants of the land.

the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this
h The Lord will graunt you this land which ye require, Iosh. 1.15. h lande shall bee your possession before the Lord.

23 But if ye will not doe so, beholde, ye haue sinned against the Lord, and be sure, that your sinne i will finde you out.
i Ye shall assuredly be punished for your sinne.

24 Build you then cities for your children, and foldes for your sheepe, and do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

*Iosh.4.12. 27 But *thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they breake not theirs. 28 So concerning them, Moses k commanded Eleazar the Priest, and Iohua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

l That is attributed to the Lord, which his messenger speaketh. 31 And the children of Gad, and the children of Reuben answered, saying, As l the Lord hath said vnto thy seruants, so will we doe.

32 We will goe armed before the Lorde into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

*Deut.3.12. Iosh.13.8. and 22.4. 33 *So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, & to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.
m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12. he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefoldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

*Gen.50.23. 39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, & he dwelt therein.

*Deut.3.14. 41 *And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them n Hauoth Iair.
n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, and the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 *Two and fourtie iourneies of Israel are numbred.* 52 *They are commanded to kill the Canaanites.*

THese are the a iourneies of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.
a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneies according to the commaundement of the Lorde: so these are the iourneies of their going out.

3 Now they *departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morowe after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.
*Exod.12.37.

4 (For the Egyptians buried all their first borne, which the Lorde had smitten among them: vpon their b gods also the Lord did execution.)
b Either meaning their idols or their men of authoritie.

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.
*Exod.13.20.

7 And they remooued from Etham, & turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.
c At the commandement of the Lord, Exod.14.2.

8 And they departed from before Hahiroth, and * went through the middes of the sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.
*Exod.15.22.

9 And they remooued from Marah, and came vnto *Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.
*Exod.15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the *wildernesse of Sin.
*Exod.16.1.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in *Rephidim, where was no water for the people to drinke.
*Exod.17.1.

15 And they departed from Rephidim, and pitched in the *wildernesse of Sinai.
*Exod.19.1.

16 And

16 And they remooued from the deſert of
*Chap.11.34. Sinai, and pitched in *Kibꝛoth Hattaauah.
17 And they departed from Kibꝛoth Hat-
*Chap.11.35. taauah, and lay at * Hazeroth.
18 And they departed from Hazeroth, and
pitched in Rithmah.
*Chap.13.1. 19 And they departed from * Rithmah,
and pitched at Rimmon Parez.
20 And they departed from Rimmon Pa-
rez, and pitched in Libnah.
21 And they remooued from Libnah, and
pitched in Riſſah.
22 And they iourneied from Riſſah, and
pitched in Kehelathah.
23 And they went from Kehelathah, and
pitched in mount Shapher.
24 And they remooued from mount Sha-
pher, and lay in Haradah.
25 And they remooued from Haradah, and
pitched in Makheloth.
26 And they remooued from Makheloth,
and lay in Tahath.
27 And they departed from Tahath, and
pitched in Tarah.
28 And they remooued from Tarah, and
pitched in Mithkah.
29 And they went from Mithkah, and pit-
ched in Hashmonah.
30 And they departed from Hashmonah,
and lay in Moſeroth.
31 And they departed from Moſeroth, and
pitched in Bene-iaakan.

This Mappe declareth the way, which the Iſraelites went for the ſpace of fourtie yeeres from Egypt through the wilderneſſe of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It conteineth alſo the 42. places where they pitched their tents, which are named, Num. 33. with the obſeruation of the degrees, concerning the length and breadth, and the places of their abode ſet out by numbers.

32 And they remooued frō Bene-iaakan,
and lay in Hoꝛ-hagidgad.
33 And they went from Hoꝛ-hagidgad,
and pitched in Iotbathah.
34 And they remooued from Iotbathah,
and lay in Ebꝛonah.
35 And they departed from Ebꝛonah, and
lay in Ezion-gaber.
36 And they remooued from Ezion-ga-
*Chap.20.22. ber, and pitched in the * wilderneſſe of Zin,
which is Kadeſh.
37 And they remooued from Kadeſh, and
pitched in mount Hoꝛ, in the edge of the lande
of Edom.
38 *(And Aaron the Prieſt went vp into *Chap.20.25. deut.32.50.
mount Hoꝛ, at the commandement of ꝑ Lord,
and died there, in the fourtieth yeere after the
children of Iſrael were come out of the lande
of Egypt, in the firſt day of the [d] fifth mo- d Which the Ebꝛewes call Ab, and anſwereth to part of Iuli and part of Auguſt.
neth.
39 And Aaron was an hundꝛeth, and three
and twentie yeere olde, when he died in mount
Hoꝛ.
40 And *king Arad the Canaanite, which *Chap.21.1.
dwelt in the South of the lande of Canaan,
heard of the comming of ꝑ children of Iſrael)
41 And they departed from mount * Hoꝛ, *Chap.21.4,10.
and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

*Chap.21.11. 44 *And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden toward Iericho.

‖Or, field.

*Chap.25.1. 49 And they pitched by Iorden, from Beth-ieshimoth vnto * Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

*Deut.7.2. iosh.11.11,12. 51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Canaan,

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of mettall, and plucke downe all their high places.

[e] Which were set vp in their high places to worship.

53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the land by lot, according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

*Chap.26.53, 54.

55 But if ye will not driue out the Inhabitants of the land before you, then those which ye let remaine of them, shall be * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

*Iosh.23.13. iudg.2.3. ‖Or, kniues.

56 Moreouer, it shal come to passe, ẏ I shal doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 *The coastes and borders of the land of Canaan.* 17 *Certaine men are assigned to deuide the land.*

AND the Lord spake vnto Moses, saying,

2 Commaund the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

[a] Meaning the description of the land.

*Iosh.15.1. 3 *And your Southquarter shall be from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt sea coast Eastward:

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the sea.

[b] Which was Nilus, or, as some thinke, Rhinocorura.

6 And your Westquarter shalbe the great [c] sea: euen that border shalbe your West coast.

[c] Which is called Mediterraneum.

7 And this shalbe your Northquarter: ye shall marke out your border from the great Sea vnto mount [d] Hor.

[d] Which is a mountaine neere Tire and Sidon, and not that Hor in the wildernesse, where Aaron died.

8 From mount Hor ye shall point out till it come vnto Hamath, and the ende of the coast shalbe at Zedad.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan. this shall be your Northquarter.

10 And ye shall marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and goe out at the side of the Sea of [e] Chinnereth Eastward.

[e] Which in the Gospel is called the lake of Genazereth.

12 Also that border shal goe downe to Iorden, and leaue at the salt sea. this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commaunded the children of Israel, saying, This is the land which ye shall inherite by lot, which ẏ Lord commanded to giue vnto nine tribes, & halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh, haue receiued their inheritance.

*Chap.32.33. iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho full East.

16 ¶ Againe the Lorde spake to Moses, saying,

17 These are the names of the men which shall deuide the land vnto you: * Eleazar the Priest, and Iosh ua the sonne of Nun.

*Iosh.19.51.

18 And ye shall take also a [f] Prince of euery tribe to deuide the land.

[f] One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the Prince Hanniel the sonne of Ephod.

24 And

24 And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, ꝑ ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Paltiel the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Shelomi.

28 And of the tribe of the ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

g And be Iudges ouer euery piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

29 Theſe are they, whom the Lorde commaunded to ꝫ diuide the inheritance vnto the children of Iſrael, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and ſuburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witneſſe ſhall no man be condemned.

AND the Lord ſpake vnto Moſes in the plaine of Moab by Iorden toward Iericho, ſaying,

2 *Commaund the children of Iſrael, that they giue vnto the [a] Leuites of the inheritance of their poſſeſſion, [b] cities to dwell in: ye ſhall giue alſo vnto the Leuites the ſuburbes of the cities round about them.

*Ioſh.21.2.

a Becauſe they had no inheritance aſſigned them in the land of Canaan.

b God would haue them ſcattered through all the land, becauſe the people might be preſerued by them in the obedience of God and his lawe.

3 So they ſhall haue the cities to dwell in, and their ſuburbes ſhalbe for their cattell, and for their ſubſtance, and for all their beaſtes.

4 And the ſuburbes of the cities, which ye ſhall giue vnto the Leuites, from the wall of the citie outward, ſhall be a thouſand cubites round about.

5 And ye ſhall meaſure without the citie of the Eaſt ſide, [c] two thouſand cubites: and of the South ſide, two thouſand cubites: and of the Weſt ſide, two thouſand cubites: and of the North ſide, two thouſand cubites: and the citie ſhall be in the middes. this ſhall be the meaſure of the ſuburbes of their cities.

c So that in all were three thouſand: and in the compaſſe of theſe two thouſand they might plant and ſowe.

6 And of the cities which ye ſhall giue vnto the Leuites, *there ſhalbe ſixe cities for refuge, which ye ſhall appoint, that he which killeth, may flee thither: and to them ye ſhall adde two and fourtie cities moe.

*Deut.4.41. ioſh.20.2.& 21.3.

7 All the cities which ye ſhall giue to the Leuites, ſhalbe eight and fourtie cities: them ſhall ye giue with their ſuburbes.

8 And concerning the cities which ye ſhall giue, of the poſſeſſion of the children of Iſrael, of many ye ſhall take moe, and of fewe ye ſhall take leſſe: euery one ſhall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, *When ye be come ouer Iorden into the land of Canaan,

*Exod.21.13. deut.19.2. ioſh.20.2.

11 Ye ſhall appoint you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon vnwares, may flee thither.

12 And theſe cities ſhall be for you a refuge from the [d] auenger, that he which killeth, die not, vntill he ſtand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to purſue the cauſe.

13 And of the cities which ye ſhall giue, ſixe cities ſhall ye haue for refuge.

14 Ye ſhall appoint three [e] on this ſide Iorden, and ye ſhall appoint three cities in the land of * Canaan which ſhalbe cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manaſſeh. Deut.4.41. *Ioſh.20.7.

15 Theſe ſixe cities ſhalbe a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth † among you, that euery one which killeth any perſon vnwares, may flee thither.

†Ebr. among them.

16 *And if one [f] ſmite another with an inſtrument of yron that he die, he is a murtherer, and the murtherer ſhall die the death.

*Exod.21.14.

f Wittingly, and willingly.

17 Alſo if he ſmite him by caſting a [g] ſtone, wherewith he may be ſlaine, and he die, he is a murtherer, & the murtherer ſhal die the death.

g That is, with a bigge and dangerous ſtone in Ebr. with a ſtone of his hand.

18 Or if he ſmite him with an hand weapon of wood, wherewith he may be ſlaine, if he die, he is a murtherer, and the murtherer ſhall die the death.

19 The reuenger of the blood himſelfe ſhal ſlay the murtherer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him * of hate, or hurle at him by laying of waite, that he die,

*Deut.19.11.

21 Or ſmite him through enimitie with his hand, that he die, he that ſmote him ſhall die the death: for he is a murtherer: the reuenger of the blood ſhall ſlay the murtherer when he meeteth him.

22 But if he puniſhed him ‖ vnaduiſedly, and * not of hatred, or caſt vpon him any †thing, without laying of waite,

‖Or, ſuddenly.

*Exod.21.13.

†Ebr. inſtrument.

23 Or any ſtone (wherby he might be ſlaine) and ſawe him not, or cauſed it to fall vpon him, and he die, and was not his enemie, neither ſought him any harme,

24 Then the Congregation ſhall iudge betweene the ſlayer and the [h] auenger of blood according to theſe lawes.

h That is, his next kinſman.

25 And the Congregation ſhall deliuer the ſlayer out of the hand of the auenger of blood, and the Congregation ſhall reſtore him vnto the citie of his refuge, whither he was fledde: and he ſhall abide there vnto the death of the [i] high Prieſt, which is anointed with the holy oile.

i Vnder this figure is declared, that our ſinnes could not be remitted, but by the death of the high Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fledde,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood ſlay the [k] murtherer, he ſhalbe giltleſſe.

k By the ſentence of the Iudge.

28 Because he should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shal returne vnto the land of his possession.

29 So these things shall be a [f] lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the Iudge shall slay the murtherer, through * witnesses: but * one witnesse shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is [m] worthy to die: but he shall be put to death.

32 Also ye shall take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for ‖ blood defileth the land: and the land cannot be [n] cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabite, For I dwel in the middes thereof: for I the Lord dwell among the children of Israel.

f A lawe to iudge murthers done, either of purpose or vnaduisedly.

*Deut.17.6. and 19.15. *Mat.18.16. 2.cor.13.1.

m Which purposely hath committed murther.

‖Or, murther.

n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance coulde not be giuen from one tribe to another.

Then [a] the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the Princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded [b] my lorde to giue the lande to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shal their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.

*Chap.27.1. Ios.17.3.

b Meaning Moses.

4 Also when the [c] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moses commaunded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] well.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene alienated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shalbe wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marrie:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shall be wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

e When there is no male to inherite.

9 Neither shall the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Israel shal sticke to his owne inheritance.

10 As the Lorde commaunded Moses, so did the daughters of Zelophehad.

*Chap.27.1.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the [f] commaundements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED * DEVTERONOMIE.

* That is, a second lawe: so called, because the lawe which God gaue in mount Sinai, is here repeated, as though it were a newe lawe: and this booke is a commentarie, or exposition of the tenne commaundements.

THE ARGVMENT.

The wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of 40. yeeres, Deut. 9.7. they had deserued to haue beene cut off from the number of his people, and for euer to haue beene depriued of the vse of his holy word and Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his name called vpon among them. Wherefore he bringeth them into ỹ land of Canaan, destroieth their enemies, giueth them their countrey, townes, and goods, & exhorteth them by ỹ example of their fathers (whose infidelitie, idolatrie, adulteries, murmuring and rebellion, he had most sharpely punished) to feare and obey

obey the Lord, to embrace and kepe his law without adding thereunto, or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his worde he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and Infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or pecious in the eies of man. And for this cause God promised to raise vp Kings and Gouernours, for the setting foorth of his worde, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continually studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things apperteining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a Common weale: appointing vnto euery estate and degree their charge and duetie: aswell, howe to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

2 A briefe reherſall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commaundement of the Lord.

THese be the wordes which Moses spake vnto all Israel, on [a] this side Iorden in the wildernesse, in the plaine, [b] ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere that Moses spake vnto the children of Israel, according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that he had slaine [d] * Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab [e] began Moses to declare this lawe, saying,

6 The Lorde our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto al places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the lande of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Beholde, I haue set the land before you: goe in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak and Iaakob, to giue vnto them and to their seede after them.

9 ¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lorde God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you)

12 Howe can I alone [i] beare your combrance and your charge, and your strife?

13 Bring you men of wisedome and of vnderstanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and saide, The thing is good that thou hast commaunded vs to doe.

15 So I tooke the chiefe of your tribes [l] wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

16 And I charged your Iudges that same time, saying, Heare the controuersies betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is [m] Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commaunded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commaunded vs: and we came to Kadeshbarnea.

20 And [n] I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lorde the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

22 ¶ [o] Then ye came vnto me euery one,

a In the countrey of Moab.

b So that the wildernesse was betweene the sea and this plaine of Moab.

c In Horeb, or Sinai, fourtie yeeres before this the Lawe was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Gods fauour their mindes are prepared to receiue the Lawe.

*Num. 21.24.

e The second time.

f In the second yeere and second moneth, Num. 10.11.

‖ Or, Euphrates.

*Gen. 15.18. and 17.7,8.

g By the counsell of Iethro my father in lawe, Exod. 18.19.

h Not so much by the course of nature, as miraculously.

i Signifying howe great a burden it is, to gouerne the people.

k Whose godlinesse and vprightnesse is knowen.

l Declaring what sort of men ought to haue a publike charge, reade, Exod. 18.21.

*Iohn 7.24.

*Leuit. 19.15. chap. 16.19. 1. sam. 16.7. prou. 24.23. ecclus. 42.1. Iames 2.2.

m And yet are his Lieutenants.

n So that the fault was in themselues that they did not sooner possesse the inheritance promised.

o Reade Num. 13.1,3.

and said, We wil send men before vs, to search vs out the land, and to bring vs worde againe, what way we must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

*Num.13.24. ‖Or, valley of the cluster of grapes.

24 [x] Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land,

25 And tooke of the fruite of the lande in their hands, and brought it vnto vs, & brought vs worde againe, and [p] saide, It is a good land, which the Lord our God doeth giue vs.

p To wit, Caleb, and Joshua: Moses preferreth the better part to the greater, that is, two to tenne.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord [q] hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

q Such was the Jewes vnthankfulnes, that they counted Gods especiall loue, hatred.

28 Whither shal we goe vp? our [r] brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.

r The other ten, not Caleb and Joshua.

*Num.13.29.

29 But I said vnto you, Dread not, nor be afraide of them.

30 The Lorde your God, [s] who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wildernesse, where thou hast seene howe the Lorde thy God bare thee, as a man doth beare his sonne, in al the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

*Exod.13.21.

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your words, and was wroth, and sware, saying,

*Num.14.23.

35 * Surely, there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

*Iosh.14.6.

36 Saue Caleb the sonne of Jephunneh: he shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

*Num.20.12. and 27.14. *Chap.3.26. and 4.21. and 34.4.

37 *Also the Lorde was angry with me for your sakes, saying, * Thou also shalt not goe in thither,

38 But Joshua the sonne of Nun which standeth [t] before thee, he shal goe in thither: incourage him: for he shall cause Israel to inherite it.

t Which ministreth vnto thee.

39 Moreouer, your [u] children, which ye

u Which were vnder twentie yeere olde, as Num.14.31.

said should be a praye, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red sea.

41 Then ye answered and saide vnto me, We haue sinned against the Lord, [x] we wil go vp, and fight, according to all that the Lord our God hath commaunded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

x This declareth mans nature, who wil doe that which God forbiddeth, and will not doe that which he commaundeth.

42 But the Lord saide vnto me, Say vnto them, Goe not vp, neither fight, (for I am [y] not among you) least ye fall before your enemies.

y Signifying that man hath no strength, but when God is at hand to helpe him.

43 And when I tolde you, ye would not heare, but rebelled against the commaundement of the Lorde, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not [x] heare your voice, nor incline his eares vnto you.

x Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

46 So ye abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

THen [a] we turned, and tooke our iourney into the wildernes, by the way of the red sea, as the Lord spake vnto mee: and we compassed mount Seir a [b] long time.

a They obeyed after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the [c] coast of your brethren the children of Esau, which dwel in Seir, and they shall be afraid of you: take yee good heed therefore.

c This was the second time: for before they had caused the Israelites to returne, Num.20.21.

5 Ye shal not prouoke them: for I wil not giue you of their land so much as a foot breadth, *because I haue giuen mount Seir vnto Esau for a possession.

*Gen.36.8.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lorde thy God hath [d] blessed thee in all the workes of thine hand: he knoweth thy walking through this great wildernesse, and the Lorde thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

d And giuen thee meanes wherewith thou maiest make recompence: also God will direct thee by his prouidence, as he hath done.

8 And

8 And when wee were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

‖Or, wildernes.

9 Then the Lord said vnto me, Thou shalt not ‖vere Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [c] of Lot for a possession.

‖Or, besiege.

c Which were the Moabites and Ammonites.

10 The [f] Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoid Gods plagues.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lorde hath giuen them.

*Gen. 36.20.

13 Nowe rise vp, said I, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

*Numb. 21.12.

14 The space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

15 For in deed the [h] hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land [i] of giants: for giants dwelt therein afore time, whom the Ammonites called Zamzummims:

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deed Zamzummims, that is, wicked and abominable.

21 A people that was great, and many, and tall, as the Anakims: but the Lorde destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖Azzah, the Caphtorims which came out of Caphtor destroied them, and dwelt in their stead.

‖Or, Gaza.

24 ¶ Rise vp therefore, sayd the Lorde: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the [k] Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

k According to his promise made to Abraham, Gen. 15.21.

25 This day will I [l] begin to send thy feare and thy dread, vpon all people vnder the whole heauen, which shal heare thy fame, & shal tremble and quake before thee.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon King of Heshbon, with words of peace, saying,

27 ¶ * Let me passe through thy land: I will goe by the hie way: I will neither turne vnto thy right hand nor to the left.

*Numb. 21.22, 22.

28 Thou shalt sell me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will goe through on my foote,

29 (As the [m] children of Esau which dwel in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Jorden, into the land which the Lorde our God giueth vs.

m Because neither entreatie nor examples of others could moue him, he could not complaine of his iust destruction.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had [n] hardened his spirite, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

n God in his election and reprobation doeth not only appoint the ends, but the meanes tending to the same.

31 And the Lord sayd vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

*Numb. 21.23.

33 But the Lorde our God deliuered him † into our power, and wee smote him, and his sonnes, and all his people.

† Ebr. before vs.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and [o] wome, and children: we let nothing remaine.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

35 Only the cattel we tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

‖Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountains, nor vnto whatsoeuer the Lord our God forbade vs.

‖Or, foord.

CHAP. III.

3 *Og King of Bashan is slaine.* 11 *The bignes of his bed.* 18 *The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren.* 21 *Ioshua is captaine.* 27 *Moses is permitted to see the land, but not to enter, albeit he desired it.*

Then

THen we turned, and went vp by the way of Bashan: *and Og King of Bashan [a] came out against vs, hee, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto *Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, *Og the King of Bashan, and all his people: and we smote him, vntil none was left him aliue,

4 And we tooke all his cities [b] the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced [c] with hie wals, gates and barres, beside [d] vnwalled townes a great many.

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, [e] women, and children.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iordan from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdom of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, [f] whose bed was a bed of iron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, *and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, *Hauoth Iair vnto [g] this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [h] Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

18 ¶ And I commaunded [i] you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattel (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye *returne euery man vnto his possession, which I haue giuen you.

21 ¶ *And I charged Ioshua the same time, saying, Thine eies haue seene all that the [k] Lorde your God hath done vnto these two Kings: *so shall the Lord do vnto all the kingdoms whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruaunt thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can [l] doe like thy workes, and like thy ‖ power?

25 I pray thee let me goe ouer and see the good land that is beyond Iorden, that goodly [m] mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and [n] lift vp thine eyes Westward, [o] Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Ioshua, and incourage him, and bolden him: for he shall go before this people, [p] he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 *An exhortation to obserue the law without adding thereto or diminishing.* 6 *Therein standeth our wisedome.* 9 *We must teach it to our children.* 15 *No image ought to bee made to worship.* 26 *Threatnings against them that forsake the Law of God.* 37 *God chose the seed because he loued their fathers.* 43 *The three cities of refuge.*

Now

*Numb.21.33. chap.29.7.

a Therefore before the commandement of the Lord, they had full occasion of his part to fight against him.

*Numb.21.24.

*Numb.21.33.

b As villages & small townes.

c Because this was Gods appointment, therefore it may not be iudged cruel.

d The more terrible that this grant was, the greater occasion had they to glorifie God for the victorie.

*Numb.32.33.

*Numb.32.41.

e Meaning when he wrote this historie.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdothpisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num.32.26.

*Iosh.22.4.

*Num.27.18,19, 23.

h So that the victories came not by your owne wisdom, strength or multitude. Iosh.1.5. & 10. 8,25.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idols that only appertaineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the temple should be built, and God honoured.

l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eies were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to [a] doe, that yee may liue and goe in, and possesse the land, which the Lorde God of your fathers giueth you.

a For this doctrine standeth not in bare knowledge, but in practise of life.

2 Yee shall [b] put nothing vnto the worde which I commaund you, neither shall ye [c] take ought there from, that yee may keepe the commaundements of the Lord your God which I commaund you.

b Thinke nay to be more wise then I am.

c God will not be serued by halfes but will haue full obedience.

3 Your [d] eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lorde thy God hath destroyed euery one from among you.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num. 25. 3. 4. e And were not idolaters.

4 But ye that did [e] cleaue vnto the Lorde your God, are aliue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commaunded me, that yee should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and do them: for that is your [f] wisdom, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people is wise, and of vnderstanding, & a great nation.

f Because all men naturally desire wisedom, he sheweth how to attaine vnto it. ‖ Or, surely.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is [g] neere vnto vs, in all that wee call vnto him for?

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

h He adueth all these words to shew that we can neuer be carefull inough to keepe the Law of God and to teach it to our posteritie.

9 But take heede to thy selfe, and [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lorde thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare mee all the dayes that they shal liue vpon the earth, and that they may teach their children:

11 Then came you neere and [k] stood vnder the mountaine, and the mountaine [i] burnt with fire vnto the middes of heauen, and there was darknesse, clouds and mist.

*Exod. 19. 18.

i The Law was giuen with fearful myracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigor of the same.

12 And the Lorde spake vnto you out of the mids of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenāt which he commanded you to [k] doe, euen the ten ‖ commandements, and wrote them vpon two tables of stone.

k God ioineth this condicion to his couenant. ‖ Or, words.

14 ¶ And the Lord commaunded me that same time, that I should teach you ordinances and lawes, which ye should obserue in y land, whither ye goe to possesse it.

15 Take therefore good heede vnto your † selues: for ye saw no [l] image in the day that the Lorde spake vnto you in Horeb out of the mids of the fire:

† Hebr. soules. l Signifying that destruction is prepared for all them that make any images to represent God.

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenes of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lorde thy God hath [m] distributed to all people vnder the whole heauen.

m He hath appointed them to serue man.

20 But the Lord hath taken you & [n] brought you out of the [o] iron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.

21 And the Lorde was angry with me for your wordes, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lorde thy God giueth thee for an inheritance.

22 For I must die in this lande, and shall not goe ouer Iorden: but [p] ye shall goe ouer, and possesse that good land.

o Gods great affection appeareth in that that he being deliuered out of such an excellent treasure, doeth not enuie them that must enioy it.

23 Take heede vnto your selues lest ye forget the couenant of the Lord your God which he made with you, and least ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [q] consuming fire, and a ielous God.

p To those that come not vnto him with loue and reuerence, but rebel against him. Heb. 12. 29. q Meaning hereby all superstition and corruption of the true seruice of God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye [q] corrupt your selues, and make any grauen image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

r Though men would abolish you, yet the insensible creatures shall be witnesses of your disobedience.

27 And the Lord shall [s] scatter you among the people, and ye shall be left fewe in number among the nations, whither the Lorde shall bring you:

s So that his curse shal make his former blessing of none effect.

28 And there ye shall serue gods, euen the workes of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the

Lord

Lord thy God, thou shalt find him, if thou seeke him with all thine [t] heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, † at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenaunt of thy Fathers, which he [u] sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, & [x] aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bin heard.

33 Did euer people heare the voice of God speaking out of the mids of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by [y] tentations, by signes and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt afore your eyes?

35 Unto thee it was shewed, that thou mightest [z] know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, & thou heardest his voice out of the mids of the fire.

37 And because [a] he loued thy fathers, therfore hee chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord he is God in heauen aboue, and vpō the earth beneath: there is none other.

40 Thou shalt keepe therfore his ordinances, and his commaundements which I commaund thee this day, that it may [b] goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Jorden toward the Sunne rising:

42 That ỹ slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, *Bezer in the wildernesse, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh. *Iosh. 20.8.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the [c] witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Jorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Hesbon, whom Moses & the children of Israel * smote, after they were come out of Egypt: *Num. 21.24. chap. 1.4.

47 And they possessed his land, and the land of * Og king of Bashan, two kings of the Amorites, which were on this side Jorden toward the sunne rising: *Num. 21.33. chap. 3.3.

48 From Aroer, which is by the banke of the riuer Arnon, euē vnto mount Sion, which is Hermon,

49 And all the plaine by Jorden Eastward, euen vnto [d] the Sea of the plaine, vnder the * springs of Pisgah. d That is, the salt sea. *Chap. 3.17.

CHAP. V.

Moses is the meane betweene God and the people. 6 *The Lawe is repeated.* 23 *The people are afraid at Gods voice.* 29 *The Lord wisheth that the people would feare him.* 32 *They must neither decline to the right hand nor left.*

THen Moses called all Israel, and said vnto them, Heare O Israel the ordinances and the lawes which † I propose to you this day, that ye may learne them, and take heed to obserue them. † Ebr. I speake in your eares.

2 *The Lord our God made a couenant with vs in Horeb. *Exod. 19.5.6.

3 The Lord [a] made not this couenant with our fathers onely, but with vs, euen with vs all here alive this day. a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

4 The Lord talked with you [b] face to face in the mount, out of the mids of the fire. b So plainly that you need not to doubt thereof.

5 (At that time I stoode betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the light of the fire, and went not vp into the mount) and hee sayd,

6 ¶ *I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of ‖ bondage. *Exod. 20.2. leuit. 26.1. psal. 97.7.9. ‖ Or, seruants.

7 Thou shalt haue none [c] other gods before my face. c God bindeth vs to serue him onely, without superstition and idolatry.

8 Thou shalt make thee no grauen image, or any likenesse of that that is in heauē aboue, or which is in the earth beneath, or that is in the waters vnder the earth. *Exod. 34.7. iere. 32.18.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for * I the Lorde thy God am [d] a ielous God, visiting the iniquitie of the d That is, of his honour, not permitting it to be giuen to other.

t Not with outwarth shew or ceremony, but with true confession of thy faults. † Ebr. in the latter dayes.

u To certifie them the more of the assurance of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause, why God wrought these miracles.

a Freely, and not of their desertes.

b God promiseth reward not for our merites, but to encourage vs, and to assure vs that our labour shal not be lost.

the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercy vnto thousands of them that [c] loue me and keepe my commaundements.

[c] The first degree to keepe the commaundements, is, to loue God.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou shalt labour, and shalt doe all thy worke:

[f] Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholy.

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine ore, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lorde thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lorde thy God commanded thee to obserue the Sabbath day.

[g] Not for a shew, but with true obedience, and due reuerence.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may bee prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

*Mat. 5.21.
*Luke 18.20.
*Rom. 13.9.

17 *Thou shalt not kill.

18 *Neither shalt thou commit adulterie.

19 *Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

*Rom. 7.7.
[h] He speaketh not onely of that resolute will, but that there be no motion of affection.

21 *Neither shalt [h] thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his mayde, his ore, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the mids of the fire, the cloud and the darkenesse, with a great voyce, and [i] added no more thereto: and wrote them vpon two tables of stone, and deliuer them vnto me.

[i] Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when ye heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed vs his glory and his greatnes, and *we haue heard his voyce out of the mids of the fire: wee haue seene this day that God doeth talke with man, and he* liueth.

*Exod. 19.19.
*Chap. 4.33.

25 Now therefore, why should we die? for this great fire will consume vs: if wee heare the voyce of the Lorde our God any more, wee shall die.

26 For what ‖ flesh was there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as we haue, & liued?

‖ Or, Man.

27 Goe thou neere and heare all that the Lord our God saieth: and declare thou vnto vs all that the Lord our God saith vnto thee, *and we will heare it, and doe it.

*Exod. 20.19.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord sayd vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keep all my commandements alway: that it might goe well with them, and with their children for euer.

[k] He requireth of vs nothing, but obedience shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, & I will tell thee all the commaundements, and the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heed therefore, that ye doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left.

[l] Ye shal neither adde nor diminish. Chap. 4.2.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may [m] liue, & that it may go well with you: and that yee may prolong your dayes in the land which ye shall possesse.

[m] As by obedience, God giueth vs all felicitie: so of disobeying God proceed all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commaundements, 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is conteined in the Lawe.

THese now are the commaundements, ordinances, and ‖ lawes, which the Lorde your God commaunded mee to teach you, that ye might doe them in the land whither ye go to possesse it:

‖ Or, iudgements.

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his commaundements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

[a] A recurrent feare and loue of God, is the first beginning to keepe Gods commandements.

3 Heare therefore, O Israel, & take heede to do it, that it may go well with thee, and that ye may increase mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

[b] Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, The Lord our God is Lord onely,

5 And *thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with

*Mat. 22.37. mar. 12.29,30. luke 10.27.

with all thy might.

6 * And these wordes which I commaund thee this day, shalbe in thine heart.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, & as thou walkest by the way, and when thou liest down, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall bee ‖ as frontlets betweene thine eyes.

9 Also thou shalt write thē vpon the d posts of thine house, and vpon thy gates.

10 And when ỹ Lord thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great & goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, & wels digged which thou diggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 e Beware least thou forget the Lorde, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt f sweare by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) least the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 Ye shal not stempt the Lord your God, as ye did tempt him in Massah:

17 But yee shall keepe diligently the commaundements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lord: that thou mayest prosper, and that thou maiest go in, and possesse that good land which the Lorde sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Thē shalt thou say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great & euill vpon Egypt, vpon Pharao, and vpon all his houshold, before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which hee sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs aliue at this present.

25 Moreouer, this shall be our l righteousnesse before the Lord our God, if we take heed to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyd all occasion of Idolatrie.

WHen the Lorde thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lorde thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no *couenant with them, nor haue compassion on them,

3 Neither shalt thou make mariages with thē, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lorde ware hote against you and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall ouerthrow their altars, and breake downe their pillars, & ye shal cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, *the Lord thy God hath chosen thee, to bee a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lorde did not set his loue vpon you, nor chose you, because ye were moe in number then any people: for yee were the fewest of all people:

8 But because the Lord loued you, & because he would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou maiest know, d that the Lord thy God, hee is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keep his commandements, euen

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*Chap. 11.18.

c Some read, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memory.

‖ Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

*Cha. 31.8.

a Into thy power.

*Exod. 23.32. and 34.12.

‖ Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions.

*Chap. 14.2. and 26.18,19. *Exod. 19.5. 1.Per. 2.9.

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betwen him and idoles.

to a thousand generations.

c Meaning, manifestly, or in this life.

10 And rewardeth c them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commaundements, and the ordinances, & the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue & do them, then the Lord thy God

f This couenant is grounded vpō his free grace: therefore in recompensing their obedience, he hath respect to his mercy, and not to their merites.

shall keepe with thee the couenant, & the f mercy which he sware vnto thy fathers.

13 And he will loue thee, & blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: *there shall be neither male nor female baren among you, nor among your cattell.

*Exod.23.26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euil diseases of *Egypt (which thou knowest) vpon thee, but wil send them vpon all that hate thee.

*Exod.9.14. and 15.26.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy *destruction.

g We ought not to be mercifull where God commandeth seuerite.

*Exod.23.33.

17 If thou say in thine heart, These nations are mo then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

‖Or, plagues, or trials, as Chap. 29.3. exo. 15.25. and 16.4.

19 The great ‖tentations which thine eies saw, & the signes and wonders, and the mighty hand and stretched out arme, wherby the Lord thy God brought thee out: so shal the Lord thy God doe vnto all the people, whose face thou fearest.

*Exo.23.28. iosh.24.12.

20 *Moreouer, the Lord thy God wil send h hornets among them vntill they that are left, and hide themselues from thee, be destroyed.

h There is not so small a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God is amōg you, a God mighty and dreadfull.

22 And the Lorde thy God will roote out these nations before thee by litle and litle: thou mayest not consume them at once, least the i beasts of the field increase vpon thee.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they bee brought to naught.

24 And hee shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man bee able to stand before thee, vntil thou hast destroied them.

25 The grauen images of their gods shall ye *burne with fire, & *couet not the siluer and gold, that is on them, nor take it vnto thee, least thou k be snared therewith: for it is an abomination before the Lord thy God.

*Chap.12.3. exod.23.24. *Iosh.7.1,21. 2.mac.12.40.

k And be inuited to idolatrie.

26 Bring not therefore abomination into thine house, least thou bee accursed like it, but vtterly abhorre it, and count it most abominable: for it is *accursed.

*Chap.13.17.

CHAP. VIII.

a God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth thē as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commaundements which I command thee this day, for a to do them: that ye may liue, and be multiplied, and goe in, and possesse the land which the Lorde sware vnto your fathers.

a Shewing that it is not inough to heare the word, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeere in the wildernes, for to humble thee, and to b prooue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods vocation.

3 Therefore he humbled thee, & made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that hee might teach thee that man liueth not by c bread onely, but by euery word that proceedeth out of the mouth of the Lord, doeth a man liue.

c Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy raiment wared not old vpon thee, neither did thy foote d swel those fortie yeeres.

d As they that go barefooted.

5 Know therefore in thine heart, that as a man nurtereth his sonne, so the Lord thy God e nurtereth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou maiest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountains, and ‖depths that spring out of valleis and mountains:

‖Or, mers.

8 A land of wheate and barley, and of vineyards, and fig trees, and pomegranates: a land of oile oliue, and honie:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land f whose stones are iron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of mettall.

10 And when thou hast eaten and filled thy selfe, thou shalt g blesse the Lord thy God for the good land, which he hath giuen thee.

g For to rectine Gods benefites, and not to be thankful, is to consume God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandemēts, and

his lawes, and his ordinances, which I command thee this day:

12 Least when thou hast eaten and filled thy selfe, and hast built goodly houses & dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

14 Then thine heart h bee lifted vp & thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wildernesse (wherein were fierie serpents, and scorpions, and drought, where was no water, *who brought foorth water for thee out of the rocke of flint:

*Num.20.11.

16 Who fed thee in the wildernesse with *MAN, which thy fathers knew not) to humble thee, and to prooue thee, that hee might doe thee good at thy latter end.

*Exod.16.15.

17 Beware least thou say in thine heart, My power, & the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which i giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as appeareth this day.

i If things concerning this life proceed onely of Gods mercy: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lorde thy God, and walke after other gods, & serue them, and worship them, I k testifie vnto you this day that ye shall surely perish.

k Or, take to witnesse the heauen & the earth, as Chap.4.26.

20 As the nations which the Lord destroieth before you, so yee shall perish, because yee would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden a this day, to go in and to possesse nations greater and mightier then thy selfe, & cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast b heard say, Who can stand before the children of Anak?

b By the report of the spies, Numb.13.29.

3 Understand therefore that this day the Lord thy God is hee which c goeth ouer before thee as a consuming fire: hee shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath sayd vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my d righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednes of these nations the Lord hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

5 For thou entrest not to inherite their land for thy righteousnes, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iacob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a e stifnecked people.

e Like stubborn oxen, which will not endure their masters yoke.

7 ¶ Remember, and forget not, how thou prouokedst the Lorde thy God to anger in the wildernesse: f since the day that thou diddest depart out of the lande of Egypt, vntill yee came vnto this place yee haue rebelled against the Lord.

f She proueth by the length of time, that their rebellion was most great and intollerable.

8 Also in Horeb ye prouoked the Lord to anger so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenaunt, which the Lord made with you: and *I abode in the mount fortie dayes and fortie nights, and I neither ate bread nor yet dranke water:

*Exod.24.18. and 34.28.

10 *Then the Lord deliuered me two tables of stone, written with the g finger of God, and in them was conteined according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

*Exod.31.18.

g That is, miraculously, and not by the hand of men.

11 And when the fourtie daies and fourtie nights were ended, the Lord gaue mee the two tables of stone, the tables, I say, of the couenant,

12 And the Lord said vnto mee, *Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue h corrupt their wayes: they are soone turned out of the way which I commanded them: they haue made them a molten image.

*Exod.32.7.

h So soone as man declineth from the obedience of God, his wayes are corrupte.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

14 i Let me alone, that I may destroy thē, and put out their name from vnder heauē, and I will make of thee a mightie nation, & greater then they be.

i Signifying the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, and the two Tables of the couenaunt were in my two hands)

16 Then I looked, and behold, yee had sinned against the Lorde your God: for yee had made you a molten calfe, & had turned quickly out of the k way which the Lord had commanded you.

k That is, from the Law where in he declareth what is the cause of our perdition.

17 There-

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fortie dayes, and fortie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to [l] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which yee had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] mount.

22 Also * in Taberah, & in * Massah * and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then ye [n] rebelled against the commandement of the Lorde your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lorde, [o] fortie daies, and fortie nights, as I fel downe before, because the Lorde had sayd, that hee would destroy you.

26 And I prayed vnto the Lord, and sayd, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 [p] Remember thy seruaunts Abraham, Izhak, and Iaakob: looke not to the stubburnnes of this people, nor to their wickednes, nor to their sinne,

28 Least the country, whence thou broughtest them, say, * because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wildernesse,

29 Yet they are thy people, & thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

m Horeb, or Sinai.
*Numb. 11. 1, 3.
*Exod. 17.7.
*Num. 11.34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes.

*Num. 14.16.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicated to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the prayse of Israel.

IN the same time the Lorde sayd vnto mee, * Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

*Exod. 34.1.

2 And I wil write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

a Which wood is of long continuance.

4 Then he wrote vpon the Tables according to the first writing (the ten commaundements, which the Lorde spake vnto you in the Mount, out of the mids of the fire, in the day of the [b] assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the law.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beroth of the children of Iaakan to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbah a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lorde, and to stand before the Lord, to [d] minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49.7. into blessing.

10 And I taried in the mount, as at the first time, fortie daies & fortie nights, and the Lorde heard me at that time also, and the Lord would not destroy thee.

11 But the Lord sayd vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commandements of the Lord, and his ordinances, which I commaund thee this day, for thy wealth?

14 Behold, heauen, and the Heauen of heauens is the Lordes thy God, and the * earth, with all that therein is.

*Psal. 24.1.

15 [g] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse

g Although he was Lord of heauen & earth, yet would he chuse none but you.

their seed after them, euen you aboue all people, as appeareth this day.

b Cut off al your euil affections, Ierem. 4.4.

16 b Circumcise therefore the foreskin of your heart, and harden your necks no more.

*2. Chro. 19.7. iob 34.19. rom. 2.11.

17 For the Lorde your God is God of Gods, and Lord of Lords, a great God, mighty and terrible, which accepteth no * persons nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, & loueth the stranger, giuing him him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

*Chap. 6.13. mar. 4.10.

20 *Thou shalt feare the Lorde thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

i Read Chap. 6.13.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eies haue seen.

22 Thy fathers went downe into Egypt * with seuentie persons, and now the Lord thy God hath made thee, as the *starres of the heauen in multitude.

*Gen. 46.27. exod. 1.5. *Gen. 15.5.

CHAP. XI.

1 *An exhortation to loue God, and keepe his law.* 10 *The praises of Canaan.* 18 *To meditate continually the word of God.* 19 *To teach it vnto the children.* 26 *Blessing and cursing.*

THerefore thou shalt loue the Lorde thy God, and shalt keepe that, which hee commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

a Ye, which haue seene Gods graces with your eies ought rather to be moued, then your children which haue onely heard of them.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, & to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

b As well concerning his benefits, as his corrections.

5 And b what he did vnto you in the wildernes, until ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, & swalowed them with their households and their tents, and all their substance that † they had in the mids of all Israel.

†Ebr. was at their feete.

7 For your eyes haue seene all the great acts of the Lord which he did.

c Because ye haue felt both his chastisements and his benefits.

8 Therefore shall yee keepe c all the commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lorde sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seed, and wateredst it with thy ‖ d feete as a garden of herbes:

‖ Or, labour. d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it, is a land of mountains and valleis, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my commandements, which I commaund you this day, that ye loue the Lorde your God and serue him with all your heart, & with all your soule,

14 I also will giue raine vnto your land in due time, e the first raine and the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.

e In the seed time, and toward haruest.

15 Also I will send grasse in thy fieldes for thy cattell, that thou maiest eate, and haue inough.

16 But beware least your heart f deceiue you, and least yee turne aside, and serue other gods, and worship them,

f By deuising to your selues foolish deuotions according to your owne fantasies.

17 And so the anger of the Lord bee kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeeld not her fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall yee lay vp these my words in your heart and in your soule, & * bind them for a signe vpō your hand, that they may be as a frontlet betweene your eyes,

*Chap. 6.6,8.

19 And yee shall * teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest vp.

*Chap. 4.10. and 6.6,7.

20 And thou shalt write them vpon ỹ posts of thine house, and vpon thy gates,

21 That your daies may be multiplied, and the dayes of your children, in the land which the Lord sware vnto your fathers to giue thē, as long as g the heauens are aboue the earth.

g As long as the heauens endure, 2. Pet. 3.10, 11.

22 ¶ For if yee keepe diligently all these commandements, which I commaund you to do: that is, to loue the Lord your God, to walk in all his wayes, and to cleaue vnto him,

23 Then will the Lorde cast out all these nations before you, and yee shall possesse great nations and mightier then you.

24 *All the places whereon the soles of h your feete shal tread, shalbe yours: your coast shall be from the wildernesse & from Lebanon, and

*Iosh. 1.3. h This was accomplished in Dauids and Salomons time.

and from the Riuer, euen the riuer Perath, vnto the vttermost [i] Sea.

i Called Mediterraneum.

25 No man shal stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 *The blessing, if ye obey the commandements of the Lorde your God which I command you this day:

*Chap.28.2. and 30.1.

28 And the *curse, if ye will not obey the commaundements of the Lord your God, but turne out of the way, which I commaund you this day, to go after other gods, which ye haue not [k] knowen.

*Chap.28.15.

k He reproueth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the *blessing vpon mount Gerizim, and the curse vpon mount Ebal.

*Chap.27.13. Ioth.8.33.

30 Are they not beyond Iorden on that part, [l] where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖groue of Moreh?

l Meaning, in Samaria.

‖Or, plaine.

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and yee shall possesse it, and dwell therein.

32 Take heed therefore that ye *doe all the commaundements and the lawes, which I set before you this day.

*Chap.5.32.

CHAP. XII.

3 *To destroy the Idolatrous places.* 5. 8 *To serue God where he commaundeth, and as hee commandeth, and not as men fantasie.* 19 *The Leuites must be nourished.* 31 *Idolaters burnt their children to their gods.* 32 *To adde nothing to Gods word.*

THese are the ordinances and the lawes, which ye shal obserue and doe in the land, (which the Lorde God [a] of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

a Whereby they are admonished to serue none other God.

2 *Ye shall vtterly destroy all the places wherein the nations which yee shall possesse, serued their gods vpon the hie mountains and vpon the hils, and vnder euery greene tree.

*Chap.7.5.

3 *Also ye shall ouerthrow their altars, and breake downe their pillars, and burne their [b] groues with fire: and ye shall hew the grauen images of their gods, and abolish their names out of that place.

*Iudg.2.2.

b Wherein they sacrificed to their woles.

4 Ye shall [c] not doe so vnto the Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But yee shall seeke the place which the Lorde your God shall *choose out of all your tribes, to put his Name there, & there to dwel, and thither thou shalt come,

*1.King.8.29. 2.chro.6.5.and 7.12,16.

6 And ye shall bring thither your burnt offrings, and your sacrifices, and your tithes, and the [d] offering of your handes, and your vowes, and your free offerings, and the first borne of your kine and of your sheepe.

d Meaning, the first fruits.

7 And there ye shal eate [e] before the Lord your God, and yee shall reioyce in all that yee put your hand vnto, both yee, and your households, because the Lorde thy God hath blessed thee.

e Where his Arke shall be.

8 Yee shall not doe after all these things that we doe [f] here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For yee are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye goe ouer Iorden, & dwel in the land, which the Lord your God hath giuen you to inherite, and when hee hath giuen you rest from all your enemies round about, and ye dwel in safetie,

g It had not bene enough to conquere, except God had maintained them in rest vnder his protection.

11 When there shall bee a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offering of your hands, and all your ‖speciall vowes which yee vowe vnto the Lord:

‖Or, that which ye chuse out for your vowes.

12 And ye shal reioice before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: *for he hath no part nor inheritance with you.

*Chap.10.9.

13 Take heed that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lorde shall [h] chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I commaund thee.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.

15 Notwithstanding thou maiest kill and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which hee hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

i As God hath giuen the power and ability.

k Euery one might eate at home as well of beast appointed for sacrifice as the other.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oile, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor of thy free offrings, nor the offering of thine hands,

l Meaning, whatsoeuer must offered to the Lord might not be eaten, but where he had appointed.

18 But thou shalt eate it before the Lorde thy God, in the place which the Lord thy God shall chuse, thou, and thy sonne, and thy daughter, and thy seruaunt, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to,

19 *Beware that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

20 ¶ When the Lorde thy God ſhall enlarge thy border, as *hee hath promiſed thee and thou ſhalt ſay, I will eate fleſh, (becauſe thine heart longeth to eate fleſh) thou mayeſt eate fleſh, whatſoeuer thine heart deſireth.

21 If the place which the Lorde thy God hath choſen to put his Name there, be farre from thee, then thou ſhalt kill of thy bullocks, and of thy ſheepe which the Lorde hath giuen thee, as I haue commaunded thee, and thou ſhalt eate in thy gates, whatſoeuer thine heart deſireth.

22 Euen as the roe bucke, and the hart is eaten, ſo ſhalt thou eate them: both ỹ vncleane and the cleane ſhall eate of them alike.

23 Onely be † ſure that thou eate not the blood: for the blood [m] is the life, & thou maieſt not eate the life with the fleſh.

24 Therefore thou ſhalt not eate it, but powre it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe wel with thee, and with thy children after thee, when thou ſhalt doe that which is right in the ſight of the Lord:

26 But thine [n] holy things which thou haſt, and thy vowes thou ſhalt take vp, and come vnto the place which the Lord ſhall chuſe,

27 And thou ſhalt make thy burnt offerings of the fleſh, and of the blood vpon the altar of the Lorde thy God, and the blood of thine offerings ſhall be powred vpon the altar of the Lord thy God, and thou ſhalt eate the fleſh.

28 Take heed, and heare all theſe wordes which I command thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doeſt that which is good and right in the ſight of the Lord thy God.

29 ¶ When the Lord thy God ſhal deſtroy the nations before thee, whither thou goeſt to poſſeſſe them, and thou ſhalt poſſeſſe them and dwell in their land.

30 Beware, leaſt thou be taken in [p] a ſnare after them, after that they be deſtroyed before thee, and leſt thou aſke their gods, ſaying, How did theſe nations ſerue their gods, that I may do ſo likewiſe?

31 Thou ſhalt not do ſo vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their ſonnes & their daughters with fire to their gods.

32 Therefore whatſoeuer I commaund you, take heede you doe it: * thou ſhalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The intiſers to idolatrie muſt bee ſlaine, ſeeme they neuer ſo holy, 6 Se neere of kinred or friendſhip, 12 Or great in multitude or power.

IF there ariſe among you a prophet or a dreamer of [a] dreames, (and giue thee a ſigne or wonder,

2 And the ſigne and the wonder, which he hath told thee, come to paſſe) ſaying, [b] Let vs go after other gods, which thou haſt not knowen, and let vs ſerue them,

3 Thou ſhalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreams: for the Lord your God [c] proueth you, to know whether ye loue the Lorde your God with all your heart, and with all your ſoule.

4 Ye ſhall walke after the Lord your God and feare him, and ſhall keepe his commaundements, and hearken vnto his voice, and ye ſhall ſerue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreames, hee ſhall [d] bee ſlaine, becauſe hee hath ſpoken to turne you away from the Lord your God (which brought you out of the lande of Egypt, & deliuered you out of the houſe of bondage) to thruſt thee out of the way, wherein the Lord thy God commaunded thee to walke: ſo ſhalt thou take the euill away footh of the mids of thee.

9 ¶ If [e] thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife, that lieth in thy boſome, or thy friend, which is as thine owne [f] ſoule, intiſe thee ſecretly, ſaying, Let vs go and ſerue other gods, (which thou haſt not knowen, thou, I ſay, nor thy fathers)

7 And of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor heare him, neither ſhall thine eye pitie him, nor ſhew mercy, nor keepe him ſecret:

9 But thou ſhalt euen kill him: [g] thine hand ſhall bee firſt vpon him to put him to death, and then the hands of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die (becauſe he hath gone about to thruſt thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the houſe of bondage);

11 That *all Iſrael may heare and feare, and doe no more any ſuch wickednes as this among you.

12 ¶ If thou ſhalt heare ſay (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, ſaying, Let vs go and ſerue other gods, which ye haue not knowen,

14 Then [h] thou ſhalt ſeeke, & make ſearch and enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought

Eccluſ.7.32.

*Gen.27.14. chap.19.8.

†Ebr.be ſtrong, or conſtant.

m Becauſe the life of beaſts is in their blood.

n That which thou wilt offer in ſacrifice.

o God by promiſe bindeth himſelfe to doe good to them that obey his word.

p By following their ſuperſtitions and idolatries, and thinking to ſerue me thereby.

q They thought nothing to deare to offer to their idols.

*Chap.4.2. Ioſh.1.7. pro.30.6. reuel.22.18.

a Which ſaith that he hath things reuealed vnto him in dreames.

b He ſheweth whereunto the falſe prophets tend.

c God ordaineth all theſe things, that his may be knowen.

d Being conuict by teſtimonies, and condemned by the iudge.

e All natural affections muſt giue place to Gods honour.

f Whom thou loueſt as thy life.

g As the witnes is charged. Chap.17.7.

*Chap.17.13.

†Ebr.children of Belial.

h Which are appointed to ſee faults puniſhed.

wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the swoorde: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the swoord.

i Signifying that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

16 And i thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and al the spoile thereof euery whit, vnto the Lorde thy God: and it shall be an heape for euer: it shall not be built againe.

k Of the spoile of idolatrous and cursed citie, Reade Chap. 7. 26. and Iosh. 7. 21.

17 And there shall cleaue nothing of the k damned thing to thine hand, that the Lorde may turne from the fiercenes of his wrath, and shewe thee mercie, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commaundements which I commaund thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite, stranger, fatherlesse, and widowe.

YE are the children of the Lord your God, *ye shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

*Leuit. 19. 28.

2 *For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a [a]precious people vnto himselfe, aboue all the people that are vpon the earth.

*Chap. 7. 6. and 26. 18, 19.

a Therefore thou ought est not to followe the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

4 [b]These are the beastes, which ye shall eate, the beefe, the sheepe, and the goate,

b This ceremoniall Lawe instructeth the Iewes to seeke a spirituall pureness, euen in their meate and drinke.

5 The Hart, and the Roebucke, and the bugle, and the wilde goate, and the Unicorne, and the wilde ore, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eate.

7 But these ye shall not eate, of them that chewe the cud, and of them that diuide & cleaue the hoofe onely: the camell, nor the Hare, nor the conie: for they chewe the cud, but diuide not the hoofe, therefore they shall be vncleane vnto you:

8 Also the swine, because he diuideth the hoofe, and cheweth not the cud, shalbe vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.

*Leuit. 11. 9.

9 ¶ *These ye shall eate, of all that are in the waters: all that haue finnes and scales shal ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate:

12 But these are they, whereof ye shal not eate: the Eagle, nor the Goshawke, nor the Osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kind of rauens,

15 Nor the ostrich, nor the nightcrow, nor the ‖ semeaw, nor the hawke after her kind,

‖ Or, cuckowe.

16 Neither the litle owle, nor the great owle, nor the redshanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The storke also, & the heron in his kind, nor the lapwing, nor * the backe.

*Leuit. 11. 19.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

26 But of all cleane foules ye may eate.

21 Yee shall eate of nothing that [c]dieth alone, but thou shalt giue it vnto the [d]stranger that is within thy gates, that hee may eate it: or thou maiest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not *seethe a kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion.

*Exod. 23. 19. and 34. 26.

22 Thou shalt [e]giue the tithe of all the increase of thy seede, that commeth foorth of the field yeere by yeere.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his name to dwell there) the tithe of thy corne, of thy wine, and of thine oile, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way bee too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lorde thy God shal chuse to set his Name, [f]whē the Lord thy God shal blesse thee,

f When he shall giue thee ability.

25 Then shalt thou make it in money, and ‖ take the mony in thine hand, and goe vnto the place which the Lord thy God shall chuse.

‖ Or, binde vp.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be ore, or sheep, or wine, or strong drinke, or whatsoeuer thine heart desireth: & shalt eate it there before the Lord thy God, & reioyce, both thou, and thine houshold.

g After the Priest hath receiued the Lords part.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the ende of three yeere thou shalt [h]bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

h Besides the yerely tithes that were giuen to the Leuites, these were layed vp in stage for poore.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the

the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commaundements. 7 To helpe the poore. 12 The freedome of his seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shalbe no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commaundements, which I commaund thee this day.

6 For the Lorde thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy lande, which the Lord thy God giueth thee, thou shalt not harden thine heart, and shut thine hande from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 [c] Because there shall be euer some poore in the land, therefore I commaund thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the lande of Egypt, and the Lord thy God deliuered thee: therefore I commaunde thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take a naule, and pierce his eare through against the doore, and he shall be thy seruant [f] for euer: and vnto thy maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for he hath serued thee sixe yeres, which is the double worth of a an hired seruant: and the Lorde thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lorde thy God yeere by yeere, in the place which the Lorde shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, [i] as the Roe bucke, and as the Hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the grounde as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of the Tabernacles. 18 What officers ought to be ordeined. 21 Idolatrie is forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lorde thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lorde thy God, of sheepe and bullockes * in the place where the Lord shal chuse to cause his Name to dwell.

3 Thou * shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened

a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

*Chap.28.12.

‖Or, any of thy cities.

*Mat.5.42. Luke 6.34.

†Ebr. thine eie is euill.

†Ebr. let not thine heart be euill.

c To trie your charitie, Mat. 25.41.

d Thou shalt be liberall.

*Exod.21.2. Ier.34.14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

*Exod.21.6.

f To the yeere of Jubile, Leuit.25.40.

g For the hired seruant serued but three yeeres, and he fre. *Exod.34.19.

h For they are the Lordes.

*Leuit.22.20, 22, chap.17.1. ecclus.35.12.

i Thou hast as well eate them, as the Roebucke and other wilde beastes.

a Reade Exod. 13.4.

b Thou shalt eate the Easter lambe. *Chap.12.5.

*Exo.12.14,15.

uened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haſte, that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy life.

4 And there ſhall be no leauen ſeene with thee in all thy coaſtes ſeuen dayes long: neither ſhall there remaine the night any of the fleſh vntil the morning which thou offeredſt the firſt day at euen.

5 Thou mayeſt [d] not offer the Paſſeouer within any of the gates, which the Lorde thy God giueth thee:

6 But in the place which the Lorde thy God ſhall chuſe to place his Name, there thou ſhalt offer the [e] Paſſeouer at euen, about the going downe of the ſunne, in the ſeaſon that thou camest out of Egypt.

7 And thou ſhalt roſte and eate it in the place which the Lord thy God ſhall chuſe, and ſhalt returne on the morowe, and goe vnto thy tents.

8 Sixe dayes ſhalt thou eate vnleauened bread, and the ſeuenth day ſhall be a ſolemne aſſemblie to the Lorde thy God: thou ſhalt doe no worke therein.

9 ¶ Seuen weekes ſhalt thou [f] number vnto thee, and ſhalt begin to number the ſeuen weekes, when thou beginneſt to put the ſickle to the corne:

10 And thou ſhalt keepe ẏ feaſt of weekes vnto the Lorde thy God, ‖ euen a free gift of thine hand, which thou ſhalt giue vnto ẏ Lord thy God, as the Lorde thy God hath bleſſed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite that is within thy gates, and the ſtranger, and the fatherleſſe, and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſeruant in Egypt: therefore thou ſhalt obſerue and doe theſe ordinances.

13 ¶ Thou ſhalt obſerue the feaſt of the Tabernacles ſeuen dayes, when thou haſt gathered in thy corne, and thy wine.

14 And thou ſhalt reioyce in thy feaſt, thou, and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite, and the ſtranger, and the fatherleſſe, and the widowe, that are within thy gates.

15 Seuen dayes ſhalt thou keepe a feaſt vnto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhal bleſſe thee in all thine increaſe, and in all the workes of thine handes, thou ſhalt in any caſe be glad.

16 ¶ * Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the vnleauened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacles: and they ſhall not appeare before the Lorde *emptie.

17 Euery man ſhall giue according to the gift of his [h] hand, and according to the bleſſing of the Lorde thy God, which he hath giuen thee.

18 ¶ [i] Iudges & officers ſhalt thou make thee in all thy cities, which the Lorde thy God giueth thee, throughout thy tribes: and they ſhall iudge the people with righteous iudgement.

19 Wreſt not thou the lawe, nor reſpect any perſon, neither take reward: for the reward blindeth the eies of the wiſe, and peruerteth the wordes of the iuſt.

20 That which [k] is iuſt and right ſhalt thou followe, that thou maieſt liue, and poſſeſſe the land which the Lord thy God giueth thee.

21 ¶ Thou ſhalt plant thee no groue of any trees neere vnto the altar of the Lorde thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee vp no ‖ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The puniſhment of the idolater. 9 Hard controuerſies are brought to the Prieſt and the Iudge. 12 The contemner muſt die. 15 The election of the King, 16 and 17 What things he ought to auoide. 18 And what he ought to embrace.

THou ſhalt offer vnto the Lord thy God no bullocke nor ſheepe, wherein is * [a] blemiſh or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lorde thy God giueth thee, man or [b] woman that hath wrought wickednes in the ſight of the Lorde thy God, in tranſgreſſing his couenant,

3 And hath gone and ſerued other gods, and worſhipped them: as the Sunne, or the Moone, or any of the hoſte of heauen, which I haue not [c] commanded,

4 And if it be tolde vnto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones, till they die.

6 * At the mouth † of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe, he ſhall not die.

7 The hands of the [d] witneſſes ſhalbe firſt vpon him, to kill him: and afterward the hands of

[c] Which ſignified that affliction, which thou haddſt in Egypt.

[d] This was chiefly accompliſhed, when the Temple was built.

[e] Which was inſtituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this lambe was a figure.

[f] Beginning at the next morning after the Paſſeouer, Leuit. 23. 15. Deut. 16. 9.

‖ Or, as thou art able, willingly.

[g] That is, the 15. day of the ſeuenth moneth, Leuit. 23. 34.

*Exod. 23. 15. and 34. 23.

[h] According to the abilitie that God hath giuen him.

[i] He gaue authoritie to that people for a time to chuſe themſelues Magiſtrates.

[k] The Magiſtrate muſt conſtantly followe the tenor of the Lawe, and in nothing decline from iuſtice.

‖ Or, image.

*Chap. 15. 21.

[a] Thou shalt not ſerue God for faſhions ſake, as hypocrites doe.

[b] Shewing that the traine cannot be excuſed by the frailtie of the perſon.

[c] Whereby he condemneth all religion and ſeruing of God which God hath not commanded.

*Num. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.

† Hee. of two witneſſes, or three witneſſes.

[d] Whereby they declared that they teſtified the truth.

of all the [c] people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lorde thy God shall chuse.

9 And thou shalt come vnto the Priestes of the Leuites, and vnto the [f] Iudge that shall be in those dayes, and aske, and they shal shewe thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lorde hath chosen) shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the lawe, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt [g] thou doe: thou shalt not decline from the thing which they shall shewe thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to [h] minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lorde thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou ‖ shalt not set a [i] stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to [k] Egypt, for to encrease the number of horses, seeing the Lorde hath saide vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, least his heart [l] turne away, neither shal he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this [m] lawe repeated in a booke, by the [n] Priestes of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this lawe, and these ordinances, for to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that he turne not from the commaundement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoide the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowen.

THe Priestes of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, * but shall eate the offerings of the Lord made by fire, and his [a] inheritance.

2 Therefore shal they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shall be the Priestes duetie of the people, that they, which offer sacrifices, whether it be bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes, and the mawe.

4 The first fruites also of thy corne, of thy wine, and of thine oile, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lorde thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lord shall chuse,

7 He shall then minister in the Name of the Lorde his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the lande which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to [e] * goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or * a charmer, or that counselleth with spirites, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lorde thy God doeth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and

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[c] To signifie a common consent to maintaine Gods honour and true religion.

[f] Who shall giue sentence as the Priests counsell him by the Law of God.

[g] Thou shalt obey their sentence, that the controuersie may haue an ende.

[h] So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, maiest not.

[i] Who is not of thy nation, least he change true religion into idolatrie and bring thee to slauerie.

[k] To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

[l] From the lawe of God.

[m] Meaning the Deuteronomie.

[n] He shall cause it to be written by them, or, he shall write it by their example.

[o] Whereby is meant, that kings ought so to loue their subiects, as nature hindreth one brother to loue another.

[a] That is, the Lords part of his inheritance.

[b] The right shoulder, Num. 18.18.

[c] Meaning, to serue God zealously, and not to seeke gaine.

[d] Not constrained to liue of his selfe.

[e] Signifying, they were purged by this ceremonie of passing betweene two fires.

* Leuit. 18.21.
* Leuit. 20.27.
* 1. Sam. 28.7.

[f] Without hypocrisie, or mixture of false religion.

and vnto sorcerers: † as for thee, the Lord thy God hath not † suffered thee so.

† Ebr. but thou not so.
† Ebr. giuen or appointed.

15 ¶ * The Lorde thy God will raise vp vnto thee a f Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

* Actes 7.37.
f Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, * Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I die not.

* Exod. 20.19.

17 And the Lord said vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his h mouth, & he shall speake vnto them all that I shall command him.

* Iosh. 1.45. Actes 3.22.

h Which promise is not onely made to Christ, but to all that teache in his name, Isa. 59. 21.

19 And whosoeuer will not hearken vnto my words, which he shall speake in my name, I will i require it of him.

i By executing punishment vpon him.

20 But the Prophet that shall presume to speake a word in my name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, Howe shall we knowe the word which the Lord hath not spoken?

22 When a Prophet speaketh in the name of the Lord, if the thing k followe not nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraide of him.

k Vnder this sure note he comprehendeth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

* Chap. 12.29.

2 * Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

* Exod. 21.13. num. 35.9,11. iosh. 20.2.

3 Thou shalt a prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery b manslayer may flee thither.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same c shall flee vnto one of the cities, and liue.

c That murther be not committed vpon murther.

6 Least the * auenger of the blood followe after the manslayer while his herte is chafed, and ouertake him, because the way is long, and slaye him, although he be not ‖ worthy of death, because he hated him not in time passed.

* Num. 35.12.
‖ Or, cannot be iudged to death.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lorde thy God d enlargeth thy coastes (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commaundements to doe them, which I commaund thee this day: to wit, that thou loue the Lorde thy God, and walke in his wayes for euer) * then thou shalt adde three cities moe for thee besides those three,

* Iosh. 20.7.

10 That innocent blood be not shed within thy lande, which the Lorde thy God giueth thee to inherite, e least blood be vpon thee.

e Least thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the f Elders of his citie shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

f The Magistrates.

13 Thine eie shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

g Then wholsoeuer purposeth murther, offendeth against the word of God.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the lande, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespalle, or for any sinne, or for any fault that he offendeth in, * but at ꝑ mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

* Chap. 17.6. mat. 18.16. iohn 8.17. 2. Cor. 13.1. hebr. 10.28.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespalle,

17 Then both the men which striue together, shall stand before the h Lorde, euen before the Priestes and the Iudges, which shall be in those dayes.

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnesse be founde false, and hath giuen false witnesse against his brother,

19 * Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away footh of the middes of thee.

* Prou. 19.5. dan. 13.62.

20 And the rest shall heare this, and feare, and shal hencefooth commit no more any such wickednesse among you.

21 Therefore thine eie shall haue no compassion, but * life for life, eie for eie, tooth for tooth, hand for hand, foote for foote.

* Exod. 21.23. leuit. 24.20. mat. 5.38.

CHAP.

CHAP. XX.

3 *The exhortation of the Priest when the Israelites goe to battell.* 5 *The exhortation of the officers shewing who should goe to battell.* 10 *Peace must be first proclaimed.* 19 *The trees that beare fruite, must not be destroyed.*

WHen [a] thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people moe then thou, be not afraide of them: for the Lord thy God is with thee, which brought thee out of the lande of Egypt,

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a newe house, and hath not [c] dedicate it? let him go and returne to his house, least he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his house, lest he die in the battelt, and another eate the fruite.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, *Whosoeuer is afraid and faint hearted, let him goe and returne vnto his house, least his brethrens heart faint like his heart.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make Captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a citie to fight against it, *thou shalt offer it peace.

11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lorde thy God shall deliuer it into thine handes, and thou shalt smite all the males thereof with the edge of the sword,

14 Onely the women, and the children, and the cattell, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

16 But of the cities of this people, which the Lorde thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, & the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commaunded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege, (for the [g] tree of the fielde is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 *Inquisition for murther.* 11 *Of the woman taken in warre.* 15 *The birthright cannot be changed for affection.* 18 *The disobedient childe.* 23 *The body may not hang all night.*

IF one be found [a] slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the fielde, and it is not knowen who hath slaine him,

2 Then thine Elders and thy Iudges shal come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is nert vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie [b] valley, which is neither eared nor sowen, & strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui (whom the Lorde thy God hath chosen to minister, and to blesse in the name of the Lorde) shall come forth, and by their worde shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

*Meaning, by an euill occasion: as God permitteth not his people to fight, when it serueth good for them.

*Chap.28.7.

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

d The Ebrewe word signifieth to make common or prophane, Leuit.19.25.

*Iudg.7.3.

*Num.21.22. chap.2.26.

e If it accept peace.

*Iosh.8.2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, chap.7.1.

g Some reade, For man shall be in steade of the tree of the fielde, to come out in the siege against thee.

a This lawe declareth how horrible a thing murther is, seeing that for one man a whole countrey shall be punished, except remedy be found.

‖ Or, rough.

b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer which the Priests made in the audience of the people.

8 c O Lorde, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lorde thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nailes.

d Signifying that her former life must be changed before they could be ioyned to the people of God.

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy f wife.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another g hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him h double portion of all that he hath: for he is the first of his strength, and to i him belongeth the right of the first borne.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iacobs sonne.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his k mother, and they haue chastened him, and he would not obey them,

k For it is the mothers duetie also to instruct her children.

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shal l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine m all night vpon the tree, but thou shalt burie him the same day: for the * curse of God is on him that is hanged. Defile not therefore thy lande which the Lorde thy God giueth thee to inherite.

m For Gods law by his iustice is satisfied, and nature abhorreth cruelnesse.

*Gal.3.13.

CHAP. XXII.

1 He commaundeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they shoulde haue battlements. 6 Not to mixe diuerse kindes together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

THou * shalt not see thy brothers ore or his sheepe goe astray, and a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

*Exod.23.4.

a As though thou sawest it not.

2 And if thy brother bee not b neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing, that brotherly affection must be shewed, not only to them that are neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his c asse, & so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

c Much more ought thou bound to doe for the neighbours person.

4 ¶ Thou shalt not see thy brothers asse or his ore fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The d woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.

d For that is to alter the order of nature, and to delight God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, e thou shalt not take the damme with the yong,

e If God would cruelties done to little birdes, how much more to man, made after his owne image?

7 But shalt in any wise let the damme goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not f sowe thy vineyarde with diuers kindes of seedes, least thou defile the increase of the seede which thou hast sowen, and the fruite of the vineyard.

f The ende of this Law, is to walke in simplicitie, and not to be curious of new inuentions.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen and linen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

*Num.15.38.

13 ¶ If a man take a wife, and when he

hath lien with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay g slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother, take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: and they shall spread the h vesture before the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth shekels of siluer, and giue them vnto the father i of the maide, because he hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring foorth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought follie in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

*Leuit.20.13.

22 ¶ *If a man be founde lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cried not, being in the citie, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ Or, defiled.

25 ¶ But if a man find a betrothed maide in the fielde, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no ‖ cause of death: for as when a man riseth against his neighbour, and woundeth him to death, so k is this matter.

‖ Or, no sinne worthy of death.

k Meaning, that the innocent can not be punished.

27 For he found her in the fieldes: the betrothed maide cried, and there was no man to succour her.

*Exod.22.16.

28 ¶ *If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because he hath humbled her: he cannot put her away all his life.

30 ¶ No man shall l take his fathers wife, nor shall vncouer his fathers skirt.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, a shall enter into the Congregation of the Lord.

a Either to beare office, or to marry a wife.

2 b A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

*Nehe.13.1.

4 Because they c met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

*Num.22.5,6.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou d shalt not seeke their peace, nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest ot with the hoste against thine enemies, keepe thee then from all wickednesse.

10 If there be among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

11 But at euen he shal wash himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt f resort,

f For the necessitie of Nature.

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning

ning thou shalt scouer thine excrements.

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that he see no filthie thing in thee, and turne away from thee.

15 ¶ Thou shalt not [b] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place he shall chuse, in one of thy [†] cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lorde thy God for any vowe: for euen both these are abomination vnto the Lorde thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsury of any thing that is put to vsurie.

20 Unto a [k] stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lorde thy God may [l] blesse thee in all that thou settest thine hande to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lorde thy God, thou shalt not be slacke to pay it: for the Lorde thy God will surely require it of thee, and so it shoulde be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly vnto the Lorde thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

25 When thou commest into thy neighbours corne, * thou mayest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne.

g Meaning hereby that his people should be pure both in soule and body.

b This is meant of the heathen, who fled for their masters cruelitie, and embraced the true religion.

†Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Mich. 1.7.

*Exod. 22.25. Leuit. 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house.

*Mat. 12.1.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly married is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the bad.* 17 *The care of the stranger, fatherlesse and widowe.*

WHen a man taketh a wife, and marrieth her, if so be she finde no fauour in his eies, because he hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house, and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the lande to sinne, which the Lorde thy God doeth giue thee to inherite.

5 ¶ When a man taketh a newe wife, he shall not goe a warfare, [c] neither shall be charged with any businesse, but shalbe free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the neather nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye doe as I commaunded them.

9 Remember what the Lorde thy God did vnto *Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge.

11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousnesse vnto thee [f] before the Lorde thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: least he cry against thee vnto the Lorde, and it be sinne vnto thee.

16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

a Hereby God approueth not that light diuorcement, but permitteth it to auoid further inconuenience, Mat. 19.7.

b Seeing the by dimitting he iudged her be vncleane defiled.

c That they might learne knowe one a thers condition ons, and so afterward line in ty peace.

d Not anything whereby a man getteth his liuing.

*Leuit. 13.2.

*Num. 12.10.

e Although thou shouldest oppose whatsoeuer haue, yet shalt receiue what he may spare.

f Though he would be vnthankefull, yet God will not forget it.

*Leuit. 19.13. tob. 4.14.

*2. King. 14.6. 2. chro. 25.4. Iere. 31.29.30. ezek. 18.20.

17 ¶ Thou ſhalt not peruert the right of the ſtranger, nor of the fatherleſſe, nor take a widowes raiment to pledge.

18 But remember that thou waſt a ſeruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ *When thou cutteſt downe thine harueſt in thy fielde, and haſt forgotten a sheafe in the fielde, thou ſhalt not goe againe to fette it, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widowe: that the Lorde thy God may bleſſe thee in all the workes of thine hands.

20 When thou ‖ beateſt thine Oliue tree, thou ſhalt not go ouer the boughes againe, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widowe.

21 When thou gathereſt thy ‖ vineyard, thou ſhalt not gather the grapes cleane after thee, but they ſhall be for the ſtranger, for the fatherleſſe, and for the widowe.

22 And remember that thou waſt [h] a ſeruant in the lande of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 *The beating of the offendors.* 5 *To raiſe vp ſeede to the kinſeman.* 11 *In what caſe a womans hand muſt be cut off.* 13 *Of iuſt weights and meaſures.* 19 *To deſtroy the Amalekites.*

WHen there ſhall be ſtrife betweene men, and they ſhall come vnto iudgement, [a] and ſentence ſhall be giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned,

2 Then if ſo be the wicked be worthy to be beaten, the Iudge ſhal cauſe him to lie downe, [b] and to be beaten before his face, according to his treſpaſſe, vnto a certaine number.

3 [c] Fourtie ſtripes ſhall he cauſe him to haue and not paſt, leaſt if he ſhould exceede and beate him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

4 ¶ *Thou ſhalt not mouſel the oxe that treadeth out the corne.

5 ¶ *If brethren dwell together, and one of them die and haue no ſonne, the wife of the dead ſhall not marrie without, that is, vnto a ſtranger, but his [d] kinſeman ſhall goe in vnto her, and take her to wife, and doe the kinſemans office to her.

6 And the firſt borne which ſhe beareth, ſhall ſucceede in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſewoman, then let his kinſewoman goe vp to the gate vnto the Elders, and ſay, My kinſeman refuſeth to raiſe vp vnto his brother a name in Iſrael: he will not doe the office of a kinſeman vnto me.

8 Then the Elders of his citie ſhall call him, and commune with him: if he ſtand and ſay, I will not take her,

9 Then ſhall his kinſewoman come vnto him in the preſence of the Elders, and looſe his ſhooe from his foote, and ſpit in his face, and anſwere, and ſay, So ſhall it be done vnto that man, that will not builde vp his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhooe is put off.

11 ¶ [e] When men ſtriue together, one with another, if the wife of the one come neere, for to rid her huſband out of the handes of him that ſmiteth him, and put forth her hand, and take him by his priuities,

12 Then thou ſhalt cut off her hand: thine eie ſhall not ſpare her.

13 ¶ Thou ſhalt not haue in thy bagge two maner of † weights, a great and a ſmall,

14 Neither ſhalt thou haue in thine houſe diuers † meaſures, a great and a ſmall:

15 But thou ſhalt haue a right and iuſt weight: a perfite and a iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For al that doe ſuch things, and al that doe vnrighteouſly, are abomination vnto the Lord thy God.

17 ¶ *Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 Howe hee mette thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee reſt from all thine enemies round about in the lande, which the Lorde thy God giueth thee for an inheritance to poſſeſſe it, then thou ſhalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 *The offering of the firſt fruites.* 5 *What they muſt proteſt when they offer them.* 12 *The tithe of the third yeere.* 13 *Their proteſtation in offering it.* 19 *To what honour God preferreth them which acknowledgeth him to be their Lord.*

ALſo when thou ſhalt come into the lande which the Lorde thy God giueth thee for inheritance, and ſhalt poſſeſſe it, and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruites of the earth, and bring it out of the lande that the Lorde thy God giueth thee, and put it in a baſket, and go vnto the place, which the Lorde thy God ſhall chuſe to [b] place his Name there.

3 And thou ſhalt come vnto ye Prieſt, that ſhall

[a] Whether there be a plaintife or no, the Magiſtrates ought to ſearch out faults and to punish according to the crime.

[b] When the offender deſerueth to be beaten.

[c] The Iewes ſuperſtition afterward tooke the away, Exo. 11.24.

*1.Cor.9.9. 1.tim 5.18.

*Ruth 4.2. Matth. 22.24. Marke 12.19. Luke 20.28.

[d] Becauſe the Ebrew word ſignifieth not the natural brother, and the worde that ſignifieth a brother, is taken alſo for a kinſeman: it ſeemeth that it is not meant that the naturall brother ſhould marry his brothers wife, that loued other of the kinred, that was in that degree which might marrie.

[e] This law importeth, that godly chaſtenes be preſerued: for it is an horrible thing to ſee a woman paſt ſhame.

†Ebr. ſtone and ſtone.

†Ebr. Ephah and ephah: reade Exodus 16.36.

*Exod.17.8.

[f] This was partly accompliſhed by Saul, about 450. yeres afterward.

[a] By this ceremonie they acknowledged that they received the land of Canaan as a free gift of God.

[b] To be called vpon, ſerued and worſhipped ſpiritually, Deut. 12.5.

shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lorde thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A [c] Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and soiourned there with a small company, and grewe there vnto a nation great, mightie [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we [e] cried vnto the Lorde God of our fathers, the Lorde heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hande, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this lande, euen a land that floweth with milke and honie.

10 And nowe, loe, I haue [f] brought the first fruites of the lande which thou, O Lorde hast giuen me, and thou shalt set it before the Lorde thy God, and worship before the Lorde thy God:

11 And thou shalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thine [g] houshold, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an ende of tithing all the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lorde thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy *commandements which thou hast commanded me: I haue [i] transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof [k] in my mourning, nor suffered ought to perish [l] through vncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done [m] after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and bl[e]sse thy people Israel, and the lande which thou hast giuen vs (as thou swarest vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lorde thy God doeth commaund thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, & his commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lorde hath set thee vp this day, to be a *pecious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee * high aboue all nations (which he hath made) in prayse, and in name, and in glorie, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon stones for a remembrance. 5 Also to builde an altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] commaunded the people, saying, Keepe all the commandements, which I commaund you this day.

2 And when ye shall passe * ouer Iorden vnto the lande which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou mayest goe into the land which the Lorde thy God giueth thee: a lande that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I commaund you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou builde vnto the Lord thy God an altar, euen an altar of stones: thou shalt lift none [c] yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offrings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, [d] well and plainely.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commaundements and his ordinances, which I commaund thee this day.

11 ¶ And Moses charged the people the

c Meaning Iakob, who serued 20. yeeres in Syria.

d Onely by Gods mercie, and not by their fathers deserunings.

e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.

h Without hypocrisie.

*Chap. 14.27.

i Of malice and contempt.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinnefull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 14.3. Rom. 3.10.

n With a good and simple conscience.

o Signifying that there is a mutuall bond betweene God and his people.

*Chap. 7.6. & 14.2.

*Chap. 7.6. & 20.1.

*Chap. 7.6. & 14.2.

a As Gods ministers and charged with the same.

*Iosh. 4.1.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

*Exod. 20.25. Iosh. 8.31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

d That euery one may well vnderstand it, and be certified of it.

e This commandment God hath bound vnto vs, that if thou wilt be his people, thou must keepe his lawes.

ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Gerizzim, to bleſſe the people when ye ſhall paſſe ouer Iozden: Simeon, and Leui, and Iudah, and Iſſachar, and Ioſeph, and Beniamin.

13 And theſe ſhall ſtand vpon mount Ebal, to curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Napheali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed be the man that ſhall make any carued or molten [h] image, which is an abomination vnto the Lozde, the wozke of the handes of the craftesman, and putteth it in a ſecrete place: And all the people ſhall anſwere, and ſay: So be it.

16 Curſed be he that [i] curſeth his father and his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that remoueth his neighbours [k] marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [l] blinde goe out of the way: And all the people ſhall ſay: So be it:

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, and the widowe: And all the people ſhall ſay: So be it.

20 Curſed be he that lieth with his fathers wife: for he hath vncouered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in lawe: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

25 * Curſed be he that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 * Curſed be he that confirmeth not all the wozdes of this Lawe, to doe them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 *The promiſes to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou ſhalt obey diligently the voyce of the Lozde thy God, and obſerue and doe all his commandements, which I command thee this day, then the Lozde thy God will [a] ſet thee on high, aboue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lozd thy God.

3 Bleſſed ſhalt thou be in the [c] citie, and bleſſed alſo in the fielde.

4 Bleſſed ſhalbe the fruite [d] of thy body, and the fruite of thy ground, and the fruite of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhalbe thy baſket & thy dough.

6 Bleſſed ſhalt thou be, when thou [e] commeſt in, and bleſſed alſo when thou goeſt out.

7 The Lozde ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lozd ſhal commaund the bleſſing to be with thee in thy ſtoze houſes, and in all that thou ſetteſt thine [g] hand to, and will bleſſe thee in the lande which the Lozde thy God giueth thee.

9 The Lozd ſhall make thee an holy people vnto himſelfe, as he hath ſwozne vnto thee, if thou ſhalt keepe the commandements of the Lozde thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lozde is [h] called vpon ouer thee, and they ſhall be afraide of thee.

11 And the Lozde ſhall make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the land which the Lozd ſware vnto thy fathers, to giue thee.

12 The Lozde ſhall open vnto thee his good treaſure, euen the [i] heauen to giue raine vnto thy lande in due ſeaſon, and to bleſſe all the wozke of thine handes: and * thou ſhalt lend vnto many nations, but ſhalt not bozowe thy ſelfe.

13 And the Lozde ſhal make thee the head, and not the ‖ taile, and thou ſhalt be aboue onely, and ſhalt not be beneath, if thou obey the commandements of the Lozd thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wozdes, which I commaund you this day, either to the * right hand or to the left, to goe after other gods to ſerue them.

15 ¶ * But if thou wilt not obey the voice of the Lozd thy God, to keepe and to doe all his commandements and his ordinances, which I commaund thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the fielde.

17 Curſed ſhall thy baſket be, and thy ‖ dough.

18 Curſed ſhall be the fruite of thy body, and the fruite of thy lande, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt

[c] Thou ſhalt liue wealthily.

[d] Thy children and ſucceſſion.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

[f] Meaning, many wayes.

[g] God will bleſſe vs, if we doe our duetie, and not be idle.

[h] In that he is thy God, and thou art his people.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

* Chap. 15.6.

‖ Or, the loweſt.

* Ioſh. 23.6.

* Leuit. 26.14. lament. 2.17. mala. 2.2. baruc. 1.20.

‖ Or, ſtore.

meſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy workes whereby thou haſt forſaken me.

‖Or, rebuke.

21 The Lorde ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee frō the land, whither thou goeſt to poſſeſſe it.

22 * The Lorde ſhall ſmite thee with a conſumption, and with the feauer, and with a burning ague, and with feruent heate, and with the ſworde, and ‖ blaſting, and with the mildew, and they ſhall purſue thee vntill thou periſh.

*Leuit.26.16.

‖Or, drought.

23 And thine heauen that is ouer thine head, ſhalbe k braſſe, and the earth that is vnder thee, iron.

k It ſhall giue thee no more moiſture then if it were of braſſe.

24 The Lord ſhall giue thee for the raine of thy land, duſt and aſhes: euen from ‖ heauen ſhall it come downe vpon thee, vntill thou bee deſtroyed.

‖Or, out of the ayre, as duſt raiſed with wind.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be l ſcattered through all the kingdoms of the earth.

l Some read, thou ſhalt be a terror and feare, when then ſhall heare how God hath plagued thee.

26 And thy m carkeis ſhall bee meate vnto all foules of the aire, and vnto the beaſts of the earth, and none ſhall fray them away.

m Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimonie of the reſurrection, which ſigne for thy wickednes thou ſhalt lacke.

27 The Lord wil ſmite thee with the botch of Egypt, and with the emeroides, and with the ſkab, and with the itch, that thou canſt not be healed.

28 And the Lord ſhal ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone dayes, as the n blind gropeth in darkeneſſe, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong and bee polled euermore, and no man ſhall ſuccour thee.

n In things moſt euident and cleare, thou ſhalt lacke diſcretion & iudgement.

30 Thou ſhalt betroth a wife, and another man ſhal lie with her: thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not † eate the fruite.

†Hebr. make it common.

31 Thine oxe ſhall bee ſlaine before thine eyes, and thou ſhalt not eate thereof: thine aſſe ſhall be violently taken away before thy face, and ſhal not be reſtored to thee: thy ſheepe ſhal be giuen vnto thine enemies, and no man ſhall reſcue them for thee.

32 Thy ſonnes and thy daughters ſhall be giuen vnto another people, and thine eies o ſhal ſtill looke for them, euen till they fall out, and there ſhalbe no power in thine hand.

o When they ſhall returne from their captiuitie.

33 The fruite of thy land & all thy labours ſhall a people, which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So that thou ſhalt bee mad for the ſight which thine eies ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighes, with a ſore botch, that thou canſt not be healed: euen from the ſole of thy foote vnto the top of thine head.

36 The Lord ſhall bring thee & thy p King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou ſhalt ſerue other gods: euen wood and ſtone,

p As he did Manaſſeh, Joachim, Zedechias and others.

37 And thou ſhalt *be a wonder, a prouerbe and a common talke among all people, whither the Lord ſhall carie thee.

*Iere.34.9. and 25.9. 1.kin.9.7.

38 * Thou ſhalt carie out much ſeede into the field, and ſhalt gather but litle in: for the graſhoppers ſhall deſtroy it.

*Mich.6.15. hag.1.6.

39 Thou ſhalt plant a vineyard, and dreſſe it, but ſhalt neither drinke of the wine, nor gather the grapes: for the wormes ſhal eate it.

40 Thou ſhalt haue Oliue trees in all thy coaſts, but ſhalt not anoint thy ſelfe with the oile: for thine olines ſhall ‖ fall.

‖Or, be ſhaken before they be ripe.

41 Thou ſhalt beget ſonnes, and daughters, but ſhalt not haue them: for they ſhal goe into captiuitie.

42 All thy trees and fruit of thy land q ſhall the graſhopper conſume.

q Vnder one kind he comeˢ neth all the increaſe of the land: and this is an euident token of Gods curſe.

43 The ſtranger that is among you, ſhall clime aboue thee vp on hie, and thou ſhalt come downe beneath alowe.

44 Hee ſhall lend thee, and thou ſhalt not lend him; he ſhall be the head, and thou ſhalt be the taile.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhall purſue thee and ouertake thee, til thou be deſtroyed, becauſe thou obeiedſt not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they ſhall be vpon r thee for ſignes and wonders, and vpon thy ſeed for euer,

r Gods plagues ſhalbe euident ſignes that he is offended with thee.

47 Becauſe thou ſeruedſt not the Lord thy God with ioyfulnes and with a good heart, for the abundance of all things.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger and in thirſt, & in nakednes, and in need of all things: and he ſhal put a yoke of iron vpon thy necke vntil he haue deſtroyed thee.

49 The Lord ſhal bring a nation vpon thee from farre, euen from the end of the world, flying ſwift as an Egle: a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖ fierce countenance, which will not regard the perſon of the olde, nor haue compaſſion of the yong.

‖Or, barbarous, cruel, or impudent.

51 The ſame ſhall eate the fruit of thy cattel, and the fruite of thy land vntill thou bee deſtroied, and he ſhall leaue thee neither wheate, wine,

wine, nor oile, neither the ‖increase of thy kine, nor the flockes of thy sheepe, vntill hee haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntil thine hie and strong wals fal downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy ‖cities throughout all thy land, which the Lorde thy God hath giuen thee.

53 *And thou shalt eate the fruit of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege & straightnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding daintie among you) *shall bee grieued at his brother, and at his wife, that lieth in his bosome, & at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherein thine enemie shall besiege thee in all thy cities.

56 The tender and daintie [c]woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernes) shall be grieued at her husband that lieth in her bosome, and at her sonne, and at her daughter,

57 And at her [c]afterbirth (that shall come out from betweene her feete) and at her children, which she shal beare: for when all things lacke, thee shall eate them secretly, during the siege and straitnesse, wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe [u] all the words of this Law (that are writtē in this booke) and feare this glorious and fearefull name THE LORD THY GOD.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, euen great plagues & of long continuance, and sore diseases, and of long durance.

60 Moreouer, hee will bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague, which is not [x]writtē in the booke of this Law, will the Lord heape vpon thee, vntil thou be destroied.

62 And ye shall bee left fewe in number, where ye were as the *starres of heauen in multitude, because thou wouldest not obey the voice of the Lord thy God.

63 And as the Lord hath reioiced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shalbe rooted out of the land, whither thou goest to possesse it.

64 And the Lord shal [y] scatter thee among all people from the one ende of the world vnto the other, & there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nation thou shalt find no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eies fall out, and a sorowfull mind.

66 And thy life shal ‖hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at the euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt see.

68 And the Lorde shall bring thee into Egypt againe with [z] ships by the way, whereof I said vnto thee, Thou shalt see it no more again: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, & there shalbe no buier.

CHAP. XXIX.

2 The people are exhorted to obserue the commaundements, 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the [a] words of ỹ couenant which the Lord commaunded Moses to make with the children of Israel in the land of Moab beside the couenaunt which hee had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and sayd vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eies haue seene, those great miracles and wonders:

4 Yet the Lorde hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither drunke wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, ye came into this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, & to the Gadites, and to the halfe tribe of Manasseh.

9 *Keepe

Or, first borne of thy bullocks.

Or, gates.

*Leuit. 26. 22. 2. king. 6. 29. lamen. 4. 10. baruk. 2. 3.

*Chap. 15. 9.

[c] As came to passe in ỹ daies of Iozam, king of Israel, 2. kin. 6. 29. and when the Romans besieged Ierusalem.

[c] Hunger shall so bite her, that she shall be readie to eate her child before it be deliuered.

[u] For he that offendeth in one, is guiltie of all, Iam. 2. 10.

[x] Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

*Chap. 10. 22.

[y] Signifying that it is a singular gift of God to be in a place where we may worship God purely, and declare our faith and religion.

‖Or, thou shalt be in doubt of thy life.

[z] Because they were vnmindfull of that miracle, when the sea gaue place for them to passe through.

[a] That is, the articles, or conditions.

[b] At the first giuing of the law which was fifti yeeres before.

[c] The proofes of my power.

[d] Ye shewed that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

[e] Made by miracle, but manna, which is called the bread of Angels.

9 *Keepe therefore the words of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, & thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest g passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as he hath sayd vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But as wel with him that standeth here with vs this day before the Lord our God, as with him h that is not here with vs this day.

16 For yee know, how wee haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations, which ye passed by.

17 And yee haue seene their abominations and their idols (wood, & stone, siluer and gold) which were among them,

18 That there should not bee among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe & serue the gods of these nations, and that there should not bee among you i any roote that bringeth foorth * gall and wormewood,

19 So that when he heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnes of mine owne heart, thus adding k drunkennesse to thirst.

20 The Lord will not bee mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euil out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the l generation to come, euen your children that shall rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that shal burne with brimstone and salt: it shall not be sowen, nor bring foorth nor any grasse shall grow therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: euen gods which they knew not, and ‖ which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lorde hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The m secret things belong to ỹ Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may do all the wordes of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lorde thy God hath driuen thee,

2 And shalt returne vnto the Lorde thy God, & obey his voyce in all that I commaund thee this day: thou, and thy children with all thine b heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou weerest cast vnto the vtmost part of c heauen, from thence wil the Lord thy God gather thee, and from thence will hee d take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, & he wil shewe thee fauour, and will multiply thee aboue thy fathers,

6 And the Lord thy God will e circumcise thine heart, and the heart of thy seed, that thou mayest loue the Lorde thy God with all thine heart, & with all thy soule, ỹ thou mayest liue.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 f Re-

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f Chap. 4. 6. 1. King. 2. 3.

f Who knoweth our hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twine, and past betweene the partes diuided, Gen. 15. 10.

h Meaning their posteritie.

i Such sinne, as the bitter fruite thereof might choke and destroy you.

* Act. 8. 23.

‖ Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

m Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God, and their negligence that regard not that, which God hath reuealed vnto them as the Law.

a By calling to remembrance both his mercies and his plagues.

b In true repentance is none hypocrisie.

c Euen to the worlds end.

d And bring thee into thy country.

e God will purge all the wicked affections: which thing is not in mans power to do.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

8 f Returne thou therefore, and obey the voyce of the Lorde, and do all his commaundements, which I commaund thee this day.

9 And the Lorde thy God will make thee plenteous in euery worke of thine hande, in the fruite of thy body, and in the fruit of thy cattell, & in the fruit of the land for thy wealth: for the Lord wil turne againe, and g reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commaundements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lorde thy God with all thine heart and with all thy soule.

g He meaneth not that God is subiect to these passions, to reioice, or to be sad: but he vseth this maner of speach to declare the loue that he beareth vnto vs.

11 ¶ For this commaundement which I command thee this day, is h not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

h The lawe is so eminent that none can pretend ignorance.

*Rom. 10. 6.

13 Neither is it beyond the i sea, that thou shouldst say, Who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

i By heauen and the sea he meaneth places most farre distant.

14 But the k word is very neere vnto thee: euen in thy mouth & in thine heart, for to l do it.

k Euen the law and the Gospel.

l By faith in Christ.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day, m to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou maiest n liue, and be multiplied, and that the Lorde thy God may blesse thee in the land, whither thou goest to possesse it.

m So that to loue and obey God, is only life and felicitie.

n Hee addeth these promises to signifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the lande, whither thou passest ouer Iorden to possesse it.

*Chap. 4. 26.

19 *I call heauen and earth to record this day, against you, that I haue set before you life and death, blessing and cursing. therefore o chuse life, that both thou and thy seede may liue,

o That is, loue and obey God: which thing is not in mans power, but Gods spirit onely worketh it in his elect.

20 By louing the Lorde thy God, by obeying his voyce, and by cleauing vnto him: for he is the life, and the length of thy dayes: that thou mayest dwell in the land which the Lorde sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

1. 7 Moses preparing himselfe to die, appointeth Iosua to rule the people. 9 Hee giueth the Lawe to the Leuites, that they shoulde reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Iosua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vnto all Israel,

2 And saide vnto them, I am an hundreth and twentie yeere olde this day: I a can no more goe out and in: also the Lord hath sayde vnto mee, * Thou shalt not goe ouer this Iorden.

a I can no longer execute mine office.

*Nom. 20. 12. chap. 3. 20.

3 The Lord thy God he will goe ouer before thee: he will destroy these nations before thee, and thou shalt possesse them, * Iosh. 1. he shall goe before thee, as the Lord hath said.

*Nomb. 27. 18.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og Kings of the Amorites, and vnto their land whome he destroyed.

*Nomb. 21. 24.

5 And the Lorde shall giue them b before you that ye may doe vnto them according vnto euery * commandement, which I haue commanded you.

b Into your hands.

* Chap. 7. 2.

6 Plucke vp your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himselfe doth go with thee: he will not faile thee, nor forsake thee.

|| Or, be of good courage.

7 ¶ And Moses called Iosh. and sayde vnto him in the sight of all Israel, Bee c of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

c For he that must gouerne the people, hath need to be valiant to reprehende vice, and constant to maintaine vertue.

8 And the Lord himselfe doeth d goe before thee: he wil be with thee: he wil not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauor and assistance.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, *Euery seuenth yeere *when the yeere of freedome shall be in the feast of the Tabernacles:

* Nehem. 8. 2.
* Chap. 15. 1.

11 When all Israel shall come to appeare e before the Lord thy God, in the place which he shall chuse, thou shalt read this Law before all Israel that they may heare it.

e Before the Arke of the couenant, which was the figure of Gods presence and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the wordes of this Lawe.

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lorde your God, as long as yee liue in the land, whither yegoe ouer Iorden to possesse it.

f Which were not borne when the Lawe was giuen.

14 ¶ Then the Lord sayd vnto Moses, Beholde, thy dayes are come, that thou must die: Call Iosh. and stand ye in the Tabernacle of the Congregation that I may giue him a || charge. So Moses & Iosh. went, and stood in the Tabernacle of the Congregation.

|| Or, commandement.

15 And

15 And the Lorde appeared in the Tabernacle, in the pillar of a g cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

g In a cloud that was fashioned like a pillar.

16 And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I will forsake them, and will h hide my face from them: then they shall be consumed, and many aduersities and tribulations shal come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

18 But I will surely hide my face in that day, because of all ỹ euil, which they shall commit, in that they are turned vnto other Gods.

19 Now therefore write ye this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel,

i To preserue you and your children from Idolatrie, by remembring Gods benefits.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and honie, and they shall eate, and fill themselues, and ware fat: k then shall they turne vnto other gods, & serue them, contemne me, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall l answere them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsoke me.

22 Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and sayd, *Bee strong and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

*Iosh. 1.6.

24 And when Moses had made an ende of writing the wordes of this Law in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenaunt of the Lord, saying,

26 Take the booke of this Lawe, and put ye it in the side of ỹ Arke of the couenant of the Lord your God, that it may be there for a m witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion and thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lorde: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your n officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

n As gouernours, iudges, and magistrates.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way which I haue commanded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lorde, by prouoking him to anger through the o worke of your hands.

o By idolatrie and worshipping Images, which are the worke of your hands.

30 Thus Moyses spake in the audience of all the congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses conteining Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teach the Lawe to the children. 49 God forewarneth Moses of his death.

HEarken ye a heauens, and I will speake: and let the earth heare the wordes of my mouth.

a As witnesses of his peoples ingratitude.

2 My b doctrine shal drop as the raine, and my speach shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

b He desireth that he may speake to Gods glory, and that the people, as the green grasse, may receiue the dew of his doctrine.

3 For I will publish the name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the c mightie God: for all his wayes are iudgement, God is true, and without wickednes: iust and righteous is he.

c The Ebrew word is rocke, noting that God only is mightie, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye so reward the Lorde, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath d made thee, and proportioned thee.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

7 Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most high God diuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the e people, according to the number of the children of Israel.

e When God by his prouidence diuided ỹ world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernesse, in a waste, and roaring wildernesse, he led him about, he taught him, and kept him as the apple of his eie.

11 As an eagle stirreth vp her nest, f flooteth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

f To teach them to flie.

12 So the Lorde alone led him, and there was no ‖ strange god with him.

‖ Or, god of strange nations.

13 He

13 He caried him vp to the hie places of the earth, that he might eate ỹ fruits of the fields, and hee caused him to sucke [h] honie out of the stone, and oile out of the hard rocke:

14 Butter of kine, & milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheate, and the red † licour of the grape hast thou drunke.

15 ¶ But he that should haue bene [i] vpright, when hee waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange gods: they prouoked him to anger with abominations.

17 They offred vnto deuils, not to God, but to gods whom they knew not: [l] new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his [m] sonnes and of his daughters.

20 And he sayd, I will hide my face from them: I will see what their end shall bee: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: *and I wil moue them to iealousie with those which are no [n] people: I wil prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall [o] kill them without, & in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue sayde, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the enemie, lest their aduersaries should [p] waxe proud, and least they should say, Our hie hand and not the Lord hath done all this:

28 For they are a nation voide of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would [q] consider their latter end.

30 How should [r] one chase a thousand, and two put tenne thousand to flight, except their strong God had solde them, and the Lord had ‖ shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of ỹ vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their [s] wine is the poison of dragons, and the cruell gall of aspes.

34 Is not this laide in store with me, and sealed vp among my treasures?

35 *Uengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lorde shall iudge his people, and ‖ repent towarde his seruants, when hee seeth that their power is gone, and none [t] shut vp in holde nor left abroad.

37 When men shall say, Where are their gods, their mightie God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Behold nowe, for I, I am he, and there is no gods with me: *I kill, and giue life: I wound, and I make whole: *neither is there any that can deliuer out of mine hand.

40 For I [u] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sworde, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I wil make mine arrowes drunke with blood, (and my sworde shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 *Ye nations, praise his people: for he will auenge the [x] blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his lande, and to his people.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

45 When Moses had made an end of speaking all these wordes to all Israel,

46 Then hee sayd vnto them, *Set your hearts vnto all the wordes which I testifie against you this day, that yee may commaund them

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meaning of the land of Canaan, which was like in respect of Egypt.

That is, abundance of all things euen in the very rocks.

Hebr. blood.

He sheweth what is the principall end of our vocation.

By changing his seruice for their superstitions.

Scripture calleth new, whatsoeuer man inuenteth, be the same neuer so old.

He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto the.

o They shalbe slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues which is wrought by Gods hand.

q They would consider the felicitie, that was prepared for them if they had obeied God, *Iosh. 23. 10.

‖ Or, deliuered them to their enemies.

r The fruites of the wicked are as poison, detestable to God, and dangerous for man. *Eccl. 28. 1. rom. 12. 19. hebr. 10. 30.

‖ Or, change his mind.

s When neither strong nor weak in a manet remaine.

*1. Sam. 2. 6. Iob 13. 2. *Wisd. 16. 13.

t That is, I sweare, read Gen. 14. 22.

*Rom. 15. 10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

‖ Or, Iosua.

*Chap. 6. 6. and 11. 18.

them vnto your children, that they may obſerue and do all the words of this Law.

x For I wil performe my promiſe vnto you, Iſa. 55.10.

47 For it is no x vaine worde concerning you, but it is your life, and by this word ye ſhal prolong your dayes in the land, whither ye goe ouer Iorden to poſſeſſe it.

*Num. 27.12.

48 *And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

*Gen. 25.8. *Num. 20.25, 28, and 33.38.

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

*Num. 20.12, 13. and 27.14. ‖Or, of ſtrife.

51 Becauſe ye *treſpaſſed against me among the children of Iſrael, at the waters ‖of Meribah, at Kadeſh in the wilderneſſe of Zin: for ye y ſanctified me not among the children of Iſrael.

y Ye were not earneſt and conſtant to maintein mine honour.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not go thither, I meane into the land which I giue the children of Iſrael.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no god like to the God of Iſrael: 29 Nor any people like vnto his.

a This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

NOw this is the a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lorde came from Sinai, and roſe vp from Seir vnto them, and appeared clearly from mount Paran, and he came with tenne b thouſands of Saints, and at his right hand a fiery Law for them.

b Meaning, infinite Angels. c Heb. his ſaints, that is, the children of Iſrael. d As thy diſciples.

3 Though he loue the people, yet c all thy Saints are in thine hands: and they are humbled at d thy feete, to receiue thy words.

e To vs and our ſucceſſours.

4 Moſes commaunded vs a Lawe for an e inheritaunce of the Congregation of Iaakob.

‖Or, Moſes. ‖Or, Iſrael.

5 Then ‖hee was among the ‖righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

f Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be diminiſhed and his familie but ſmall.

6 ¶Let f Reuben liue, & not die, though his men be a ſmall number.

g Signifying, that he ſhould hardly obteine Iaakobs promiſe, Gen. 49.8. *Exod. 28.30.

7 ¶And thus hee bleſſed Iudah, and ſayd, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands ſhall bee g ſufficient for him, if thou helpe him against his enemies.

h He preferred Gods glory to all naturall affection, Exod. 32.29.

8 ¶And of Leui he ſaid, Let thy *Thummim and thine Urim bee with thine Holy one, whom thou didſt prooue in Maſſah, and didſt cauſe him to ſtriue at the waters of Meribah.

9 Who ſayde vnto his father and to his mother, h I haue not ſeene him, neither knew he his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

i He declareth that ye miniſters of God haue many enemies, and therefore haue need to be prayed for.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his handes: i ſmite through the loynes of them that riſe against him, and of them that hate him, that they riſe not againe.

k Becauſe the temple ſhould be builte in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwel with him there.

12 ¶Of Beniamin he ſaid, The beloued of the Lord ſhall k dwell in ſafetie by him: the Lord ſhall couer him all the day long, & dwell betweene his ſhoulders.

‖Or, fountains.

13 ¶And of Ioſeph he ſaid, Bleſſed of the Lord is his land for the ſweetneſſe of heauen, for the dew, and for the ‖depth lying beneath,

14 And for the ſweet increaſe of the ſunne, and for the ſweet increaſe of the moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweeteneſſe of the old hils.

l Which was, God appearing vnto Moſes, Exod. 3.2. *Gen. 49.26.

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the l buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was *ſeparated from his brethren.

‖Or, ſtrength.

17 His beautie ſhall be like his firſt borne bullocke, and his ‖hornes as the hornes of an vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

m In thy proſperous voyage vpon the Sea, Gen. 49.13. ‖Or, mount Zion. n The tribe of Zebulun.

18 ¶And of Zebulun he ſaid, Reioyce, Zebulun, in thy m going out, and thou Iſſachar in thy tents.

19 They ſhall call the people vnto the ‖mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for n they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

o So that the portion of ſ Gadites, and others on this ſide Iorden was Gods, though it was not ſo knowen.

20 ¶Alſo of Gad he ſayd, Bleſſed be hee that enlargeth Gad: hee dwelleth as a lion, that catcheth for his praie the arme with the head.

21 And he looked to himſelfe at the beginning, becauſe there was a portion of the o Lawgiuer hid: yet he ſhall come with the heads of the people, to execute the iuſtice of the Lorde, and his iudgements with Iſrael.

22 ¶And of Dan hee ſaid, Dan is a lions whelpe: he ſhall leape from Baſhan.

p Meaning, neere the ſea.

23 ¶Alſo of Naphtali he ſayd, O Naphtali, ſatiſfied with fauour, and filled with the bleſſing of the Lorde, poſſeſſe p the Weſt and the South.

24 ¶And of Aſher he ſaid, Aſher ſhall bee bleſſed with children: he ſhall be acceptable

vnto his brethren, & ſhall dip his foote in oyle.

25 Thy ſhooes ſhall be [q] iron and braſſe, and thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder his armes thou art for euer: hee ſhall caſt out the enemie before thee, and will ſay, Deſtroy them.

28 Then Iſrael [r] the fountaine of Iaakob ſhall dwell alone in ſafetie in a land of wheate, and wine: alſo his heauens ſhall drop the deaw.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſword of thy glory? therefore [s] thine enemies ſhall be in ſubiection to thee, and thou ſhalt treade vpon their hie places.

[q] Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out, becauſe he was vnder Iudah, and his portion of his inheritãce, Ioſh. 19.9.

[r] Who was plentifull in iſſue as a fountaine.

[s] Thine enemies ſhall feare ſhall lie vnto faine to be in ſubiection.

CHAP. XXXIIII.

1 Moſes ſeeth all the land of Canaan. 5 He dieth 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes roume. 10 The praiſe of Moſes.

THen Moſes went from the plaine of Moab vp into mount [a] Nebo vnto the toppe of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt [b] ſea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, *This is the land which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I will giue it vnto thy ſeed: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not go ouer thither.

5 So Moſes the ſeruant of the Lord died there in the lande of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto [d] this day.

7 Moſes was now an hundred and twenty yeere old when he died, his eie was not dimme, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirtie dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſonne of Nun was full of the ſpirit of wiſedom: for Moſes had put his handes vpon him. And the children of Iſrael were obedient vnto him, and did as the Lorde had commanded Moſes.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knew [f] face to face)

11 In all the miracles and wonders which the Lord ſent him to doe in the land of Egypt before Pharaoh & before all his ſeruants, and before all his land,

12 And in all that mightie [g] hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

[a] Which was a part of mount Abarim, Num. 27.12. Chap. 3.27. Deut. 32.49.

[b] Called Mediterraneum.

* Gen. 12.7. and 13.15.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iewes might not haue occaſion thereby to commit Idolatrie.

[e] Hereby appeareth the fauor of God that leaueth not his Church deſtitute of a gouernour.

[f] Vnto whom the Lord did reueale himſelfe ſo plainly, Exo. 33.11.

[g] Meaning, the power of God working by Moſes in the wilderneſſe.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the Holy ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as he promiſeth by the mouth of Moſes that a Prophet ſhould bee raiſed vp vnto the people like vnto him, whom he willeth to obey, Deuter. 18.15: ſo hee ſheweth himſelfe here true in his promiſe, as at all other times: and after the death of Moſes his faithfull ſeruant, he raiſed vp Ioſhua to be ruler and gouernour ouer his people: that neither they ſhould bee diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might bee confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approoued of God: he is adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull miniſter. So hee ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he eſtabliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and fauour, if they obey God, and contrarywiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Ieſus Chriſt the true Ioſhua, who leadeth vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the end of this booke are conteined 2576 yeeres. For from Adam vnto the flood are 1656, from the flood vnto the departure of Abraham out of Caldea, 423, & from thence to the death of Ioſeph, 290. So that the Geneſis conteineth 2369. Exodus 140. the other three bookes of Moſes 40. Ioſhua 27. So the whole maketh 2576 yeeres.

CHAP.

CHAP. I.

2 The Lord encourageth Ioshua to invade the land. 4 The borders and limites of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commaundeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

NOwe after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, & all this people, vnto the land which I giue them, that is, to the children of Israel.

*Chap.14.9. 3 *Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I sayd vnto Moses.

*Deut.11.24. b Of Zin, called Kadesh and Puran. ‖Or, Euphrates. c Meaning, the whole land of Canaan. d Called Mediterraneum. *Hebr.13.5. 4 *From the [b] wildernesse and this Lebanon euen vnto the great Riuer, the riuer ‖ Perath: all the land of the [c] Hittites, euen vnto the great [d] sea toward the going down of the sunne, shalbe your coast.

5 There shall not a man bee able to withstand thee all the dayes of thy life: as I was with Moses, so wil I be with thee: *I wil not leaue thee, nor forsake thee.

*Deut.31.23. 6 *Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

‖Or, growe stronger & stronger. *Deut.5.32.and 28.14. e He sheweth wherein consisteth true prosperitie, euen to obey the word of God. f Shewing that it was not possible to gouerne well without continuall studie of Gods word. ‖Or, gouerne wisely. 7 Onely be thou strong, and ‖ of a most valiant courage, that thou maiest obserue and doe according to all the Lawe which Moses my seruant hath commanded thee: *thou shalt not turne away from it to the right hand, nor to the left, that thou maiest [e] prosper whither soeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou maiest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commaunded thee, saying, Be strong and of a good courage, feare not, nor be discouraged: for I the Lorde thy God will be with thee, whither soeuer thou goest.

10 ¶ Then Ioshua commaunded the officers of the people, saying,

g Meaning, from the day that this was proclaimed, Chap. 3.2. 11 Passe through the host, and commaund the people, saying, ‖Prepare you vitails: for [g] after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lorde your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, & to halfe the tribe of Manasseh spake Ioshua, saying,

*Num.32.20. 13 *Remember the word, which Moses the seruant of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this [h] land.

h Which belonged to Sihon the King of the Amorites, & Og king of Bashan. ‖Or, beyond Iorden from Iericho 14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ‖ on this side Iorden: but ye shal goe ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Until the Lord haue giuen your brethren rest, as well as to you, and vntil they also shall possesse the land, which the Lorde your God giueth them: then shall yee returne vnto the land of your possession and shall possesse it, which land Moses the Lordes seruant [i] gaue you on this side Iorden toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut.33.21.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whither soeuer thou sendest vs, we will goe.

17 As wee obeied Moses in all things, [k] so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

18 Whosoeuer shal rebel against thy commandement, and wil not obey thy words in all that thou commaundest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Goe, view the land, and also Iericho: and they went, and *came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plain of Moab neere vnto Iorden. *Hebr.11.31. Iames 2.25. ‖Or, tauerners house, or hostesse.

2 Then report was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the King of Iericho sent vnto Rahab, saying, [b] Bring foorth the men that are come to thee, and which are entred into thine house: for they bee come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not but seeke how they may by their power and policie resist his working.

4 (But the woman had taken the two men, and hid them) Therefore sayd she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the [c] roofe of the house, & hid them with the stalkes of flaxe, which she had spread abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone

as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleep, she came vp vnto them vpon the roofe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, & that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For we haue heard, how the Lord* dried vp the water of the red Sea,* before you, when ye came out of Egypt, and what were vnto the two kings of the Amorites, that were on the other side Iorden, vnto* Sihon and to Og, whome ye vtterly destroyed:

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for [e] the Lorde your God, he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, ye will also shew mercie vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye wil deliuer our ‖ soules from death.

14 And the men answered her, [f] Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully and truly with thee.

15 Then she let them downe by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she sayd vnto them, Goe you into the [g] mountaine, least the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men sayd vnto her, [h] We will be blamelesse of this thine oth, which thou hast made vs sweare.

18 Behold, when wee come into the land, thou shalt bind this cord of red threed in ẏ window, whereby thou letteſt vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streete, [i] his blood shall be vpon his head, and wee will bee guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we will bee quite of thine othe, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three daies, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Ioshua the sonne of Nun, and told him all things that came vnto them,

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands al the land: for euen all the inhabitants of the country faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lorde promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Ioshua rose very earely, and they remoued from Shittim, and came to [a] Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went throughout the hoste.

3 And commaunded the people, saying, When ye see the Arke of the couenaunt of the Lord your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere vnto it, that ye may know the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, *Sanctifie your selues: for to morow the Lord will do wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenaunt, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the Couenant, saying, When ye are come to the brinke of the waters of Iorden, yee shall stand still [c] in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua sayd, [d] Hereby yee shall know that the liuing God is among you, and that hee will certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and

[d] For so God promised, Deut. 28. 7. chap. 5. 1.

*Exo. 14. 21, 22.

*Chap. 4. 23.

*Num. 21. 24.

‖ Or, melted.

‖ Or, spirit.

[e] Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

‖ Or, liues.

[f] We warrant you on paine of our liues.

[g] Which was neere vnto the citie.

[h] We shalbe discharged of our othe, if thou doest performe this condition that followeth, for so shalt thou and thine be deliuered.

[i] He shalbe guiltie of his owne death.

[k] So that others should thinke to escape by the same meanes.

‖ Or, scarlet coloured.

[l] To wit, the riuer Iorden.

[a] Which according to the Ebrewes was in March, & about 40. dayes after Moses death.

[b] Which time was giuen for to prepare them victailes, Chap. 1. 11.

‖ Or, a mile.

*Leuit. 20. 7. math. 11. 18. chap. 7. 13. 1. sam. 16. 5.

*Chap. 1. 5.

[c] Euen in the channell, where the streame ran as verse 17.

[d] By this myracle in diuiding the water.

and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenaunt of the Lord of all the world passeth before you into Iorden.

12 Nowe therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

[e] Which should set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come frō aboue, *shall stand still vpon an heape.

*Psal.114.3.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priests bearing the * Arke of the Couenant, went before the people.

*Acts 7.45.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (*for Iorden vseth to fill all his [f] banks all the time of haruest)

*Eccles.24.30. 1.chro.12.15.

[f] Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came down from aboue, staied & rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, & were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, stood dry within Iorden [g] readie prepared, & all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

[g] Either tarying till the people were past, or, as some read, sure, as though they had bene vpon the dry land.

CHAP. IIII.

2 God commanded Iosh. to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This myracle must be declared to the posteritie.

AND whē all the people were wholy gone *ouer Iorden, (after the Lord had spoken vnto Iosh. saying,

*Deut.27.2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place where the Priestes stood in a [a] readinesse, twelue stones, which yee shall take away with you, and leaue them in the [b] lodging where you shall lodge this night)

[a] As Chap.3.17

[b] Meaning, the place where they should campe.

4 Then Iosh. called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Iosh. sayd vnto them, Goe ouer before the Arke of the Lorde your God, euen through the mids of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may bee a signe among you, that when your [c] children shall aske their fathers in time to come, saying, What meane you by these stones?

[c] God commandeth, that not onely we our selues profite by his wonderfull works, but that our posteritie may know the cause thereof and glorifie his Name.

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosh. had commanded, & tooke vp twelue stones out of the mids of Iorden as the Lorde had said vnto Iosh. according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, & laied them downe there.

9 And Iosh. set vp [d] twelue stones in the mids of Iorden, in the place where the feete of the Priests, which bare the Arke of the couenant, stood, and there haue they continued vnto this day.

[d] Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

10 ¶ So the Priests which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished that the Lorde had commaunded Iosh. to say vnto the people, according to all that Moses charged Iosh: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

[e] Meaning, in the presence or sight of the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

*Num.32.27,29

13 Euen fortie thousand prepared for war, went before the [f] Lorde vnto battell, into the plaine of Iericho.

[f] That is, before the Arke.

14 That day the Lord magnified Iosh. in the sight of all Israel, and they ‖ feared him, as they feared Moses all daies of his life.

‖ Or, reuerenced him.

15 And the Lord spake vnto Iosh. saying,

16 Commaund the Priests that beare the [g] Arke of the Testimonie, to come out of Iorden.

[g] Because the Arke testified Gods presence, and the tables of the law contained therein, signified Gods will toward his people.

17 Iosh. therefore commanded ỳ Priests, saying, Come ye vp out of Iorden.

18 And whē the Priests that bare the Arke of the couenant of the Lord were come vp out of the mids of Iorden, & as soone as the soles of the Priestes feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

[h] Called Abib or Nisan, containing part of March and part of April.

20 Also ỳ twelue stones, which they tooke out of Iorden, did Iosh. pitch in Gilgal.

21 And hee spake vnto the children of Israel,

rael, ſaying, When your children ſhall aſke their fathers in time to come, and ſay, What meane theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came ouer this Iorden on dry land:

23 For the Lorde your God dried vp the waters of Iordē before you, vntil ye were gone ouer, as the Lorde your God did the red Sea,

*Exo.14.21,22. *which he dried vp before vs, til we were gone ouer.

i Gods benefits ſerue for a further condemnation to the wicked, and ſtirre vp his to reuerence him, and obey him.

24 That all the people of the i world may know that the hand of the Lorde is mightie, that the might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afrayd of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

a The Amorites were on both ſides Iorden, wherof two Kings were ſlaine already on the ſide toward Moab.

NOwe when all the Kings of the a Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lorde had dried vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

2 ¶ That ſame time the Lord ſayd vnto Ioſhua, *Make thee sharpe knius, b and returne, and circumcile the ſonnes of Iſrael the ſecond time.

*Exod.4.25. b For now they had left it of, about 40. yeres.

c Gilgal was ſo called, becauſe they were there circumciſed.

3 Then Ioſhua made him ſharpe knives, and circumciſed the ſonnes of Iſrael in c the hill of the foreſkins.

4 And this is the cauſe why Ioſhua circumciſed all the people, euen the males that came out of Egypt, becauſe all the men of warre were dead in the wildernesſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all ỹ people that were borne in the wildernesſe by the way after they came

d For they looked daily to remoue at the Lordes commandement: which thing they that were new circumciſed, could not doe without great danger.

out of Egypt, were d not circumciſed.

*Num.14.33. 6 For the children of Iſrael walked forty yeeres in the wildernesſe, till all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whom the Lord ſware, that he would not ſhew them the land, * which the Lord had ſworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and honie.

7 So their ſonnes whom he raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

e For their ſore was ſo grieuous that they were not able to remoue.

8 And when they had made an ende of circumciſing all the people, they abode in the places in the campe till they e were whole.

9 After, the Lord ſaid vnto Ioſhua, This day I haue taken away the f ſhame of Egypt from you: wherfore he called the name of that place Gilgal, vnto this day.

f By bringing you into this promiſed land contrary to the wicked opinion of the Egyptians: or the foreſkin, whereby you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of ỹ land, on the morow after the Paſſeouer, vnleauened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morow after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho, he lift vp his eies and looked: and behold, there ſtood a* man againſt him, hauing a ſworde drawen in his hand: and Ioſhua went vnto him, and ſaid vnto him, Art thou on our ſide, or on our aduerſaries?

*Exod.33.13.

14 And he ſayd, Nay, but as a captaine of the hoſte of the Lorde am I now come: then Ioſhua fell on his face to the earth, & did worſhip, and ſaid vnto him, What ſaieth my Lord vnto his ſeruant?

g In that that Ioſhua worſhipperh him, he acknowledgeth him to be God, and in that he calleth himſelfe the Lords captaine, he declareth himſelfe to be Chriſt.

15 And the captaine of the Lords hoſt ſayd vnto Ioſhua, *Loose thy ſhoe of thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

*Exod.3.5. ruth.4.7. act.7.33.

CHAP. VI.

3 The Lord inſtructeth Ioſhua what he ſhould doe as touching Iericho. 6 Ioſhua commaundeth the Prieſts and warriors what to doe. 20 The wals fall. 22 Rahab is ſaued. 24 All is burnt ſaue gold and mettall. 26 The curſe of him that buildeth the citie.

a That none could goe out. b That none could come in. c For feare of the Iſraelites.

NOwe Iericho was a ſhut vp, and b cloſed, c becauſe of the children of Iſrael: none might goe out nor enter in.

2 And the Lord ſaid vnto Ioſhua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the ſtrong men of warre.

3 All ye therefore that be men of warre ſhall compaſſe the citie, in going round about the citie d once: thus ſhall you doe ſixe dayes:

d Euery day once.

4 And ſeuen Prieſts ſhal beare ſeuen trumpets of e rammes hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the citie ſeuen tunes, and the Prieſts ſhal blow with the trumpets.

e That the conqueſt might not be aſſigned to mans power, but to the mercy of God, which with moſt weake things can ouercome that which ſeemeth moſt ſtrong.

5 And when they make a long blaſt with the rammes horne, and yee heare the ſound of the trumpet, all the people ſhall ſhoute with a great ſhoute: then ſhal the wall of the citie fall downe flat, and the people ſhal aſcend vp, euery man ſtreight before him.

6 ¶ Then Ioſhua the ſonne of Nun called the Prieſts and ſayd vnto them, Take vp the Arke of the couenaunt, and let ſeuen Prieſts beare ſeuen trumpets of rammes hornes before the Arke of the Lord.

7 But

7 But he said vnto the people, [f] Goe and compasse the citie: and let him that is armed, goe foorth before the Arke of the Lorde.

8 ¶ And when Iosh̃a had spoken vnto the people, the seuen Priestes bare the seuen trumpets of rams hornes, and went foorth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priestes, that blewe the trumpets: then the [g] gathering host came after the Arke, as they went and blewe the trumpets.

10 (Nowe Iosh̃a had commaunded the people, saying, Ye shal not shout, neither make any noise with your voyce, neither shall a word proceede out of your mouth, vntill the day that I say vnto you, Shoute, then shall ye shoute.)

11 So the Arke of the Lord compassed the citie, and went about it [h] once: then they returned into the hoste, and lodged in the campe.

12 And Iosh̃a rose early in the morning, and the Priestes bare the Arke of the Lord:

13 Also seuen Priestes bare seuen trumpets of rams hornes, and went before the Arke of the Lord, and going, blewe with the trumpets: and the men of armes went before them, but the [i] gathering hoste came after the Arke of the Lord, as they went and blewe the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priestes had blowen the trumpets the seuenth time, Iosh̃a saide vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be [l] an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, and all that are with her in the house: for * she hid the messengers that were sent.

18 Notwithstanding, be ye ware of the execrable thing, least ye make your selues execrable, & in taking of the execrable thing, make also the host of Israel * execrable, & trouble it.

19 But all siluer, and golde, and vessels of brasse, and yron shall be [m] consecrate vnto the Lord, and shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sounde of the trumpet, they shouted with a great shoute: & the * wal fel downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and olde, and ore, and sheepe, and asse, with the edge of the sword.

22 But Iosh̃a had said vnto the two men that had spied out the countrey, Goe into the harlots house, & bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [n] without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse & yron, they put vnto the treasure of the [o] house of the Lord.

25 So Iosh̃a saued Rahab the harlot, and her fathers houshold, and all that she had, and she [p] dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh̃a sent to spie out Iericho.

26 ¶ And Iosh̃a sware at that time, saying, Cursed be the man before the Lorde, that riseth vp, and buildeth the citie Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃a, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh̃a prayeth to the Lorde. 16 Iosh̃a enquireth out him that sinned, and stoneth him and all his.

BUt the childrē of Israel committed a trespasse in the [a] excommunicate thing: for *Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lorde was kindled against the children of Israel.

2 And Iosh̃a sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Bethel, and spake vnto them, saying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai.

3 And returned to Iosh̃a, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, & smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

[g] Meaning, the rereward, wherein was the standerd of the tribe of Dan, Num. 10.25.

[h] For that day.

[i] The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

[k] Besides euery day once for the space of sixe dayes.

[l] That is, appointed wholy to be destroyed.

*Chap. 2.4.

*Leuit. 27.21. num. 21.2. deut. 13.15, 17.

[m] And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

*Heb. 11.30. *2. Mac. 12.15, 16.

[n] For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

[o] Meaning, the Tabernacle.

[p] For she was married to Salmon prince of the tribe of Iudah, Matth. 1.5.

[q] He shall build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Bethel, 1. King. 16.34.

*Chap. 2.14. heb. 11.31.

[a] In taking that which was commanded to be destroyed. *Chap. 22.20. 1. chro. 2.7.

[b] This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.28.

[c] God would by this ouerthrowe make them more earnest to search out and punish the sinne committed.

6 ¶ Then Ioſhua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Iſrael, and put duſt vpon their heads.

7 And Ioſhua ſaide, Alas, O Lord God, wherefore haſt thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to deſtroy vs? would God we had beene content to dwell on the [d] other ſide Iorden.

[a] This infirmitie of his faith, whereby how we are inclined of nature to diſtruſt.

8 Oh Lord, what ſhal I ſay, when Iſrael turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

[e] When thine enemies ſhall blaſpheme thee, and ſay, that thou waſt not able to defend vs from them.

10 ¶ And the Lord ſaid vnto Ioſhua, Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Iſrael hath ſinned, and they haue tranſgreſſed my couenant, which I commaunded them: for they haue euen taken all the excommunicate thing, and haue alſo ſtollen, and diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael cannot ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable: neither will I be with you any more, except ye [f] deſtroy the excommunicate from among you.

[f] Then, to ſuffer wickednes vnpunished, is to refuſe God willingly.

13 Vp therefore, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morowe: for thus ſaith the Lord God of Iſrael, There is an execrable thing among you, O Iſrael, therefore ye cannot ſtand againſt your enemies, vntill ye haue put the [g] execrable thing from among you.

[g] Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the Lord taketh, ſhall come according to the families: and the familie which the Lord ſhall take, ſhall come by [h] houſholds: and the houſehold which the Lord ſhall take, ſhall come man by man.

[h] That is, found guiltie, either by caſtes, or by the iudgement of Urim. Num. 27.21.

15 And he that is [h] taken with the excommunicate thing, ſhalbe burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the couenant of the Lord, and becauſe he hath wrought follie in Iſrael.

16 ¶ So Ioſhua roſe vp earely in the morning and brought Iſrael by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his houſhold, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Iudah was taken.

19 Then Ioſhua ſaide vnto Achan, My ſonne, I beſeech thee, giue glory to the Lorde God of Iſrael, and [i] make confeſſion vnto him, ſhewe me nowe what thou haſt done: hide it not from me.

[i] By declaring the truth: for God is glorified when the truth is confeſſed.

20 And Achan anſwered Ioſhua, and ſaid, In deede, I haue ſinned againſt the Lorde God of Iſrael, and thus, & thus haue I done.

21 I ſaw among the ſpoile a goodly [k] Babylonish garment, and two hundreth ſhekels of ſiluer, and a wedge of golde of fiftie ſhekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the midſt of my tent, and the ſiluer vnder it.

[k] Such rich garments, as the Eaſterne Princes of Babylon did weare.

22 ¶ Then Ioſhua ſent meſſengers, which ranne vnto the tent, and beholde, it was hid in his tent, and the ſiluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioſhua, and vnto all the children of Iſrael, and laide them before the Lord.

24 Then Ioſhua tooke Achan the ‖ ſonne of Zerah, and the ſiluer, and the garment, and the [l] wedge of golde, and his [m] ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheepe, and his tent, and all that he had: and al Iſrael with him brought them vnto the valley of Achor.

‖ Or, nephewe.

[l] Some reade, a plate: others a rod, and ſome a tongue.

[m] This iudgement onely appertaineth to God, and to whom he will reuelle it: to man he hath commanded not to punish the childe for the fathers fault, Deut. 24.16.

25 And Ioſhua ſaid, [n] In as much as thou haſt troubled vs, the Lorde ſhall trouble thee this day: and all Iſrael threwe ſtones at him, and burned them with fire, and ſtoned them with ſtones.

[n] He declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lorde turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 *The ſiege,* 19 *And winning of Ai.* 29 *The king thereof is hanged.* 30 *Ioſhua ſetteth vp an Altar.* 32 *He writeth the Lawe vpon ſtones,* 35 *And readeth it to all the people.*

AFter, the Lord ſaid vnto Ioſhua, *Feare not, neither be thou faint hearted: take all the men of warre with thee, and ariſe, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

*Deut. 1.21, 29. and 7.18.

2 And thou ſhalt doe to Ai and to [o] king thereof, as thou diddeſt vnto *Iericho, and to the king thereof: neuertheleſſe the ſpoile thereof and * the cattell thereof ſhall ye take vnto you for a praye: thou ſhalt lie in waite againſt the citie on the [a] backeſide thereof.

*Chap. 6.21.

*Deut. 20.14.

[a] Meaning, on the Weſt ſide, as verſe 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre to goe vp againſt Ai: and Ioſhua choſe out thirtie thouſand ſtrong men, and valiant,

liant, and ſent them away by night.

4 And he commaunded them, ſaying, Behold, ye [b] ſhall lie in waite againſt the citie, on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readines.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they wil ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite, and ‖ deſtroy the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, ye ſhall ſet it on fire: according to the commandement of the Lord ſhall ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, & they went to lie in waite, & abode betweene Bethel and Ai, on the Weſt ſide of Ai: but Ioſhua lodged that night [c] among the people.

10 And Ioſhua roſe vp earely in the morning, and [d] numbred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

11 Alſo the men of warre that were with him, went vp and drewe neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, [e] and ſet them to lie in waite betweene Bethel and Ai, on the Weſt ſide of the citie.

13 And the people ſet all the hoſt that was on the North ſide againſt the citie, and the lyers in waite on the Weſt, againſt the citie: and Ioſhua went the ſame night into the [f] middes of the valley.

14 ¶ And when the king of Ai ſawe it, then the men of the citie haſted & roſe vp earely, and went out againſt Iſrael to battell, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite againſt him on ẏ backeſide of the citie.

15 Then Ioſhua and all Iſrael [g] as beaten before them, fled by the way of the wilderneſſe.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: & they left the city open, & purſued after Iſrael.

18 Then the Lorde ſaide vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

19 And they that lay in waite, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And ẏ men of Ai looked behinde them, and ſawe it: for loe, the ſmoke of the citie aſcended vp ‖ to heauen, and they had no ‖ power to flee this way nor that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

21 When Ioſhua and all Iſrael ſawe that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlewe the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlewe them, ſo that they let none of them * remaine nor eſcape.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the fielde, that is, in the wilderneſſe, where they chaſed them, and when they were all fallen on ẏ edge of the ſworde, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſworde.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hand backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell and the ſpoile of this citie, Iſrael tooke for a praye vnto themſelues, according vnto the worde of the Lorde, which he commanded Ioſhua.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, and a wildernes vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as ſoone as the ſunne was downe, Ioſhua commaunded [m] that they ſhould take his carkeis downe from the tree, and call it at the entring of the gate of the citie, and * lay thereon a great heape of ſtones, that remaineth vnto this day.

30 ¶ Then Ioſhua built an altar vnto the Lord God of Iſrael, in mount Ebal.

31 As Moſes the ſeruant of the Lord had commanded ẏ children of Iſrael, as it is written in the * booke of the Lawe of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offred thereon burnt offrings vnto the Lorde, and ſacrificed peace offerings.

32 Alſo he wrote there vpon the ſtones, a [n] rehear-

b God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

‖ Or, driue out (the inhabitants) of the citie.

c With the reſt of the armie.

d That is, viewed or muſtred them, and ſet them in aray.

e He ſent theſe fewe, that the other which lay in ambuſh might not be diſcouered.

f To the intent that they in the citie might the better diſcouer his armie.

g As they which fained to flee for feare.

h Or, lift vp the banner, to ſignifie when they ſhall inuade the citie.

‖ Or, toward the heauen.

‖ Or, place.

i Which came out of the ambuſh.

* Deut. 7. 2.

k For the fire, which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

* Num. 31. 22, 26. verſe 2.

l That it could neuer be built againe.

m According as it was commanded, Deu. 21. 23.

* Chap. 7. 25, 26.

* Exod. 20. 25. deut. 27. 5.

n rehear-

n Meaning, the ten commandements, which are the summe of the whole Lawe.

n rehearsall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Iudges stoode on this side of the Arke, and on that side, before the Priestes of the Leuites, which bare the Arke of the couenant of the Lorde) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, *as Moses the seruant of the Lorde had cõmanded before, that they should blesse the people of Israel.

*Deut. 11. 29. and 27. 12, 13.

34 Then afterward he read all the wordes of the Lawe, the blessings and curlings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commaunded, which Iosh̃a read not before all the Congregation of Israel, *as wel before the women and the children, as o the stranger that was conuersant among them.

*Deut. 31. 12, 13.

o So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 *Diuers kings assemble themselues against Iosh̃ua.* 3 *The craft of the Gibeonites.* 15 *Iosh̃ua maketh a league with them.* 23 *For their craft they are condemned to perpetuall slauerie.*

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

AND when all the kings that a were beyond Iorden, in the mountaines and in the valleis, and by all the coastes of the b great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Iosh̃ua, and against Israel with one † accord.

†Ebr. one mouth.

3 ¶ *But the inhabitants of Gibeon heard what Iosh̃ua had done vnto Iericho, and to Ai.

*2. Sam. 21. 1.

4 And therefore they wrought craftily: for they went, and fained themselues ambassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent & c bound vp,

c Because they were all wone.

5 And olde shooes and clouted vpon their feete: also the raiment vpon them was olde, and all their prouision of bread was dried, and mouled.

6 So they came vnto Iosh̃ua into ꝑ hoste to Gilgal, and saide vnto him, and vnto the men of Israel, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Israel saide vnto the d Hiuites, It may be that thou dwellest among vs, howe then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Iosh̃ua, We are thy seruants. Then Iosh̃ua saide vnto them, Who are ye? and whence come ye?

e Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

9 And they answered him, From a very farre countrey thy seruants are come for e the name of the Lorde thy God: for we haue heard his fame, and all that he hath done in Egypt,

10 And all that hee hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, & to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes † with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

†Ebr. in your hand.

12 This our f bread we tooke it hote with vs for vitailes out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

f The wicked lacke no arte, nor spare no lies to set foorth their pollicie, when they will deceiue the seruants of God.

13 Also these bottels of wine which we filled, were newe, and loe, they be rent, and these our garments and our shooes are old, by reason of the exceeding great iourney.

14 ¶ And the s men accepted their tale concerning their vitails, & counselled not with the mouth of the Lord.

g Some think, that the Israelites ate of their vittailes, and so made a league with them.

15 So Iosh̃ua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

i Fearing least for their fault the plague of God should haue light vpon them all.

19 Then all the Princes sayd vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, least the wrath be vpon vs, because of the k oath which we sware vnto them.

k This doth not establish rash oathes, but sheweth Gods mercie toward vs, which would not punish them for this fault.

21 And the Princes saide vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosh̃ua then called them, and talked with them, and saide, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Nowe therefore ye are cursed, & there shal none of you be freed from being bondmen, and hewers of wood, and drawers of water, for l the house of my God.

l For the vse of the Tabernacle, and of the Temple, when it shall be built.

24 And they answered Iosh̃ua, and saide, Because it was tolde thy seruants, that the Lord

Lord thy God had * commaunded his ſeruant Moſes to giue you all the lande, and to deſtroy all the inhabitants of the lande out of your ſight, therefore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

*Deut.7.1.

25 And behold, now, we are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Joſhua appointed them that ſame day to be hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lorde vnto this day, in the place which he ſhould chuſe.

n That is, for the ſacrifices of the Temple, as verſe 23.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon whom Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOwe when Adoni-zedek king of Ieruſalem had heard howe Joſhua had taken Ai and had deſtroyed it, (* for as he had done to Jericho and to the king thereof, ſo he had done to * Ai and to the king thereof) and howe the inhabitants of Gibeon had made peace with Iſrael, and were among them,

*Chap.6.15,21.

*Chap.8.3,18,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Jarmuth, and vnto Japia king of Lachiſh, and vnto Debir king of Eglon, ſaying,

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Joſhua, and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they with al their hoſtes, and beſieged Gibeon, and made [b] warre againſt it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Joſhua, euen to the hoſt to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

7 So Joſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lorde ſaide vnto Joſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

c Leaſt Joſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Joſhua therefore came vnto them ſuddenly: for he went vp from Gilgal al the night.

10 And the Lord diſcomfited them before Iſrael, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fledde from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: they were more that died with the [d] haileſtones, then they whom the children of Iſrael ſlewe with the ſworde.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Joſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and he ſaide in the ſight of Iſrael, *Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

*Iſa.28.21, eccle.46.4,5.

13 And the Sunne abode, and the Moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (is not this written in the booke of [e] Jaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

e Some reade in the booke of the righteous, meaning Moſes, the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named which is nowe loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [f] fought for Iſrael.

f By taking away the enemies hearts, & deſtroying them with haileſtones.

15 ¶ After, Joſhua returned, and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was tolde Joſhua, ſaying, The fiue kings are found hidde in a caue at Makkedah.

18 Then Joſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: follow after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

†Ebr. cut off all their traine and taile.

20 And when Joſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Joſhua at Makkedah in [g] peace: no man mooued his tongue againſt the children of Iſrael.

g Or in ſafetie, ſo that none grudged them as much as an euill word.

22 After, Joſhua ſaide, Open the mouth of the caue, and bring out theſe fiue kings vnto me foorth of the caue.

23 And they did ſo, and brought out thoſe fiue kings vnto him foorth of the caue, euen the

the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the King of Eglon,

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and saide vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the [b] neckes of these Kings: and they came neere and set their feete vpon their neckes.

[b] Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, but be strong & of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had been hid) and they laide great stones vpon the caues mouth, which remaine vntill this day.

*Deut. 21. 23. chap. 8. 29.

28 ¶ And that same day Ioshua tooke ‖ Makkedah and smote it with the edge of the sword, and the King thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for hee did to the King of Makkedah * as he had done vnto the King of Iericho.

‖ Ioshua taketh Makkedah.

‖ Or, euery person.

*Chap. 6. 21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ‖ it also & the King thereof into the hand of Israel: and he smote it with the edge of the sword, & all the ‖ soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

‖ Libnah is taken.

‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lorde gaue ‖ Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as he had done to Libnah.

‖ Lachish is taken.

33 ¶ Then Horam King of ‖ Gezer came vp to helpe Lachish: but Ioshua smote him and his people vntill none of his remained.

‖ The King of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto ‖ Eglon, and all Israel with him, and they besieged it, and assaulted it,

‖ Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ‖ it, they smote it with the edge of the sworde, and the King thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

‖ Hebron is taken.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ‖ it, and the King thereof, and all the cities thereof, they smote them with the edge of the sworde, and vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Ioshua smote all the hill countries, and the South countries, & the vallies, and the [i] hill sides, & all their kings, & let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commaunded,

[i] Some reade Ashedoth, which signifieth the descents of the hilles.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at [k] one time, because the Lord God of Israel fought for Israel.

[k] In one battel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in [l] Gilgal.

[l] Where the Arke was, there to giue thankes for their victories.

CHAP. XXVII.

2 Diuers Kings and cities, and countries ouercome by Ioshua. 13 Ioshua did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin King of Hazor had heard this, then he [a] sent to Iobab King of Madon, & to the King of Shimron, and to the King of Achshaph,

[a] The meane that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of [b] Cinneroth, and in the vallies, and in the borders of Dor Westward,

[b] Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

[c] Which was mount Sihon, as Deut. 4. 48.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lorde saide vnto Ioshua, Be not afraide for them: for to morow about this time will I deliuer them all slaine before Israel:

Israel: thou shalt [d] hough their horses, and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephoth-maim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua returned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before time was head of all those kingdomes.

11 Moreouer, they smote all the [f] persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of þ cities that stood still in their [g] strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell the children of Israel tooke for their pray, but they smote euery [h] man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commaunded Moses.

16 So Ioshua tooke all this land of the mountaines, and al the South, and all the land of Goshen, & the lowe countrey, and the plaine, and the [i] mountaine of Israel, and the lowe countrey of the same,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those kings,

19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to [l] harden their hearts that they should come against Israel in battell to the intent that they should destroy them vtterly, and shewe them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 *What kings Ioshua and the children of Israel killed on both sides of Iorden,* 24 *Which were in number thirtie and one.*

AND these are the kings of the lande, which the children of Israel smote and possessed the lande, on the [a] other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and al the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-iesimoth, and from the South vnder the ‖ springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnder the border of the Geshurites, and the Maachathites, & halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them, * Moses also the seruant of the Lorde gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are þ kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the vallies, and in the plaines, and in the ‖ hill sides, and in the wildernes, and in the South, where were

d That neither they should serue in the vse of warre, nor þ Israelites should put their trust in them.

e Which signifieth, hot waters, or, according to some, brine pits.

f Both men, women & children.

g Which were strong by situation and not hurt by warre.

h All mankind.

i That is, Samaria.

k So called, because it was bare and without trees. ‖ Or, the valley of Gad.

l That is, to giue them ouer to themselues: and therefore they could doe but rebell against God and heape their owne destruction.

m Out of the which came Goliath, 1. Sam. 17.4.

a From Gilgal where Ioshua camped.

b Reade Deut. 11. verse 17.

‖ Or, in Ashdoth.

*Num. 33.52. deut. 7.2.

*Exod. 34.11. *Deut. 7.2.

*Chap. 9.3.

*Num. 26.53, 55.

*Num. 21.24. deut. 3.8.

‖ Or, wildernesse.

‖ Or, hill sides, *Deut. 3.17. and 4.49.

*Deut. 3.11. chap. 13.12.

*Num. 32.29. deut. 3.12. chap. 13.8.

the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

*Chap.6.2. 9 ¶ * The king of Iericho was one:
*Chap.8.29. *the king of Ai, which is beside Beth-el, one:
*Chap.10.23. 10 The * king of Ierusalem one: the king of Hebron, one:
11 The king of Iarmuth one: the king of Lachish, one:
*Chap.10.33. 12 The king of Eglon, one: the * king of Gezer, one:
*Chap.10.39. 13 The * king of Debir, one: the king of Geder, one:
14 The king of Hormah, one: the king of Arad, one:
*Chap.10.29, 30. 15 The * king of Libnah, one: the king of Adullam, one:
*Chap.10.28. 16 The * king of Makedah, one: the king of Beth-el, one:
17 The king of Tappuah, one: the king of Hepher, one:
18 The king of Aphek, one: the king of Lasharon, one:
*Chap.11.10. 19 The king of Madon, one: the * king of Hazor, one:
20 The king of Shimron-meron, one: the king of Achshaph, one:
21 The king of Taanach, one: the king of Megiddo, one:
22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:
‖Or, nere vnto Carmel. 23 The king of Dor, in ‖ country of Dor, one: the king of the *nations of Gilgal, one.
*Gene.14.1. 24 The king of Tirzah, one. all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseh. 14 The Lorde is the inheritance of Leui. 22 Balaam was slaine.

a Being almost an hundred and ten yeere olde. †Ebr. commen into yeeres. b After that the enemies are ouercome. ‖Or, borders. †Ebr. Shihor. †Ebr. vpon the face of Egypt. †Ebr. Meerah. ‖Or, the plaine of Gad.

NOwe when Iosh ua was olde, & a striken in yeeres, the Lord said vnto him, Thou art olde and †growen in age, and there remaineth exceeding much land to be b possessed:
2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri,
3 From † Nilus which is †in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:
4 From the South, all the lande of the Canaanites, and the † caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:
5 And the lande of the Giblites, and all Lebanon, toward the sunne rising from ‖ Baal-gad vnder mount Hermon, vntill one come to Hamath.
6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

c Reade Chap. 11.8.

7 Nowe therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.
8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

*Num.32.33. deut.3.13. chap.22.4.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

‖Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon.
11 And Gilead, and the borders of the Geshurites and of the Maachathites, & all mount Hermon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which reigned in Ashtaroth & in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

*Deut.3.11. chap.12.4.

13 But the children of Israel d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

d Because they destroyed not all as God had commaunded, they remained, were snares & pricks to hurt them, Num.33.55. chap.23.13. iudg.2.3.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are e his inheritance, as he said vnto him.

e Leui shall liue by the sacrifices, Num.18.21.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine which is by Medeba:
17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Bethbaal-meon:

‖Or, hie places of Baal.

18 And Iahazah, and Kedemoth and Mephaath:
19 Kiriachaim also, and Sibmah, and Zereth-shahar in the mount of ‖ Emek:

‖Or, the valley.

20 And Beth-peor, and *Ashdoth-pisgah, and Beth-ieshimoth:

*Deut.3.17.

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whō Moses smote *with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

*Num.31.8.

f So that both they which obeyed wicked counsell, and the wicked counsellers perished by the iust iudgement of God.

22 And f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And

23 And the border of the children of Reuben was Jorden with the coastes. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, ᵉ Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon vnto Jorden and the borders euen vnto the Sea coast of Cinnereth, ᶠ beyond Jordē Eastward.

ᵉ That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the ᵇ children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

*Num.32.39.
ᵇ Meaning, his nephues and posteritie.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jorden, toward Jericho Eastward.

33 *But vnto the tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, * as he said vnto them.

*Chap.18.7.
*Num.18.20.

CHAP. XIIII.

2 The lande of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the land of Canaan, *which Eleazar the Priest, and Iosua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

*Num.34.17.

2 *By the lot of their inheritance, as the Lord had commaunded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

*Num.26.55. and 33.54.

3 For Moses had giuen inheritance vnto ᵃ two tribes and an halfe tribe, beyond Jorden: but vnto the Leuites he gaue none inheritance among them.

ᵃ As Reuben and Gad and halfe the tribe of Manasseh, Num.33.15.

4 For the children of Ioseph were ᵇ two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beasts and their substance.

ᵇ So though Leui lacked, yet were there still twelue tribes by this meanes.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

*Num.35.1. chap.21.2,3.

6 ¶ Then the children of Judah came vnto Iosua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite saide vnto him, Thou knowest what the Lord saide vnto Moses the man of God, concerning ᶜ me and thee in Kadesh-barnea.

ᶜ Which was, that they two onely should enter into the land, Num. 14.24.

7 Fourtie yeere old was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the lande, and I brought him word againe, as I thought in mine heart.

d Whith were the tenne other spies.

8 But my d brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware ỏ same day, saying, Certeinely the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as he promised: this is the fourtie and fift yere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and nowe loe, I am this day foure score and fiue yeere olde:

*Ecclus.46.9.

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, either for warre, or † for gouernment.

†Ebr. to goe out and come in.

12 Nowe therefore giue me this mountaine whereof the Lorde spake in the day (for thou heardest in that day, howe the ‖ Anakims were there, and the cities great and walled) e if so be the Lord will be with me, that I may driue them out as the Lord said.

‖Or, giants.

e This he spake of modestie, and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

*Chap.21.12. 1.macca.2.56.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a f great man among the Anakims: thus the land ceased from warre.

*Chap.15.13.

f Either for his power or person.

CHAP. XV.

1 *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: euen *to the border of Edom and the wildernesse of *Zin, Southward on the South coast.

*Num.34.3.

*Num.33.36.

2 And their South border was the salt Sea coast, from ỏ a point that looketh Southward.

a The Ebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the sea.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, & ascended vp on the South side vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, & fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall be the salt Sea, vnto the b ende of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

6 And this border goeth vp to Beth-hogla, & goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the c stone of Bohan the sonne of Reuben.

c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward turning toward Gilgal, that lieth before the going vp to Adummim, which is on the South side of the riuer: also this border goeth vp to ỏ waters of ‖ En-shemesh, & endeth at * En-rogel.

‖Or, the fountaine of the sunne.

*1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. also this border goeth vp to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the ‖ giants Northward.

†Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖ Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compasseth frō Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, & goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, & goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the d Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lorde commaunded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

*Chap.14.15.

14 And Caleb e droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Ioshua, Iudg. 1.10,20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb saide, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖Or, cousin.

18 And as she went in to him, she mooued him to aske of her father a fielde: f and she lighted off her asse, and Caleb said vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then

19 Then she answered, ‖ Giue me a blessing: for thou hast giuen me the South countrey: giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

‖ Or, graunt me this petition.

20 This is the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, [h] & Hormah,

h Which before was called Zephath, Iudg. 1.17.

31 And Ziklag, and Madmanna, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the low countrey were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, and Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiptah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Mareshah: nine cities with their villages.

† Hebr. daughters.

45 Ekron with her † townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great Sea was their coast.

i Meaning, Nilus, as Chap. 15.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannah (which is Debir)

k Which is also called Kiriath-sepher, vers. 15.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & *Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

* Chap. 14. 15.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Hallul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, & Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Bath-arabah, Middin, and Secacah.

62 And Nibshan, and the [l] citie of salt, and Engedi: sixe cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slewe the most part, and burnt their citie, Iudg. 1.8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, & to the wildernes that goeth vp from Iericho by the mount Beth-el.

a That is, to Ephraim, and his children: for Manasseh's portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archi-ataroth,

* Iudg. 1.26.

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends [b] thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, & passeth it on the Eastside vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

d For to kerre the coastes teach.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, & the endes thereof are at the Sea: this is the inheritance

of the tribe of the children of Ephraim by their families.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had moe cities.

9 And the e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but ỹ Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manasseh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manasseh and Ephraim require a greater portion of heritage.*

*Gene. 41.51. and 46.20 and 50.23. numb. 32.39.

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: nowe because he was a man of war, he had Gilead & Bashan.

*Num. 26.29. a For the other halfe tribe had their portion beyond Iorden.

2 And also * of the a rest of the sonnes of Manasseh by their families, euen of ỹ sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph, according to their families.

*Num. 26.33. and 27.1. and 36.2,11.

3 ¶ * But Zelophehad the sonne of Hephir, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar ỹ Priest, and before Ioshua the sonne of Nun, & before the princes, saying, The Lorde commaunded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lorde he gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

5 And there fell tenne portions to c Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto ỹ inhabitants of En-tappuah.

8 The lande of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to ỹ sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the riuer, and the ends of it are at the e Sea.

‖ Or, the brooke of reedes.

e That is, toward the maine sea.

10 The South perteineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, & Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countries.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

12 Yet the children of Manasseh g could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing, I am a great people, forasmuch as the Lorde hath h blessed me hitherto?

h According to my father Iacobs prophesie, Gen. 48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the giants, i if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, k and thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 *The Tabernacle set in Shiloh.* 4 *Certeine are sent to diuide the land to the other seuen tribes.* 11 *The lot of the children of Beniamin.*

AND the whole Congregation of the children of Israel, came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the lande was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Nowe there remained among the children of Israel seuen tribes, to whom b they had not diuided their inheritance.

b As Eleazar, Ioshua, and the heads of ỹ tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Ioshua said vnto ỹ children of Israel, Howe long are ye so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for euery tribe three

three men, that I may send them, and that they may rise, and walke thorow the land, and distribute it according to [c] their inheritance, and returne to me.

[c] That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shal [d] stand in their coasts at the North)

[d] For these had their inheritance already appointed.

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to me, and I will cast lots for you here before the [e] Lord your God.

[e] Before the Arke of the Lord.

7 But the Leuites shall haue no part among you: for the [f] Priesthood of the Lord is their inheritance: also Gad and Reuben, and halfe the tribe of Manasseh haue receiued their inheritance beyond Iordan Eastward, which Moses the seruant of the Lord gaue them.

[f] That is, the sacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe thorow the land, and [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

[g] By writing the names of euery countrey and citie.

9 So the men departed, and passed thorow the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

[h] That euery one should be content with Gods appointment.

10 ¶ Then Ioshua [h] cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

[i] Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from Iordan, & the border went vp to the side of Iericho on the North part, and went vp thorow the mountains Westward, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along frō thence to Luz, euen to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the neather.

[k] Which was in the tribe of Ephraim: another Bethel was in the tribe of Beniamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

‖ Or, to the sea.

16 And this border descendeth at the ende of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

‖ Or, Rephaim.

‖ Or, Ierusalem.

17 And compasseth from the North, and goeth forth to [l] En-themeth, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben,

[l] Which is in the tribe of Ephraim.

* Chap. 15. 6.

18 So it goeth along to the side ouer against the plaine Northward, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] end of Iordan Southward: this is the South coast.

[m] To the very strait, where the riuer runneth into the salt sea.

20 Also Iordan is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts therof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is [n] Ierusalem) Gibeath, and Kiriath: foureteen cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

[n] Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon, according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

[a] According to Iaakobs prophecie, that he should be scattered among the other tribes, Gen. 49. 7

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Azem,

4 And Eltolad, & Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, & Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖ Ramath

‖ Or, Ramath-negeb.

math Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was giuē them by Gods prouidence to declare their increaſe in time to come.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſtes of their inheritance came to Sarid.

11 And their border goeth vp [c] Weſtward, euen to Maralah, and reacheth to Dabbaſheth, and meeteth with the riuer that lieth before Jokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eaſtward toward the ſun riſing vnto the border of Chiſloth-tabor, and goeth out to Daberath, and aſcendeth to Japhia,

13 And from thence goeth along Eaſtward toward the ſunne riſing to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the Northſide to Hannathon, and the ends thereof are in the valley of Jiphtah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

d There was an other Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families: that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, euen for the children of Iſſachar, according to their families.

18 And their coaſt was Jzreelah, and Cheſulloth, and Shunem,

19 And Haphara im, and Shion, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.

e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimah, and Beth-shemeſh, and the ends of their coaſt reach to Jorden: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: that is, the cities and their villages.

24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the ſunne riſing to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the Northſide of Beth-emek, and Neiel, and goth out on the left ſide of Cabul,

f Ioyneth to the tribe of Zebulun, which lay more Eaſtward.

28 And to Ebron, [g] Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the endes thereof are at the Sea from Hebel to Achzib,

g Which was Tyrus a ſtrong citie in the Sea.

30 Ummah alſo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: that is, theſe cities and their villages.

32 ¶ The ſixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coaſt was from [h] Heleph, and from Allon in Zaanannim, and Adannekeb, and Jabneel, euen to Lakum, and the endes thereof are at Jorden.

h These cities were in the countrey of Zaanannim.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southſide, and goeth to Aſher on the Weſt ſide, and to Iudah ‖ by Jorden toward the ſun riſing.

‖ Or, euen vnto Iorden.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Bethanah, and Beth-shemeſh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The ſeuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Jr-shemeſh,

42 And Shaalabbin, [f] Aijalon, [f] Ithlah,

43 And Elon, and Temnathah, [f] Ekron,

44 And Eltekeh, [f] Gibbethon, [f] Baalah,

45 And Jehud, and Bene-berak, [f] Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Japho.

k Called Ioppe.

47 But the coaſts of the children of Dan fell out too litle for them: therefore the children of Dan went vp to [l] fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, *Dan after the name of Dan their father.

l According as Iaakob had propheſied, Gen. 49. 17.

*Iudg. 18. 29.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, theſe cities and their villages.

49 ¶ When

49 ¶ When they had made an end of diuiding the land by the coasts thereof, the the children of Israel gaue an inheritance vnto Iosh-ua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the city which he asked, euen *Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

*Chap.24.30.

51 *These are the heritages which Eleazar the Priest, and Iosh-ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

*Num.34.17.

CHAP. XX.

2 The Lord commandeth Iosh-ua to appoint cities of refuge
3 The vse thereof, 7 and their names.

THe Lord also spake vnto Iosh-ua, saying,

2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

*Exod.21.13. num.35.6,11,14 deut.19.2.

3 That the slayer that killeth any person [a] by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

a At vnwares, and bearing him no grudge.

4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause †to the Elders of the citie: and they shall receiue him into the citie vnto them, & giue him a place, that he may dwell with them.

†Ebr. in the eares of the Elders.

5 And if the [b] auenger of blood pursue after him, they shal not deliuer the slayer into his hand because hee smote his neighbor ignorantly, neither hated he him before time:

b That is, the nereest kinsman of him that is slaine.

6 But he shall dwell in that citie vntil he stand before the Congregatiō in [c] iudgement, * or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.

c Till his cause were proued. *Num.35.25.

‖Or, Galile.

7 ¶ Then they appointed Kedesh in ‖Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iordan toward Iericho Eastward, they appointed *Bezer in the wildernes vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

*Deut.4.43. 1.chro.6.78.

d Out of the halfe tribe of Manasseh beyond Iordan.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the [e] Congregation.

e Before the iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight & fortie. 44 The Lorde according to his promise gaue the children of Israel rest.

THen came the ‖principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosh-ua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖Or, the chiefe of the fathers.

2 And spake vnto them at Shiloh in the land of Canaan, saying, *The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

*Num.35.1.

a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritāce at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue more or fewer cities according as their inheritance was great or litle, Num.35.8.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to *Caleb the sonne of Iephunneh to be his possession)

*Chap.14.14. 1.chro.6.56.

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a city of refuge for the slaier, euen Hebron with her suburbes, and Libnah with her suburbs,

e That is, the Priests of the familie of the Kohathites, of whom Aaron was chiefe.

14 And

14 And Jattir with her ſuburbs, and Eſhtemoa, and her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f]ſuburbes, Geba with her ſuburbs,

18 Anothoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron Prieſtes, were thirteene cities with their ſuburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g]which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the ſlaier, [h]Shechem w͡ her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbes, and Beth-horon with her ſuburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibethon with her ſuburbs,

24 Aiialon with her ſuburbes, Gath-rimmon with her ſuburbs: foure cities.

25 And out of the [i]halfe tribe of Manaſſeh, Taanach with her ſuburbs, and Gath-rimmon and her ſuburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their ſuburbs.

27 ¶ Alſo vnto the children of Gerſhon of the families of the Leuites, they gaue out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlayer, [k]Golan in Bashan with her ſuburbs, and Be-eſhterah with her ſuburbes: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Jarmuth with her ſuburbes, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkah with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedeſh in ‖ Galil, with her ſuburbs, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, were thirteene cities with their ſuburbs.

34 ¶ Alſo vnto the families of the children of Merari the [l]reſt of the Leuites, they gaue out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal, with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m]Bezer with her ſuburbes, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, and Jazer with her ſuburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael were eight and fortie with their ſuburbs.

42 Theſe cities lay euery one ſeuerally with their ſuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gaue vnto Iſrael all the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lorde gaue them reſt round about according to all that he had ſworne vnto their fathers: and there ſtood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 *There failed nothing of all the good things, which the Lord had ſaid vnto the houſe of Iſrael, but all came to paſſe.

CHAP. XXII.

1 Reuben, Gad, and halfe the tribe of Manaſſeh are ſent againe to their poſſeſſions. 10 They build an altar for a memoriall. 15 The Iſraelites reproone them. 22 Their anſwere for defence of the ſame.

THen [a]Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh,

2 And ſayd vnto them, Yee haue kept all that Moſes the ſeruant of the Lord [b]commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commaundement of the Lorde your God.

4 And now the Lord hath giuen reſt vnto your brethren as he promiſed them: therefore now returne ye & goe to your tents, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord * hath giuen you beyond Jorden.

5 But take diligent heed, to doe the commaundement and Law, which Moſes the ſeruant of the Lord commaunded you: That is, *that ye [c]loue the Lord your God, and walke in all his wayes, & keepe his commandements, and

[f] The ſuburbs were a thouſand cubits from the wall of the citie round about, Num. 35.4.

[g] That were not Prieſts.

[h] Hebron and Shechem were the two cities of refuge vnder the Kohathites.

[i] Which dwelt in Canaan.

[k] Golan & Reſeth were the cities of refuge vnder the Gerſhonites.

‖ Or, Galile.

[l] They are here called the reſt, becauſe they are laſt numbred, & Merari was the youngeſt brother, Gen. 46.11.

[m] Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Jorden, Chap. 20.8.

[n] Thus according to Iaakobs prophesie, they were ſcattered throughout the countrey, which God vſed to this end, that his people might be inſtructed in the true religion by them.

* Chap. 23.15.

[a] After that the Iſraelites enioyed the land of Canaan.

[b] Which was to go armed before their brethren, Numb. 32.29.

* Num. 32.33. chap. 13.8.

* Deut. 10.12.

[c] He ſheweth wherein conſiſteth the fulfilling of the law.

and cleaue vnto him, and ſerue him with all your heart, and with all your ſoule.

d He commendeth the to God, and prayeth for them.

6 So Ioſhua [d] bleſſed them, and ſent them away, and they went vnto their tents.

7 ¶ Nowe vnto one halfe of the tribe of Manaſſeh Moſes had giuen a poſſeſſion in Baſhan: and vnto the other halfe thereof gaue Ioſhua among their brethren on this ſide Iorden Weſtward: therefore when Ioſhua ſent them away vnto their tents, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tents, and with a great multitude of cattell, with ſiluer & with gold, with braſſe and with iron, and with great abundance of raiment: diuide the ſpoyle of your enemies with your [e] brethren.

e Which remained at home and went not to the war. Num. 31. 27. 1. Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their poſſeſſion, which they had obteined, according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, & the children of Gad, and the halfe tribe of Manaſſeh, built [f] there an altar by Iorden, a great altar to ſee to.

† Ebr. Geliloth, which countrey alſo was called Canaan becauſe the Amorites dwelling there were called the Canaanites.

f That is, beyond Iorden: for ſome time the whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh to goe vp s to warre againſt them.

g Such was their zeale, that they would rather loſe their liues, then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh into the land of Gilead, Phinehas the ſonne of Eleazar the Prieſt.

14 And with him tenne princes, of euery chiefe houſe a prince, according to all the tribes of Iſrael: for euery one was chiefe of their fathers houſhold among y ‖ thouſands of Iſrael.

‖ Or, multitude.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, vnto the land of Gilead, and ſpake with them, ſaying,

h Not onely of the princes, but alſo of the common people.

16 Thus ſaieth [h] the whole congregation of the Lord, What tranſgreſſion is this that ye haue tranſgreſſed againſt the God of Iſrael, to turne away this day from the Lorde, in that yee haue built you an altar for to rebell this day againſt the Lord?

17 Haue we too little for the wickedneſſe *of Peor, whereof wee are not [i] cleanſed vnto this day, though a plague came vpon the Congregation of the Lord?

* Num. 25. 4.

i Meaning, God is not fully pacified, forasmuch as no puniſhment can be ſufficient for ſuch wickednes and idolatrie.

18 Ye alſo are turned away this day from the Lord: and ſeeing yee rebell to day againſt the Lord, euen to morow he wil be wroth with all the Congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion be [k] vncleane, come ye ouer vnto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, & take poſſeſſion among vs: but [l] rebell not againſt the Lorde, nor rebell not againſt vs in building you an altar, beſide the altar of the Lord our God,

k In your iudgement.

l To adde any other ſeruice then God hath appointed, is to rebel againſt God, 1. Sam. 15. 23.

20 Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the execrable thing, and wrath fell on * all the Congregation of Iſrael? and this man alone [m] periſhed not in his wickednelle.

* Chap. 7. 1, 5.

m Signifying that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manaſſeh anſwered, and ſaid vnto the heads ouer the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelfe ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord we haue done it, ſaue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offrings thereon, let the Lord [n] himſelfe require it:

n Let him puniſh vs.

24 And if wee haue not rather done it for feare of this thing, ſaying, In time to come your children might ſay vnto our children, What haue yee to doe with the Lord God of Iſrael?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore yee haue no part in the Lord: ſo ſhall your children make our children [o] ceaſe from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we ſaid, Wee will now goe about to make vs an altar, not for burnt offering, nor for ſacrifice.

27 But it ſhalbe a * witneſſe betweene vs and you, and betweene our generations after vs, to execute the ſeruice of the Lord before him in our burnt offerings, & in our ſacrifices, and in our peace offerings, and that your children ſhould not ſay to our children in time to come, Ye haue no part in the Lord.

* Gen. 31. 48. chap. 24. 27. verſe 34.

28 Therefore ſayd we, If ſo bee that they ſhould ſo ſay to vs or to our [p] generations in time to come, then wil we anſwer, Behold the faſhion of the altar of the Lorde, which our fathers made, not for burnt offering nor for ſacrifice, but it is a witneſſe betweene vs and you.

p They ſignifie a wonderful care that they bare toward their poſteritie, that they might liue in the true ſeruice of God.

29 God forbid, that wee ſhould rebell againſt

against the Lord, and turne this day away frō the Lorde, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation & heads ouer the thousands of Israel which were with him, heard the words, that the children of Reuben, and children of Gad, and the children of Manasseh spake, †they were well content.

†Ebr. it was good in their eies.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is [g] among vs, because ye haue not done this trespasse against the Lord: now ye [h] haue deliuered the children of Israel out of the hand of the Lord.

g By preseruing vs and gouerning vs.

h Whom if he had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, & brought them answere.

33 And the saying pleased the children of Israel: & the children of Israel ‖ blessed God, and †minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

‖Or, praised.

†Ebr. said.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shal be a witnes between vs, that the Lord is God.

‖Or, witnes, as verse 27.

CHAP. XXIII.

Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idols. 14 The promise, if they feare God, 15 And the threatning, if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and †striken in age.

†Ebr. commen into yeeres.

2 Then Ioshua called all Israel, & their Elders, & their Heads, and their Iudges, and their officers, and sayd vnto them, I am olde, and striken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lorde your God himselfe hath fought for you.

a Your eies bearing witnesse.

4 Beholde, I haue ‖ diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea † Westward.

‖Or, ouerthrowen these nations.

†Ebr. at the Sunne set.

5 And the Lorde your God shall expell [b] them before you, and cast them out of your sight, & ye shall possesse their land as the Lorde your God hath said vnto you.

b Which yet remaine and are not ouercome, as chap. 13. 2.

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the booke of the Law of Moses, *that ye turne not therefrom to the right hand nor to the left,

*Deut. 5. 32. and 28. 4.

7 Neither company with these nations: that is, with them which are [c] left with you, neither *make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bowe vnto them:

c And not yet subdued.

*Psal. 16. 4.

d Let not the Iudges admit an oath, which any shal sweare by their Idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stand before your face hitherto.

10 *One man of you shall chase a thousand: for the Lorde your God hee fighteth for you, as he hath promised you.

*Leuit. 26. 8. deut. 32. 30.

11 Take good heede therefore vnto your †selues, that ye loue the Lord your God.

†Ebr. soules.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make marriages with them, and ‖ go vnto them, and they to you.

‖Or, be of their affinitie.

‖Or, haue conuersation with them.

13 Know ye for certein, that the Lord your God will cast out no more of these nations from before you: *but they shalbe a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill ye perish out of this good land, which the Lorde your God hath giuen you.

*Exod. 23. 33. numb. 33. 55. deut. 7. 16.

e Meaning, they shalbe a continuall griefe vnto you, and so the cause of your destruction.

14 And beholde, this day do I [f] enter into the way of all the world, and yee know in all your [g] hearts and in all your soules, that *nothing hath fayled of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath fayled thereof.

f I die according to the course of nature.

g Well certainly.

*Chap. 21. 45.

15 Therefore as all ‖ good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ‖ euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

‖Or, promises.

‖Or, threatnings, as chap. 24. 20.

16 When ye shal [h] transgresse the couenant of the Lord your God, which he commaunded you, and shal go and serue other gods, and bow your selues to them, then shall the wrath of the Lord ware hote against you, and ye shall perish quickly out of the good land which hee hath giuen you.

h He sheweth that no euil can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled againe all the [a] tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselues before [b] God.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones.

2 Then

2 Then Iosua sayd vnto all the people, Thus saith the Lord God of Israel, *Your fathers dwelt beyond the [c]flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

*Gen.11.31. iudeth 5.6,7. c Euphrates in Mesopotamia, Gen.11,26.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and *gaue him Izhak.

*Gen.21.2.

4 And I gaue vnto Izhak, *Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

*Gen.25.26. *Gen.36.8. *Gen.46.6.

5 *I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

*Exod.3.10.

6 So I * brought your fathers out of Egypt, and yee came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

*Exod.12,37.

7 Then they cried vnto the Lord, and hee put ‖ a darknesse betweene you and the Egyptians, and brought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse [d] a long season.

*Exod.14.9. ‖Or, a cloud. d Euen fortie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and ye possessed their countrey, and I destroyed them out of your sight.

*Num.21.29.

9 *Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you.

*Num.22.5. deut.23.4.

10 But I would not heare Balaam: therfore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.

e Because it was the chiefe citie, vnder it, he conteineth all the countrey: else they of the citie fought not, chap.3.14. and 6.1,2.

12 And I sent * hornets before you, which cast them out before you, euen the two Kings of the Amorites, and not with thy sword, nor with thy bowe.

*Exod.23.28. deut.7.20. chap.11.20.

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye built not, and ye dwel in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Nowe therefore [f] feare the Lorde, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue yee the Lord.

f This is the true vse of Gods benefits, to learn thereby to feare & serue him with an vpright conscience.

15 And † if it seeme euill vnto you to serue the Lorde, choose you this day whom yee will serue, whether the gods which your father serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: [g] but I and mine house wil serue the Lord.

†Ebr. if it be euil in your sight.

g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, hee brought vs and our fathers out of the land of Egypt, from the house of bondage, & he did those great miracles in our sight, and preserued vs in al the way that we went, and among all the people thorow whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore wil we also serue the Lord, [h] for he is our God.

h How much more are we bound to serue God in Christ, by whom we haue receiued the redemption of our soules?

19 And Iosua sayd vnto the people, Yee cannot serue the Lord: for hee is an holy God: he is a iealous God: hee will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, *then he wil returne and bring euill vpon you, and consume you, after that hee hath done you good.

*Chap.23.15.

21 And the people said vnto Iosua, Nay, but we wil serue the Lord.

22 And Iosua said vnto the people, Ye are witnesses [i] against your selues, that yee haue chosen you the Lord, to serue him: & they said, We are witnesses.

i If you do the contrary, your owne mouthes shall condemne you.

23 Then put away now, said he, the strange [k] gods which are among you, and bowe your hearts vnto the Lord God of Israel.

k Out of your hearts and otherwise.

24 And the people sayd vnto Iosua, The Lord our God wil we serue, and his voyce will we obey.

25 So Iosua [l] made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

l By ioyning God & the people together: also he repeateth the promises and threatnings out of the law.

26 And Iosua wrote these wordes in the booke of the Law of God, & tooke a great stone and pitched it there vnder an ‖ oke that was in the Sanctuarie of the Lord.

‖Or, elme.

27 And Iosua sayde vnto all the people, Beholde, this stone shalbe a witnesse vnto vs: for it [m] hath heard all the wordes of the Lorde which he spake with vs: it shall be therefore a witnesse agaynst you, least you denie your God.

m Rather then mans dissimulation should not be punished, the dumme creatures shall cry for vengeance.

28 Then Iosua let the people depart, euery man vnto his inheritance.

29 And after these things Iosua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

*Chap.19.50. Iudges 2.9.

31 And Israel [n] serued the Lorde all the dayes of Iosua, and all the dayes of the Elders

n Such are the people commonly as their rulers are.

ders that ouerliued Ioshua, & which had known all the workes of the Lord that he had done for Israel.

*Gen.50.25. exod.13.19.

32 And the *bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground

*Gen.33.19. which Iaakob bought of *the sonnes of Hamor the father of Shechem, for an hundred pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in † the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

†Ebr. Gibeath Phinehas.

THE BOOKE OF IVDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits & giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to the solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffred them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteen in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 337 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie & superstition: next, what great danger the Common wealth is in, when as God giueth not a Magistrate to retaine his people in the pureneſſe of religion and his true seruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was constituted captaine.* 6 *Adoni-bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not destroyed.*

a By the iudgement of Urim, read Exo.28.30. num.27.21. 1.sam.28.6.

AFter that Ioshua was dead, the children of Israel a asked the

b Who shal be our captaine?

Lord, saying, b Who shal go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Iudah. Ioſh. 19.1.

3 And Iudah sayde vnto Simeon his c brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise wil goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

‖Or, the Lord of Bezek.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue. Leu.24.19,20.

6 But Adoni-bezek fled, & they pursued after him, and caught him, and d cut off the thumbs of his hands and of his feete.

7 And Adoni-bezek said, Seuentie kings hauing the thumbs of their handes and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the e citie on fire)

e Which was afterward built againe, and possessed by the Iebusites, 2. Sam. 5.6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called *Kiriath-arba: and they slew f Sheshai, and Ahiman and Talmai.

*Ioſh.15.14.

f These three were giants, and the children of Anak.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, g and she lighted off her asse, and Caleb said vnto her, What wilt thou?

g Read Ioſh. 15.18.

15 And she answered him, Giue me a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, read Num. 10.29.

16 ¶ And the children of h Keni Moses father in law went vp out of the city of ỹ palme trees with the children of Iudah, into the wilderneſſe of Iudah, that lieth in the South of

of Arad, and went & dwelt among the people.

17 But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephah, & vtterly destroyed it, and called the name of the citie * Hormah.

*Num.21.3.

18 Also Judah tooke Azzah with the coasts thereof, and Askelon with the coastes thereof, and Ekron with the coasts thereof.

i These cities & others were afterward possessed of the Philistims, 2. Sam. 6.17.

19 And the Lord was with Judah, and he possessed the mountains: for he could not driue out the inhabitants of the valleys, because they had charets of iron.

20 And they gaue Hebron vnto Caleb, as *Moses had sayd, and hee expelled thence the three sonnes of Anak.

*Num.14.24. Ioſh.14.13. and 14.14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Jerusalem: therefore the Iebusites dwel with the children of Beniamin in Jerusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was * Luz)

*Gen.28.19.

24 And the spies sawe a man come out of the citie, and they said vnto him, Shewe vs, we pray thee, the way into the citie, * and we will shewe thee mercy.

*Ioſh.2.14.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

*Ioſh.17.12.

l Wherefore God permitted the Canaanites to dwel still in the land, reade chap. 3.4.

28 Nevertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

*Ioſh.16.10.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them n out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anah, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

‖ Or, afflicted them.

35 And the Amorites ‖ dwelt still in mount Heres in Aitalon, and in Shaalbim, and when the o hand of Josephs familie preuailed, they became tributaries.

‖ Or, would dwel.

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fall to idolatrie after Ioshuas death. 14 They are delivered into the enemies hands. 16 God delivereth them by Iudges. 22 Why God suffred idolaters to remaine among them.

AND an a Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

a That is, messenger, or prophet, as some thinke, Phinehas.

2 *Ye also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but ye haue not obeied my voyce. Why haue ye done this?

*Deut.7.2. *Deut.12.3.

3 Wherefore, I sayd also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ‖ destruction.

*Ioſh.23.13. ‖ Or, snare.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept,

5 Therefore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, weeping.

6 ¶ Nowe when Ioshua had b sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

b After that he had diuided to euery man his portion by lot, Ioſh.24.28.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great c works of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lord died, whe he was an hundred and ten yeeres old:

9 And they buried him in the coasts of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backward is Sereh, as Ioſh. 24.30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after the, which neither knew the Lord,

not yet ỹ works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lorde, and serued [c] Baalim.

12 And forsooke the Lord God of their fathers, which brought thē out of the land of Egypt, & followed other gods, euen the gods of the people that were rounde about them, & bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued [*] Baal with [f] Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the handes of spoilers, that spoiled them, & he [*] sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whithersoeuer they went out, the [h] hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lorde raised vp [‖] Iudges, which [†] deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the [i] way, wherein their fathers walked, obeying the commandement of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, & deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion on their gronings, [k] because of thē that oppressed them and tormented them)

19 Yet [*] when the Iudge was dead, they returned, and [†] did worse then their fathers, in following other gods to serue them & worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and hee sayd, Because this people hath transgressed my couenaunt, which I commaunded their fathers, and hath not obeyed my voyce.

21 Therefore will I no more cast out before them any of the [l] nations, which Iosh̄ua left when he died.

22 That through them I may [m] proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, & proue them not out immediately, neither deliuered them into the hand of Iosh̄ua.

CHAP. III.

1 *The Canaanites were left to try Israel.* 9 *Othniel deliuereth Israel,* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

THese now are the nations which the Lord left, that he might proue Israel by them (euen as many of Israel as had not knowen all the [a] warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessours knew [b] not)

3 Fiue princes of the Philistims, & all the Canaanites, & the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntil one come to Hamath.

4 And these remained to proue Israel by thē, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

6 And they tooke [e] their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and [d] Asheroth.

8 Therefore the wrath of the Lorde was kindled against Israel, and he sold them into the hand of Chushan rishathaim King of [‖] Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the [e] spirite of the Lord came vpon him, & he iudged Israel, and went out to warre: and the Lorde deliuered Chushan rishathaim King of [‖] Aram into his hand, and his hand preuailed against Chushan rishathaim.

11 So the land had rest [f] fortie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lorde [g] strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, & they possessed the city of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of [‖] Iemini, a man [‖] lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud [‖] made him a dagger with two

c That is, all maner of idoles.

f These were Idoles, which had the fashion of an ewe or sheepe among the Sidonians.

* Chap. 10.6. * Psal. 44.12. Isa. 50.1.

g In all their enterprises. h The vengeance.

‖ Or, Magistrates. † Ebr. saued.

i Meaning from the true religion.

† Ebr. repented. k Seeing their crueltie.

* Chap. 3.12. † Ebr. corrupt themselues.

l As the Hiuites, Iebusites, Amorites, &c.

m So that both outward enemies and false prophets are but a triall to proue our faith, Deut. 13.3. and chap. 3.1.

a Which were atchieued by the hand of God, and not by the power of man.

b For they trusted in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

‖ Or, Mesopotamia.

e He was stirred vp by the spirit of the Lord.

‖ Or, Syria.

f That is, 32. vnder Iosh̄ua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

‖ Or, Beniamin. ‖ Or, left handed.

‖ Or, caused a dagger to be made.

two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And hee presented the gift vnto Eglon King of Moab (& Eglon was a very fat man)

18 And when hee had now presented the present, he sent away the people that bare the present,

19 But hee turned againe from the [h] quarries, that were by Gilgal, and said, I haue a secrete errand vnto thee, O King. (Who sayd, Keepe [i] silence: and all that stoode about him, went out from him.

20 Then Ehud came vnto him, (and hee sate alone in a summer parler, which he had) & Ehud sayd, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, & thrust it into his bellie,

22 So that the haft went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, †Surely he doth his easement in his Summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, & behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when hee came home, ‖ he blew a trumpet in mount Ephraim, and the children of Israel went downe with him frō the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, euē Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, & suffred not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, all ‖ fed men, and all were warriers, & there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the [k] land had rest foure score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims fiue hundred men with an oxe [l] goad, and he also deliuered Israel.

CHAP. IIII.

1 *Israel sinne and are giuen into the hands of Iabin.* 4 *Deborah iudgeth Israel, and exhorteth Barak to deliuer the people.* 15 *Sisera fleeth,* 17 *and is killed by Iael.*

AND the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of [a] Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine was called Sisera, which dwelt in [b] Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth [c] iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, & sayd vnto him, Hath not the Lorde God of Israel [d] commanded, saying, Goe, and draw toward mount Tabor, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins armie with his charets, & his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, [e] If thou wilt go with me, I will go: but if thou wilt not goe with me, I will not go.

9 Then she answered, I will surely goe with thee, but this iourny that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun & Naphtali to Kedesh, and ‖ he went vp on his feet with ten thousand men, and Deborah went vp with him.

11 (Nowe Heber the Kenite, which was of the ‖ children of * Hobab the father in lawe of Moses, was departed from the † Kenites, and pitched his tent [f] vntil the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, & ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted

h Or, as some read from the places of idoles.

i Till all be departed.

‖Or, hall.

†Ebr. he couereth his feete.

‖Or, caused the trumpet to be blowen, Num. 10.2,3.

‖Or, strong, and big bodied.

†Ebr. bumbled.

k Meaning, the Israelites.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

†Ebr. added, or continued to do euil.

a There was an other Iabin, whom Iosh. killed and burnt his citie Hazor, Iosh. 11.13.

b That is, in a wood, or strong place.

c By the spirit of prophesie, resolning of controuersies and declaring the will of God.

d And reuealed vnto me by the spirit of prophesie.

*Psal. 83.9, 10.
‖Or, valley.

e Fearing his owne weakenesse and his enemies power, he desireth the prophetesse to go with him to assure him of Gods will from time to time.

‖Or, he led after him 10000. men.

‖Or, posteritie.
*Num. 10.29.
†Ebr. from Kain.
f Meaning, that he possessed a great part of that countrey.

g She still encourageth him by this entertaine by assuring him of Gods fauour and ayd.

downe off his charet, and fled away on his feet.

Pſal.83.10.

16 But *Barak purſued after the charets, and after the hoſte vnto Haroſheth of the Gentiles: and all the hoſte of Siſera fell vpon the edge of the ſword: there was not a man left.

Whoſe anceſters were ſtrangers, but worſhipped the true God, and therefore were ioyned with Iſrael.

17 Howbeit Siſera fled away on his feete to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the houſe of Heber the Kenite)

Or, blanket.

18 And Iael went out to meete Siſera, and ſayd vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a ‖ mantle.

Chap.5.25.

19 And he ſaid vnto her, Giue mee, I pray thee, a litle water to drinke: for I am thirſtie. And ſhe opened * a bottle of milke, & gaue him drinke, and couered him.

To wit, Siſera.

20 Againe he ſaid vnto her, Stand in the doore of the tent, and when any man doeth come & enquire of thee, ſaying, Is [i] any man here? thou ſhalt ſay, Nay.

That is, the nnne or ſtake, whereby it was faſtened to the ground.

21 Then Iael Hebers wife tooke a [k] naile of the tent, and tooke an hammer in her hand, & went ſoftly vnto him, and ſmote the naile into his temples, and faſtened it into the ground, (for he was faſt aſleepe, and wearie,) and ſo he died.

She he ſaw that woman had the ſpirit, as Deborah prophecied.

22 And beholde, as Barak purſued after Siſera, Iael came out to meete him, and ſayd vnto him, Come, & I will ſhew thee the man, whom thou ſeekeſt: and when he came into her tent, behold, Siſera lay [l] dead, and the naile in his temples.

She went and was ſtrong.

23 So God brought downe Iabin the King of Canaan that day before the children of Iſrael.

24 And the hand of the children of Iſrael † proſpered, and preuailed againſt Iabin the King of Canaan, vntill they had deſtroyed Iabin King of Canaan.

CHAP. V.

1 *The ſong and thankeſgiuing of Deborah and Barak after the victorie.*

THen ſang Deborah, and Barak the ſonne of Abinoam the ſame day, ſaying,

To wit, the two tribes of Zebulun and Naphtali.

2 Prayſe ye the Lord for the auenging of Iſrael, and for the [a] people that offered themſelues willingly.

Deut.4.11.

3 Heare, ye Kings, hearken ye Princes: I, euen I will ſing vnto the Lord: I will ſing praiſe vnto the Lord God of Iſrael.

Deut.2.1.

4 Lord, *when thou wenteſt out of Seir, when thou departeſt out of the field of *Edom, the earth trembled, and the heauens rained, the clouds alſo dropped water.

Pſal.97.5.

Nnod.19.18.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Iſrael.

6 In the dayes of *Shamgar the ſonne of Anath, in the dayes of *Iael the hie wayes were [b] vnoccupied, and the trauellers walked thorow bywayes.

*Chap.3.31.

*Chap.4.18.

b For feare of the enemies.

7 The townes were not inhabited: they decayed, I ſay, in Iſrael, vntill I Deborah came vp, which roſe vp a [c] mother in Iſrael.

c Miraculouſly ſtirred vp by God to pity them & deliuer them.

8 They choſe new gods: then was war in the gates. Was there a [d] ſhield or ſpeare ſeen among fortie thouſand of Iſrael?

d They had no heart to reſiſt their enemies.

9 Mine heart is ſet on the gouernours of Iſrael, and on them that are willing among the people: praiſe ye the Lord.

10 Speake ye that ride on [e] white aſſes, ye that dwell [f] by Middin, and that walke by the way.

e Be gouernors.

f As in danger of your enemies.

11 For the noyſe of the archers appeaſed among the drawers of water: there ſhall they rehearſe the righteouſnes of the Lord, his righteouſnes of his townes in Iſrael: then did the people of the Lord go downe to the gates.

g For now you may draw water without feare of your enemies.

12 Up Deborah, vp, ariſe, and ſing a ſong: ariſe Barak, and lead [h] thy captiuitie captiue, thou ſonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the ſtrong.

14 Of Ephraim [i] their roote aroſe againſt Amalek: and after thee, Beniamin ſhall fight againſt thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

i Ioſhua firſt fought againſt Amelek & Saul deſtroyed him.

k Euen the learned did helpe to fight.

15 And the Princes of Iſſachar were with Deborah, and [l] Iſſachar, and alſo Barak: hee was ſet on his feet in the valley: for the diuiſions of Reuben were great [m] thoughts of heart.

l Euen the whole tribe.

m They marueiled, that they came not ouer Iordan to helpe them.

16 Why abodeſt thou among the ſheepefolds, to heare the bleatings of the flockes? for the diuiſions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Iordan: and why doeth Dan remaine in ſhips? Aſher ſate on the Sea ſhoare, and taried in his [o] decayed places.

n She reproueth all the that came not to helpe their brethren in neceſſitie.

o Either by beating of the Sea or by mining.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

p They wan nothing, but loſt al.

20 They fought from heauen, euen the ſtarres in their courſes fought againſt Siſera.

21 The Riuer Kiſhon [q] ſwept them away, that ancient riuer the riuer Kiſhō. O my ſoule, thou haſt marched valiantly.

q As a beſome doeth the ſlich of the houſe.

22 Then were the horſe-hooues broken with the oft beating together of their mightie men.

r It was a citie neere Tabor, where they fought.

23 Curſe ye [r] Meroz: (ſaid the Angell of the

the Lorde) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought foorth [f] butter in a lordly dish.

[f] Some reade, churned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pearsed his temples.

27 He bowed him downe at her feete, he fel downe, and lay still: at her feete hee bowed him downe, and fell: and when he had sunke downe, he lay there † dead.

†Hebr. destroyed.

28 The mother of Sisera looked out at a windowe, and cried throwe the latteſse, Why is his charet so long a comming? why tary the ‖wheeles of his charets?

‖Or, sea.

29 Her wise ladies answered her, Yea, [t] She answered her self with her owne words,

t That is, she comforted her self.

30 Haue they not gotten, and they diuide the spoile? euery man hath a maid or two. Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoile.

u Because he was chiefe of the armie.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] Sunne when he riseth in his might, and the land had rest fourtie yeeres.

x Shall growe dayly more and more in Gods fauour.

CHAP. VIII.

1 *Israel is oppressed of the Midianites for their wickednes.* 14 *Gideon is sent to be their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lorde, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, [a] and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖East, and came vpon them,

‖Or, of Kedem.

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor ore, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattell, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

c This is ꝑ end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cried vnto the Lord.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who saide vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I saide vnto you, I am the Lorde your God: * feare not the gods of the Amorites in whose land you dwell: but ye haue not obeyed my voyce.

*2. King. 17. 35. 38. Iere. 10. 2.

11 ¶ And the Angel of the Lorde came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, & his sonne Gideon threshed wheate by ꝑ winepresse, ‖ to hide it from the Midianites,

‖Or, to prepare his flight.

12 Then the Angel of the Lorde appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, [d] Ah my Lord, if the Lorde be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and saide, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

d This came not of distrust, but of weakenes of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

14 And the [e] Lord looked vpon him, and said, Go in this thy [f] might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

15 And he answered him, Ah my Lorde wherewith shall I saue Israel? beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

‖Or, familie.

16 Then the Lorde saide vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shewe me a signe, that thou talkest with me.

g So that we see howe the flesh is enemie vnto Gods vocation, which cannot be persuaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, [g] made readie a kid, and vnleauened bread of an [h] Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Ephah, reade Exod. 16. 36.

20 And the Angel of God saide vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lorde put foorth the ende of the staffe that he helde in his hand, and touched the flesh and the vnleauened bread:

bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then saide, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord saide vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lorde saide vnto him, Take thy fathers young bullocke, and another bullocke k of seuen yeeres old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And builde an altar vnto the Lorde thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lorde bade him: but because he feared to do it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, behold, the altar of Baal was broken, & the groue cut downe that was by it, and the m second bullocke offered vpon the altar that was made.

29 Therefore they saide one to another, Who hath done this thing? and when they inquired and asked, they saide, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash saide vnto all that stoode by him, Will ye pleade Baals cause? or will ye saue him? n he that will contend for him, let him die ere the morning. If he be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Iezreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blewe a trumpet, & o Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Beholde, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morowe, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it nowe be drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same night: for it was q drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is is Gideon) rose vp early, & all the people that were w̄ him, & pitched beside † the well of Harod, so that the host of the Midianites was on the Northside of them in the valley by the hill of † Moreh.

2 And the Lorde said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their a vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, & say, * Who so is timorous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b trie them for thee there: and of whom I say vnto thee, This man shal goe with thee, the same shal goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water, And the Lorde saide vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then

i By the power of God onely, as in the sacrifice of Elias, 1. King. 18.38.

* Exod. 33.20. chap. 13.22.

‖ Or, the Lord of peace.

k That is, as the Caldee text interpreteth, fed seuen yeres.

l Which groweth about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

† Ebr. clad Gideon. * Num. 10.3. chap. 3.27.

o The familie of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

q Whereby he was assured that it was a miracle of God.

* Gen. 18.32.

† Ebr. En harod.

† Eb. Hammoreh.

a God will not that any creature depriue him of his glory. * Deut. 20.8. 1. mac. 3.56.

b I will giue thee a poole to know them that shall goe with thee.

c Let them depart as vnmeete for this enterprise.

7 Then the Lord ſaide vnto Gideon, By theſe three hundred men that lapped, will I ſaue you, and deliuer the Midianites into thine hand: and let all the other [d] people goe euery man vnto his place.

8 So the people tooke victailes † with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and ‖ receiued the three hundred men: and the hoſt of Midian was beneath him in a valley.

9 And the ſame night the Lord ſaide vnto him, Ariſe, [e] get thee downe vnto the hoſt: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy ſeruant downe to the hoſt,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine hands be ſtrong to go downe vnto the hoſt. Then went he downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſt.

12 And the Midianites, and the Amalekites and all * they of the Eaſt, lay in the valley like graſſhoppers in multitude, & their camels were without number, as the ſand which is by the ſea ſide for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and ſaid, Beholde, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled from aboue into the hoſt of Midian, & came into a tent, and ſmote it that it fell, and ouerturned it, that the tent fell downe,

14 And his fellowe anſwered, and ſaide, This is nothing els ſaue the ſword of Gideon the ſonne of Joaſh a man of Iſrael: for into his hand hath God deliuered Midian and all the hoſt.

15 When Gideon heard the dreame tolde, and the interpretation of the ſame, he [g] worſhipped, and returned vnto the hoſt of Iſrael, and ſaid, Vp: for the Lord hath deliuered into your hand the hoſt of Midian.

16 And he diuided the three hundred men into three bands, and gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes [h] within the pitchers.

17 And he ſaide vnto them, Looke on me, and doe likewiſe, when I come to the ſide of the hoſt: euen as I doe, ſo doe you.

18 When I blow with a trumpet and all that are with me, blowe ye with trumpets alſo on euery ſide of the hoſt, & ſay, [i] For the Lord, and for Gideon.

19 So Gideon and the hundred men that were with him, came vnto the outſide of the hoſt, in the beginning of the middle watch, and they raiſed vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The [k] ſword of the Lord and of Gideon.

21 And they ſtood, euery man in his place round about the hoſt: and all the hoſt ‖ ranne, and cried, and fled.

22 And the three hundred blew with trumpets, & * the Lord ſet euery mans ſword vpon his [l] neighbour, and vpon all the hoſte: ſo the hoſt fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphtali, and out of Aſher, and out of all Manaſſeh, purſued after the Midianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, & take before them the [m] waters vnto Beth-barah, and Jorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah, & Jorden.

25 And they tooke two * princes of the Midianites, Oreb & Zeeb, and ſlewe Oreb vpon the rocke Oreb, and ſlew Zeeb at [n] the wine preſſe of Zeeb, and purſued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jorden.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 who appeaſeth them. 4 He paſſeth the Iorden. 16 He reuengeth himſelfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cauſe of idolatrie. 30 Of Gideons ſonnes and of his death.

THen the men of Ephraim ſaide vnto him, [a] Why haſt thou ſerued vs thus that thou calledſt vs not, when thou wenteſt to fight with the Midianites? and they chode with him ſharpely.

2 To whom he ſaid, What haue I nowe done in compariſon of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when he had thus ſpoken, then their ſpirits abated toward him.

4 And Gideon came to Jorden to paſſe ouer, he, and the three hundred men that were with him, wearie, yet purſuing them.

5 And he ſaid vnto the men of Succoth, Giue, I pray you, [d] morſels of bread vnto the people † that followe me (for they be wearie) that I may follow after Zebah, and Zalmunna Kings of Midian.

6 And the princes of Succoth ſaide, Are the [e] hands of Zebah and Zalmunna nowe in thine

[d] That is, the one and thirtie thouſand, and ſeuen hundred, Looke before 3. and 6.
† Ebr. in their hands.
‖ Or, encouraged.
[e] That is by diuers meanes ſworth ſhe rather him, that he ſaint not in ſo great an enterpriſe.
* Chap. 6. 33.
[f] Some reade, a trembling noiſe of barley bread: meaning, that one of no reputation ſhould make their great armie to tremble.
[g] Diſgaue God thankes, as it is in the Chalde text.
‖ Or, firebrands.
[h] Theſe weake meanes God vſed to ſignifie that the whole victorie came of him.
[i] That is, the victorie ſhalbe the Lords and Gideons his ſeruant.
[k] Shall deſtroy the enemies.
‖ Or, broke their aray.
* Iſai 9.4.
[l] The Lord cauſed the Midianites to kill one another.
[m] Meaning, the paſſage of the foords that they ſhould not eſcape.
* Pſal. 83. 11. Iſai. 10. 26.
[n] Theſe places had their names of the acts that were done there.
[a] They began to cauil, becauſe he had the glory of the victorie.
[b] Which haue ſlaine two princes, Oreb and Zeeb.
[c] This laſt acte of ſ whole tribe is more famous, then the whole enterpriſe of one man of one familie.
[d] Or, ſome ſmall portion.
† Ebr. that are at my feete.
[e] Becauſe thou haſt ouercome as handfuls, thinkeſt thou to haue ouercome the whole?

thine hands, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will † teare your flesh with thornes of the wildernesse and with briers.

† Ebr. beat in pieces.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he spake also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this tower.

f Hauing gotten the victory.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hosts of them of the East: for there was slaine an hundred & twentie thousand men, that drew swordes.

g Liuing Eastward beyond Iordan.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was careless.

h He went by the wildernesse where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, he followed after them, & tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being yet hie,

i Some reade, before the sunne rose vp.

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth and the Elders thereof, euen seuentie and seuen men.

‖ Or, described.

15 And he came vnto the men of Succoth, & said, Behold Zebah and Zalmunna, by whom ye vpbraided mee, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of wildernes and briers, and † did teare the men of Succoth with them.

† Ebr. brake in pieces, as one threshеth corne.

17 Also he brake downe the tower of *Penuel, and slew the men of the citie.

* 1. King. 12. 25.

18 ¶ Then said hee vnto Zebah and Zalmunna, What maner of mē were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a King.

‖ Or, they were like vnto thee.

19 And he said, They were my brethren, euen my [k] mothers children: as ỹ Lord liueth, if ye had saued their liues, I would not slay you.

k We came all out of one belly: therefore I will be reuenged.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for hee feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou and fall vpon vs: for [l] as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ Or, collers.

22 ¶ Then the men of Israel saide vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posteritie.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon saide vnto them, [n] I would desire a request of you, that you would giue me euery man the earerings of his pray (for they had golden earerings because they were Ismaelites)

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, We will giue them. And they spread a garment, and did cast therein euery man the earerings of his pray.

26 And the weight of the golden earerings that he required, was a thousand & seuen hundred shekels of golde, beside collers ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the cheines that were about their camels necks.

‖ Or, sweete balles

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

o That is, such things as pertained to the vse of the Tabernacle. Looke more of Ephod, Exo. 28. 4. 6. 1. Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 5.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes † begotten of his body: for he had many wiues.

† Ebr. which came out of his thigh.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

p Which citie belonged to the familie of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made [q] Baal-berith their God.

q That is, Baal, to whom they had bound themselues by couenant.

34 And the children of Israel remembred not the Lorde their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on ỹ house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

r They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefite.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all

a To practise by his kinsfolks for the attaining of the kingdome.

the familie, and houſe of his mothers father, ſaying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuentie perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your [b] bone, and your fleſh.

b Of your kinred by my mothers ſide.

3 Then his mothers brethren ſpake of him in the audience of al the men of Shechem, all theſe wordes: and their hearts were moued to followe Abimelech: for ſaid they, He is our brother.

4 And they gaue him ſeuentie pieces of ſiluer out of the houſe of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

‖Or, idle felowes and vagabonds.

5 And he went vnto his fathers houſe at Ophrah, and [c] ſlewe his brethren, the ſonnes of Ierubbaal, about ſeuentie perſons vpon one ſtone: yet Iotham the youngeſt ſonne of Ierubbaal was left: for he hid himſelfe.

c Thus tyrants weſtabliſh their vſurped power, ſpare not the innocent blood, 2. kings. 10. 7. 2. chro. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

d Which was as the towne houſe, or common hall, which he calleth † tower of Shechem, verſe 49.

7 And when they tolde it to Iotham, he went and ſtood in the top of mount Gerizim, and lift vp his voyce, and cried, and ſaide vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went forth to anoynt a King ouer them, and ſaid vnto the oliue tree, Reigne thou ouer vs.

e By this parable he declareth that thoſe, that are not ambitious, are moſt worthy of honor, and that the ambitious abuſe their honor both to their owne deſtruction and others.

9 But the oliue tree ſaide vnto them, Should I leaue my fatneſſe, wherewith by me they honour God and man, and goe to aduance me aboue the trees?

10 Then the trees ſaide to the figge tree, Come thou, and be King ouer vs.

11 But ỹ figtree anſwered them, Should I forſake my ſweetenelſe, and my good fruite, and goe to aduance me aboue the trees?

12 Then ſaide the trees vnto the Vine, Come thou, and be King ouer vs.

13 But the Vine ſaid vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

‖Or, thiſtle, or brier.

14 Then ſaid all the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble ſaide vnto the trees, If ye will in deede anoint me King ouer you, come, and put your truſt vnder my ſhadowe: and if not, the [f] fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

f Abimelech ſhal deſtroy the nobles of Shechem.

16 Now therefore, if ye doe truely and vncorruptly to make Abimelech King, and if ye haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his hands,

17 (For my father fought for you, & † aduentured his life, and deliuered you out of the hands of Midian.

† Ebr. he caſt his life farre from him.

18 And ye are riſen vp againſt my fathers houſe this day, and haue ſlaine his children aboue ſeuentie perſons vpon one ſtone, & haue made Abimelech the ſonne of his maide ſeruant, King ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his houſe this day, then [g] reioyce ye with Abimelech, and let him reioyce with you.

g That he is your king, and you his ſubiects.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ranne away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yere ouer Iſrael.

23 But God [h] ſent an euil ſpirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

h Becauſe the people conſented with the king in ſhedding innocent blood therefore God deſtroyeth both the one and the other.

24 That the crueltie toward the ſeuentie ſonnes of Ierubbaal and their blood might come and be laide vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem ſet men in waite for him in the tops of the mountaines: who robbed all that paſſed that way by them: and it was tolde Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethrē, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the field, and gathered in their grapes and trode them, and made merry, and went into the houſe of their Gods, and did eate and drinke, and curſed Abimelech.

i Before they were afraid of Abimelechs power, and durſt not goe out of the citie.

28 Then Gaal the ſonne of Ebed ſaide, Who is Abimelech? and who is Shechem, that we ſhould ſerue him? Is he not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould we ſerue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he ſaide to [k] Abimelech, Increaſe thine armie, and come out.

k Braggingly, as though he had bene preſent, as to his captaine Zebul.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers vnto Abimelech

†Ebr. craftily.

bimelech † priuily, ſaying, Beholde, Gaal the ſonne of Ebed, and his brethren be come to Shechem, and beholde, they fortifie the citie againſt thee.

32 Now therefore ariſe by night, thou and the people that is with thee, and lie in waite in the field.

33 And riſe earely in the morning aſſoone as the ſunne is vp, and aſſault the citie: and when he and the people that is with him, ſhall come out againſt thee, doe to him † what thou canſt.

†Ebr. what thine hand can finde.

34 ¶ So Abimelech roſe vp, and all the people that were with him by night: and they lay in waite againſt Shechem in foure bands.

35 Then Gaal the ſonne of Ebed went out and ſtoode in the entring of the gate of the citie: and Abimelech roſe vp, and the folke that were with him, from lying in waite.

36 And when Gaal ſawe the people, he ſaide to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul ſaid vnto him, The [l] ſhadow of the mountaines ſeeme men vnto thee.

l Thou art a-fraide of a ſhadowe.

37 And Gaal ſpake againe, and ſaid, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

†Ebr. by the nauill.

‖Or, charmers.

38 Then ſaide Zebul vnto him, Where is now thy mouth, that ſaid, Who is Abimelech, that we ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Goe out nowe, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech,

m As their captaine.

40 But Abimelech purſued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren that they ſhould not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the [n] people, and diuided them into three bands, and laide waite in the fields, and looked, and beholde, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.

n Which were of his company.

44 And Abimelech, & the bands that were with him, ruſhed forward, and ſtood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field and ſlew them.

45 And when Abimelech had fought againſt the citie all that day, he tooke the citie, and ſlewe the people that was therein, and deſtroyed the citie and ſowed [o] ſalt in it.

o That it ſhould be vnfruitfull and neuer ſerue to any vſe.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the houſe of the god [p] Berith.

p That is, of Baal berith, as chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his ſhoulder, and ſaide vnto the folke that were with him, What ye haue ſeene me doe, make haſte, and doe like me.

49 Then al the people alſo cut downe euery man his bough, and followed Abimelech, and put them to the holde, and ſet the holde on fire with them: ſo all the men of the towre of Shechem [q] died alſo, about a thouſand men and women.

q Meaning, that all were deſtroyed, aſwell they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and tooke it.

51 But there was a ſtrong towre within the citie, and thither fled all the men & women, and all the chiefe of the citie, & ſhut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought againſt it, and went hard vnto the doore of the towre to ſet it on fire.

53 But a certeine woman * caſt a piece of a milſtone vpon Abimelechs head, and brake his braine pan.

* 2. Sam. 11. 21.

54 Then Abimelech called haſtily his page that bare his harneis, and ſaide vnto him, Draw thy ſword and ſlay me, that men ſay not of me, A woman ſlewe him. And his page [r] thruſt him thorow, and he died.

r Thus God by ſuch miſerable death taketh vengeance on tyrants euen in this life.

55 And when the men of Iſrael ſawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickedneſſe of Abimelech, which he did vnto his father, in ſlaying his ſeuentie brethren.

57 Alſo all the wickedneſſe of the men of Shechem did God bring vpon their heads. So vpon them came the [ſ] curſe of Iotham the ſonne of Ierubbaal.

ſ For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They crie vnto God, 16 and he hath pitie on them.

AFter Abimelech there aroſe to defende Iſrael, Tola, the ſonne of ‖ Puah, ỷ ſonne of ‖ Dodo, a man of Iſſachar, which dwelt in Shamar in mount Ephraim.

‖Or, his vncle.

2 And he ‖ iudged Iſrael three & twentie yeere and died, and was buried in Shamir.

‖Or, gouerned.

3 ¶ And after him aroſe Iair a Gileadite, and iudged Iſrael two and twentie yeere.

4 And he had thirtie ſonnes that [a] rode on thirtie aſſe colts, and they had thirtie cities, which are called ‖ Hauoth-Iair vnto this day, and are in the land of Gilead.

a Signifying, they were men of authoritie.

‖Or, the townes of Iair, as Deut. 3. 14.

5 And

5 And Iair died, & was buried in Kamon.

6 ¶ *And the children of Israel wrought wickednes againe in the sight of the Lord, and serued Baalim and *Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lorde was kindled against Israel, and he ‖ solde them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yere vered and oppressed the children of Israel eighteene yeeres, b euen all the children of Israel that were beyond Iorden, in the lande of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel c tried vnto the Lorde, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord d saide vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to me and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer pleaseth thee: onely we pray thee to deliuer vs c this day.

16 Then they put away the strange gods from among them and f serued the Lorde: and ‖ his soule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will beginne the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead.

*Chap.3.11.& 3.7.& 4.1. & 6.1.& 13.1.
*Chap.2.13.
‖Or, Syria.
‖Or, deliuered.
b As the Reubenites, Gadites, and halfe the tribe of Manasseh.
c They prayed to the Lord and confessed their sinnes.
d By stirring them vp some Prophet, as Chap.6.8.
*Deut.32.15. iere.2.13.
c That is, from this present danger.
f This is true repentance to put away the euill, & to serue God aright.
‖Or, he pitied.
*Chap.11.6.

CHAP. XI.

Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vowe.

THen Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and c went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, & f expell me out of my fathers house? howe then come you vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead saide vnto Iphtah, Therefore we turne againe to thee nowe, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah saide vnto the Elders of Gilead, if ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead saide to Iphtah, The Lord † be witnesse betweene vs, if we doe not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel tooke my lande, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: nowe therefore restore those lands † quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp frō Egypt, and walked thorowe the wildernesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, go

†Ebr. a man of mightie force.
‖Or, vitailer.
a That is, of an harlot, as verse 1.
b Where the gouernour of the countrey was called Tob.
c Joined with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oftimes are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men refuse, God chuseth to doe great enterprises by.
†Ebr. be the hearer.
*Num.21.23.
†Ebr. in peace.
*Deut.2.9.
*Num.20.14.&c

thorow thy lande: but the King of Edom would not conſent: and alſo they ſent vnto the King of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went thorowe the wildernesſe, and compaſſed the land of Edom, & the land of Moab, and came by the Eaſtſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſt of Moab: for Arnon was the border of Moab.

*Num.21.13. and 22.24.

19 Alſo Iſrael * ſent meſſengers vnto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy land vnto our ‖ place.

*Deut.2.26.

‖Or, countrey.

20 But Sihon g conſented not to Iſrael, that he ſhould go thorow his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

g He truſted them not to goe thorow his countrey.

21 And the Lorde God of Iſrael gaue Sihon, and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the lande of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Jabbok, & from the wildernesſe euen vnto Jorden.

*Deut.2.36.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer the h Lorde our God driueth out before vs, them will we poſſeſſe.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou nowe farre better then Balak the ſonne of Zippor king of Moab? did he not ſtriue with Iſrael and fight againſt them,

*Num.22.2. deut.23.4. ioſh.24.9.

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundred yeeres? why did ye not then recouer i them in that ſpace?

i Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lord the Iudge k be iudge this day betweene the children of Iſrael, and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had ſent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and he paſſed ouer to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

l That is, the ſpirit of ſtrength and zeale.

30 And Iphtah m vowed a vowe vnto the Lorde, and ſaide, If thou ſhalt deliuer the children of Ammon into mine hands,

m As the Apoſtle commendeth Iphtah for his worthy enterpriſe in deliuering the people, Hebr.11.32. ſo by his rath vowe and wicked performance of the ſame, his victorie was defaced: and here we ſee that the ſtones of the godly doe not vtterly extinguiſh their faith.

31 Then that thing that commeth out of the doores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhall be the Lords, and I will offer it for a burnt offering.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lorde deliuered them into his hands.

33 And he ſmote them from Aroer euen till thou come to Minnith, twentie cities, and ſo foorth to ‖Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

‖Or, the plaine.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his houſe, beholde his daughter came out to meete him with n timbrels and dances, which was his onely childe: he had none other ſonne, nor daughter.

n According to the maner after the victorie.

35 And when he ſawe her, he o rent his clothes, and ſaide, Alas my daughter, thou haſt brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blinde zeale, and not conſidering whether the vowe was lawfull or no.

36 And ſhe ſaide vnto him, My father, if thou haſt opened thy mouth vnto the Lord, doe with me as thou haſt promiſed, ſeeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Alſo ſhe ſaid vnto her father, Doe thus much for me: ſuffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a ſhame in Iſrael, to die without children, and therefore they reioyced to be married.

38 And he ſaid, Goe: and he ſent her away two moneths: ſo ſhe went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, ſhe turned againe vnto her father, who did with her according to his vow which he had vowed, and ſhe had knowen no man, and it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thouſand Ephraimites. 8 After Iphtah ſucceeded Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themſelues together, and went q Northward, and ſaid vnto Iphtah, Wherefore wenteſt thou to fight againſt the children of Ammon, and diddeſt not call r vs to goe with thee? we will therefore burne thine houſe vpon thee with fire.

q After they had paſſed Jorden.

r Thus ambition enuieth Gods worke in others, as they did alſo againſt Gideon, Chap. 8.1.

2 And Iphtah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I ſawe that ye deliuered me not, [c] I put my life in mine hands, & went vp on the childzen of Ammon: ſo the Lozd deliuered them into mine hands. Wherefoze then are ye come vpon me nowe to fight againſt me?

c That is, I ventred my life, and when mans help failed, I put my truſt onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephzaim, and the men of Gilead ſmote Ephzaim, becauſe they ſaid, Ye Gileadites are runnagates of Ephzaim [d] among the Ephzaimites, and among the Manaſſites.

d Ye ranne from vs, and choſe Gilead, and now in reſpect of vs, ye are nothing.

5 Alſo the Gileadites tooke the paſſages of Jozden befoze the Ephzaimites, and when the Ephzaimites that were eſcaped, ſaide, Let me paſſe, then the men of Gilead ſaid vnto him, Art thou an Ephzaimite? If he ſaid, Nay,

6 Then ſaide they vnto him, Say nowe [e] Shibboleth: and he ſaide, Sibboleth: foz he could not ſo pzonounce: then they tooke him, and ſlewe him at the paſſages of Jozden: and there fell at that time of the Ephzaimites two and fourtie thouſand.

e Which ſignifieth the ſal of waters, or an eare of corne.

7 And Iphtah iudged Iſrael ſixe yeeres: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Iſrael,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie ſonnes and thirtie daughters, which he ſent out, & tooke in thirtie daughters, from abzoad foz his ſonnes. and he iudged Iſrael ſeuen yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Iſrael Elon, a Zebulonite, and he iudged Iſrael ten yeere.

12 Then Elon the Zebulonite died, & was buried in Aiialon in the countrey of Zebulun.

13 ¶ And after him Abdon the ſonne of Hillel the Pirathonite iudged Iſrael.

14 And he had fourtie ſonnes & thirtie ‖ nephues that rode on ſeuentie ‖ aſſecolts: and he iudged Iſrael eight yeres.

‖ Ebr. ſonnes ſonnes. ‖ Or, horſecolts.

15 Then died Abdon the ſonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephzaim, in the mount of the Amalekites.

CHAP. XIII.

1 *Iſrael for their wickedneſſe is oppreſſed of the Philiſtims.* 3 *The Angel appeareth to Manoahs wife.* 16 *The Angel commaundeth him to ſacrifice vnto the Lorde.* 24 *The birth of Samſon.*

BVt the childzen of Iſrael continued to commit * wickednelle in the ſight of the Lozde, and the Lozde deliuered them into the hands of the Philiſtims fourtie yeere.

*Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

2 ¶ Then there was a man in Zozah of the familie of the Danites, named Manoah, whoſe wife was [a] barren, and bare not.

a Signifying, that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lozde appeared vnto the woman, and ſaide vnto her, Beholde nowe, thou art barren, and beareſt not: but thou ſhalt conceiue, and beare a ſonne.

4 And nowe therefoze beware * that thou dzinke no wine, noz ſtrong dzinke, neither eate any vncleane thing.

*Num. 6. 2, 3.

5 Foz loe, thou ſhalt conceiue and beare a ſonne, and no razoz ſhall * come on his head: foz the childe ſhall be a [b] Nazarite vnto God from his birth: and he ſhall beginne to ſaue Iſrael out of the hands of the Philiſtims.

*1. Sam. 1. 11.

b Meaning, he ſhould be ſeparate from the worlde, and dedicate to God.

6 ¶ Then the wife came, and tolde her huſband, ſaying, A man of God came vnto me, and the faſhion of him was like the faſhion of the Angel of God exceeding [c] fearefull, but I aſked him not whence he was, neither tolde he me his name,

c If fleſh be not able to abide the ſight of an Angel, howe much leſſe the preſence of God?

7 But he ſaide vnto me, Beholde thou ſhalt conceiue and beare a ſonne, and nowe thou ſhalt dzinke no wine, noz ſtrong dzinke, neither eate any vncleane thing: foz the childe ſhall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lozde, and ſaide, I pzay thee, my Lozd, let the man of God, whom thou ſenteſt, come againe nowe vnto vs, and teach vs what we ſhall doe vnto the childe when he is bozne.

d He sheweth himſelfe ready to obey Gods will, and therefoze deſireth to know further.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as ſhe ſate in the fielde, but Manoah her huſband was not with her.

10 ¶ And the wife made haſte and ranne, and ſhewed her huſband & ſaide vnto him, Beholde, the man hath appeared vnto me, that came vnto me [e] to day.

e It ſeemeth the Angel appeared vnto her twiſe in one day.

11 And Manoah aroſe and went after his wife, and came to the [f] man, and ſaid vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſaid, Yea.

f He called him man, becauſe he ſo ſeemed, but he was Chriſt the eternall worde, which at his time appointed became man.

12 Then Manoah ſaid, Nowe let thy ſaying come to paſſe: but how ſhall we order the childe, and doe vnto him?

13 And the Angel of the Lozde ſaide vnto Manoah, The woman muſt beware of all that I ſaid vnto her.

14 She may eate of nothing that commeth of the vinetree: ſhe ſhall not dzinke wine noz ſtrong dzinke, noz eate any [g] vncleane thing: let her obſerue al that I haue commanded her.

g Any thing forbidden by the Lawe.

15 Manoah then ſaide vnto the Angel of the Lozd, I pzay thee, let vs reteine thee, vntill we haue made readie a kid foz thee.

16 And the Angel of the Lozde ſaide vnto Manoah, Though thou make me abide, I will not eate of thy bzead, and if thou wilt make a burnt offering, offer it vnto the [h] Lozd: foz Manoah knewe not that it was an Angel of the Lozd.

h Shewing that he ſought not his owne honour, but Gods, whoſe meſſenger he was.

17 Againe Manoah ſaid vnto the Angel of the Lozde, What is thy name, that when thy

ſaying is come to paſſe, we may honour thee:

18 And the Angel of the Lorde ſaide vnto him, Why aſkeſt thou thus after my name, which is ‖ ſecret:

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a ſtone vnto the Lord: and the Angel did [i] wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, and Manoah and his wife behelde it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah ſaid vnto his wife, * We ſhall ſurely die, becauſe we haue ſeene God.

23 But his wife ſaid vnto him, If the Lord would kill vs, he would not haue receiued a [k] burnt offering, and a meate offering of our hands, neither would he haue ſhewed vs all theſe things, nor would nowe haue tolde vs any ſuch.

24 ¶ And the wife bare a ſonne, and called his name Samſon: and the childe grewe, and the Lord bleſſed him.

25 And the Spirit of the Lorde began to ‖ ſtrengthen him in the hoſt of Dan, betweene Zorah and Eſhtaol.

CHAP. XIIII.

2 Samſon deſireth to haue a wife of the Philiſtims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him & taketh another.

NOw Samſon went downe to Timnath, and ſawe a woman in Timnath of the daughters of the Philiſtims,

2 And he came vp and told his father and his mother and ſaide, I haue ſeene a woman in Timnath of the daughters of the Philiſtims: now therefore † giue me her to wife.

3 Then his father and his mother ſaide vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt goe to take a wife of the vncircumciſed Philiſtims? And Samſon ſaid vnto his father, Giue me her, for ſhe pleaſeth me well.

4 But his father & his mother knewe not that it came of the Lord, that he ſhould ſeeke an occaſion againſt the [b] Philiſtims: for at that time the Philiſtims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father and his mother downe to Timnah: and came to the vineyards of Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a fewe dayes, when he returned ‖ to receiue her, he went aſide to ſee the karkeis of the Lion: and beholde, there was a ſwarme of bees, and hony in the body of the Lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samſon made there a [d] feaſt: for ſo vſed the yong men to doe.

11 And when [e] they ſaw him, they brought thirtie companions to be with him.

12 Then Samſon ſaid vnto them, I will nowe put forth a riddle vnto you: and if you can declare it me within ſeuen dayes of the feaſt, and finde it out, I will giue you thirtie ſheetes and thirtie [f] change of garments,

13 But if you cannot declare it me, then ſhall ye giue me thirtie ſheets & thirtie change of garments. And they anſwered him, Put forth thy riddle, that we may heare it.

14 And he ſaide vnto them, Out of the eater came meate, and out of the ſtrong came ſweeteneſſe: and they could not in three dayes expound the riddle.

15 And when the ſeuenth day was [g] come, they ſaide vnto Samſons wife, Entiſe thine huſband, that he may declare vs the riddle, leſt we burne thee and thy fathers houſe with fire. Haue ye called vs, ‖ to poſſeſſe vs: is it not ſo?

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt me and loueſt me not: for thou haſt put forth a riddle vnto the [h] children of my people, and haſt not tolde it me. And he ſaide vnto her, Beholde, I haue not tolde it my father, nor my mother, and ſhall I tell it thee:

17 Then Samſons wife wept before him [i] ſeuen dayes, while their feaſt laſted: & when the ſeuenth day came he tolde her, becauſe ſhe was importunate vpon him: ſo ſhe tolde the riddle to the children of her people.

18 And the men of the citie ſaid vnto him the ſeuenth day before the ſunne went downe, What is ſweeter then honie: and what is ſtronger then a lion: Then ſaide he vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Aſhkelon, and ſlew thirtie men of them and ſpoiled them, and gaue change of garments vnto them, which

expounded

‖Or, marueilous.

i Sowlent fire from heauen to conſume their ſacrifice, as confirme their faith in his promiſe.

*Exod.33.20. chap.6.22.

k Theſe graces that we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue toward vs, ſo that nothing can hurt vs.

‖Or, to come vpon him at diuers times.

†Ebr. take her for me to wife.

a Though his parents did iuſtly reproue him, yet it appeareth that this was the ſecret worke of the Lord, ver. 4.

b To fight againſt them for the deliuerance of Iſrael.

c Whereby he had ſtrength and boldneſſe.

‖Or, to take her to his wife.

d Meaning, when he was maried.

e That is, her parents or friends.

f To weare at feaſtes, or ſolemne dayes.

g Or, drew nere for it was the fourth day.

‖Or, to impouerith vs.

h Vnto them which are of my nation.

i Or, to the ſeuenth day, beginning at the fourth.

k If ye had not plied the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philiſtims.

erpounded the riddle: and his wrath was kindled, and he went vp to his fathers houſe.

20 Then Samſons wife was giuen to his companion, whom he had vſed as his friend.

CHAP. XV.

4 Samſon tieth firebrands to the foxes tailes. 6 The Philiſtims burnt his father in lawe and his wife. 15 With the iaw bone of an aſſe he killeth a thouſand men. 19 Out of a great tooth in the iaw God gaue him water.

BVt within a while after, in the time of wheate harueſt, Samſon viſited his wife with a kid, ſaying, I will [a] go in to my wife into the chamber: but her father would not ſuffer him to goe in.

a That is, I will lie her as my wife.

2 And her father ſaide, I thought that thou hadſt hated her: therefore gaue I her to thy companion. Is not her younger ſiſter fairer then ſhe? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaide vnto them, Nowe am I more [b] blameleſſe then the Philiſtims: therefore will I doe them diſpleaſure.

b For though his father in lawes occaſion, he was mooued againe to take vengeance of the Philiſtims.

4 ¶ And Samſon went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the middes betweene two tailes.

5 And when he had ſet the brands on fire, he ſent them out into the ſtanding corne of the Philiſtims, and burnt vp both the [c] rickes and the ſtanding corne with the vineyards and oliues.

c Or, that which was reaped, and gathered.

6 Then the Philiſtims ſaide, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe he had taken his wife, and giuen her to his companion. Then the Philiſtims came vp, and [e] burnt her and her father with fire.

d Or, the citizens of Timnah.

e So the wicked punith not vice for loue of iuſtice but feare of danger which els might come to them.

7 And Samſon ſaid vnto them, Though ye haue done this, yet will I be auenged of you, and then will I ceaſe.

8 So he ſmote them ‖ hip and thigh with a mightie plague: then he went and dwelt in the top of the rocke Etam.

‖Or, horſemen and footemen.

9 ¶ Then the Philiſtims came vp, and pitched in Judah, and ‖ were ſpread abroad in Lehi.

‖Or, camped.

10 And the men of Judah ſaide, Why are ye come vp vnto vs? And they anſwered, To [f] binde Samſon are we come vp, and to doe to him, as he hath done to vs.

f And ſo being our priſoner, to punith him.

11 Then three thouſand men of Judah went to the toppe of the rocke Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtims are rulers ouer vs? [g] Wherefore then haſt thou done thus vnto vs? And he anſwered them, As they did vnto me, ſo haue I done vnto them.

g Such was their groſſe ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they ſaide vnto him, We are come to binde thee, and to deliuer thee into the hand of the Philiſtims. And Samſon ſaid vnto them, Sweare vnto me, that ye wil not fall vpon me your ſelues.

13 And they anſwered him, ſaying, No, but we will binde thee and [h] deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

h Thus they had rather betray their brother, then die the meanes that God had giuen for their deliuerance.

14 When he came to Lehi, the Philiſtims ſhouted againſt him, & the Spirit of the Lord came vpon him, and the coards that were vpon his armes, became as flare that was burnt with fire: for the bands looſed from his hands.

15 And he found a [i] newe iaw bone of an aſſe, and put foorth his hand, and caught it, and ſlew a thouſand men therewith.

i That is, of an aſſe lately ſlaine.

16 Then Samſon ſaide, With the iaw of an aſſe, are heapes vpon heapes: with the iaw of an aſſe haue I ſlaine a thouſand men.

17 And when he had left ſpeaking, he caſt away the iaw bone out of his hand, and called that place ‖ Ramath-Lehi.

‖Or, the liſting vp of the iawe.

18 And he was ſore a thirſt, and [k] called on the Lord, and ſaide, Thou haſt giuen this great deliuerance into the hand of thy ſeruant: and now ſhall I die for thirſt, & fall into the hands of the vncircumciſed.

k Whereby appeareth that he did theſe things in faith, and ſo with a true zeale to glorifie God, and deliuer his country.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

‖Or, the fountaine of him that prayed.

20 And he iudged Iſrael in the dayes of the Philiſtims twentie yeeres.

CHAP. XVI.

3 Samſon carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth downe the houſe vpon the Philiſtims, and dieth with them.

THen went Samſon to [a] Azzah, and ſawe there ‖ an harlot, [b] and went in vnto her.

a One of the fiue chiefe cities of the Philiſtims.

‖Or, victailer.

b That is, he lodged with her.

2 And it was told to the Azzahites, Samſon is come hither. And they went about, and laid waite for him all night in the gate of the citie, & were quiet all the night, ſaying, Abide ‖ till the morning early, and we ſhall kill him.

‖Or, to the light of the morning.

3 And Samſon ſlept till midnight, and aroſe at midnight, and tooke the doores of the gates of the citie, and the two poſtes, and lift them away with the barres, and put them vpon his ſhoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by ‖ riuer of Sorek, whoſe name was Delilah:

‖Or, plaine.

5 Vnto whom came the princes of the Philiſtims, and ſaid vnto her, Entiſe him, and ſee wherein his great ſtrength lieth, and by what meane we may ouercome him, that we may binde him, and punith him, and euery one of vs ſhall giue thee eleuen hundred [c] ſhekels of ſiluer.

c Of the value of a ſhekel, reade Gene. 23. 15.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene cordes, that were neuer dried, then shall I be weake, and be as an other man.

‖ Or, new withs.

8 And the princes of the Philistims brought her seuen greene cordes that were not drie, and she bound him therewith.

d Certeine Philistims in a secret chamber.

9 (And she had [d] men lying in waite with her in the chamber) Then she saide vnto him, The Philistims be vpon thee, Samson. And he brake the cordes as a threed of towe is broken, when [e] it feeleth fire: so his strength was not knowen.

e When fire cōmeth neere it.

10 ¶ After Delilah saide vnto Samson, See, thou hast mocked me and tolde me lies. I pray thee nowe, [f] tell me wherewith thou mightest be bound.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

11 Then he answered her, If they bind me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah saide to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me howe thou mightest be bound, [g] And he said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woufe.

g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

14 And she fastened it with a pin, and saide vnto him, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the woufe.

‖ Or, beame.

15 Againe she saide vnto him, Howe canst thou say, [h] I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore he told her all his [i] heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shalbe weake, and be like all other men.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, & become slaue vnto them whom he should haue ruled.

18 And when Delilah saw that he had told her al his heart, she sent, and called for the princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the princes of the Philistims came vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.

k Not for ỹ losse of his haire, but for the contempt of the ordinance of God, which was ỹ cause that God departed from him.

20 Then she saide, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out nowe as at other times, and shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to [l] growe againe after that it was shauen.

l Yet had he not his strength again, till he had called vpon God, and reconciled himselfe.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they saide, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people sawe him, they praysed their god: for they said, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he [m] was a laughing stocke vnto them, & they set him betweene the pillars.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

26 Then Samson saide vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Nowe the house was full of men and women, and there were all the princes of the Philistims: also vpon the roofe were about three thousand men and women, that beheld while Samson ‖ played)

‖ Or, was mocked.

28 Then Samson called vnto the Lorde, and said, O Lorde God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be † at once [n] auenged of the Philistims for my two eyes.

† Ebr. take one vengeance.
n Accepting to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samson laide holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then Samson saide, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, & vpon all the people that were therein: so the dead which he slew at his death were moe then they which he had slaine in his life.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

31 Then his brethren, & al the house of his father came downe & tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeres.

CHAP.

CHAP. XVII.

3 Michahs mother according to her vowe made her ſonne two idols. 5 He made his ſonne a Priest for his idoles, 10 and after he hired a Leuite.

THere [a] was a man of mount Ephraim, whoſe name was Michah,

2 And he ſayd vnto his mother, The eleuen hundred ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakeſt it, euen in mine hearing, behold the ſiluer is with me, I tooke it. Then his mother ſayd, Bleſſed be my ſonne of the Lord.

3 And when hee had reſtored the eleuen hundred ſhekels of ſiluer to his mother, his mother ſayd, I had dedicated the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had reſtored the money vnto his mother, his mother tooke two hundred ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen & molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, & made an *[c] Ephod, and *[d] Teraphim, and † conſecrated one of his ſonnes, who was his Priest.

6 *In thoſe dayes there was no [e] King in Iſrael, but euery man did that which was good in his owne eyes.

7 ¶ There was alſo a yong man out of Bethlehem of Iudah, [f] of the family of Iudah: who was a Leuite, and ſoiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwel where he could finde a place: and as he iourneyed, he came to mount Ephraim to the houſe of Michah.

9 And Michah ſayd vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Iudah, and go to dwel where I may find a place.

10 Then Michah ſayd vnto him, Dwell with me, and be vnto me a father and a Priest, & I wil giue thee ten ſhekels of ſiluer by yere, and a ſute of apparel, and thy meat and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwell with the man, & the yong man was vnto him as one of his owne ſonnes.

12 And Michah conſecrated the Leuite, and the yong man was his Priest, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will be [i] good vnto me, ſeeing I haue a Leuite to my Priest.

CHAP. XVIII.

1 The children of Dan ſend men to ſearch the land. 11 The come the ſixe hundred and take the gods, and the Priest of Michah away. 27 They deſtroy Laiſh. 28 They build it againe. 30 And ſet vp idolatrie.

IN thoſe dayes there was no [a] King in Iſrael, & at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael,

2 Therefore the children of Dan ſent of their familie, fiue men out of their coaſts, euen men expert in war, out of Zorah and Eſhtaol, to view the land and ſearch it out, and ſayd vnto them, [b] Goe, and ſearch out the land. Then they came to mount Ephraim to the houſe of Michah, and lodged there.

3 When they were in the houſe of Michah, they knew the [c] voyce of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to doe here?

4 And he anſwered them, Thus and thus dealeth Michah with mee, and hath hired mee, and I am his Priest.

5 Againe they ſaid vnto him, Aske counſell now of God, that we may know whether the way which we go, ſhalbe proſperous.

6 And the Priest ſaid vnto them, [d] Goe in peace: for the Lord guideth your way which ye goe.

7 Then the fiue men departed, & came to Laiſh, and ſawe the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or vſurped any dominion: alſo they were far from the Zidonians, and had no buſineſſe with other men.

8 ¶ So they came againe vnto their brethren to Zorah and Eſhtaol: and their brethren ſaid vnto them, What haue ye done?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for wee haue ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

10 (If ye wil go, ye ſhal come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eſhtaol, ſixe hundred men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behind Kiriath-iearim.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, [f] Know ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen

a Some thinke this hiſtorie was in the time of Othniel, or as Joſephus writeth, immediately after Iohua.

b Contrary to the commandement of God and true religion practiſed vnder Iohua, they forſooke the Lord & fell to idolatrie. *Chap. 8. 27.

c He would ſerue both God and idols. *Gen. 31. 19. hoſea 3. 4.

d By Teraphim ſome vnderſtand certaine mols hauing the likenes of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe, who ſought for any anſwere at Gods hands, as Chap. 18. 5, 6. †Ebr. filled the hand of one. *Chap. 21. 25.

e For where there is no Magiſtrate feating God, there can be no true religion, nor order. Chap. 21. 25.

f Which Beth-lehem was in the tribe of Iudah.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

h Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne beſſie.

i Thus the Idolaters perſuade themſelues of Gods fauour, when in deed he doth deteſt them.

a Meaning, no ordinary Magiſtrate, to punish vice according to Gods word.

b For the portion which Iohua gaue them, was not ſufficient for all their tribe.

c They knew him by his ſpeech that he was a ſtranger there.

d Thus God graunteth the idolaters ſometime their requeſt to their deſtruction that delight in errors.

† Ebr. made them aſhamed.

e Loſe ye this good occaſion through your ſlouthfulneſſe?

‖ Or, the tents of Dan.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame things.

grauen

grauen and a molten image? Nowe therefore consider what ye haue to do.

15 And they turned thither ward and came to the house of the yong man the Leuite, euen vnto the house of Michah, & saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, & the molten image: and the Priest stood in the entring of the gate with the sixe hundred men, that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, and the molten image. Then sayd the Priest vnto them, What do ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Priest. Whether is it better that thou shouldest bee a Priest vnto the house of one man, or that thou shouldest bee a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcry?

24 And he sayd, Yee haue taken away my [k] gods, which I made, and the Priest, and goe your wayes: and what haue I more? how then say ye vnto me, what aileth thee?

25 And the children of Dan said vnto him, Let not thy voyce bee heard among vs, least †angry fellowes run vpon thee, and thou loose thy life with the liues of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned, and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, & the Priest which he had, and came vnto Laish, vnto a quiet people & without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because [m] Laish was far from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 *And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning. *Iosh.19.47.

30 Then the children of Dan set them vp the [n] grauen image: & Ionathan the sonne of Gershom, the sonne of Manasseh & his sonnes were the Priests in the tribe of the Danites, vntil the day of the [o] captiuitie of the land.

31 So they set thē vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsoke her husband, and he tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, *when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, & tooke to wife a *concubine out of Beth-lehem Iudah, Chap.17.6. and 18.1. *Gen.35.6.

2 And his concubine played the whore †there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths. †Ebr.besides him, to wit, with others.

3 And her husband arose and went after her, to speake † friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the yoong womans father saw him, he reioyced ‖ of his coming. †Eb.to her heart. ‖Or, at his meeting.

4 And his father in law, the yong womans father receiued him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and † he prepared to depart: then the yoong womans father sayd vnto his sonne in lawe, ‖ Comfort thine heart with a morsel of bread, and then go your way. †Ebr.rose vp. ‖Or, strengthen.

6 So they sate downe, and did eate and drinke both of them together. And the [a] yoong womans father said vnto the man, Be content, I pray thee, & tary all night, and let thine heart be merry. a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there. ‖Or, compelled him.

8 And he arose vp early the fift day to depart, & the yong womans father sayd, [b] Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate. b Meaning, that he should refresh himselfe with meat, as verse 5.

9 Afterward when the man arose to depart with his concubine and his seruaunt, his father in law, the yong womans father said vnto him, Beholde nowe, the day † draweth toward †Ebr.is weake.

g So superstition blinded them, that they thought Gods power was in their idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

h With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters haue of their idols.

†Ebr. who haue their heart bitter.

l Meaning the idols, as vers. 18.

‖Or, deliuer them

m Which after was called Cesarea Philippi.

ward euen: I pray you tary all night: beholde, ‖ the sunne goeth to rest: lodge here, that thine heart may bee merie, and to morrow get you early vpon your way, and go to the [c]tent.

‖Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tary, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, and his concubine were with him.

11 When they were neere to Jebus, the day ‖ was sore spent, and the seruant sayd vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

‖Or, went downe.

12 And his master answered him, [d]Wee will not turne into the citie of strangers that are not of the children of Israel, but wee will goe foorth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compel them to haue to doe with them that professed not the true God.

13 And he sayd vnto his seruaunt, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him downe in a street of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖Or, gathered them.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e]Jemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eies, he saw a ‖ wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

‖Or, a man walking.

18 And he answered him, Wee came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and go now to the [f]house of the Lord: and no man receiueth me to house.

f To Shiloh, or Mizpeh, where the Arke was.

19 Although we haue straw and prouander for our asses, and also bread and wine for mee and thine handmaid, & for the boy that is with thy seruant: we lacke nothing.

‖Or, be of good comfort.

20 And the olde man said, ‖ Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

†Ebr. men of Belial, that is, giuen to all wickednes.

g To the intent they might breake it.

22 And as they were making their hearts merie, beholde, the men of the citie, † wicked men beset the house round about, and [g]smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house that wee may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

*Gen. 19. 6.

24 Behold, here is my daughter, a virgine, and his concubine: there wil I bring out now, [h]and humble them, and doe with them what seemeth you good: but to this man do not this villanie.

h That is, abuse them, Gen. 19. 8.

25 But the mē would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i]fell downe at the doore of the mans house where her Lord was, till the light day.

i She fell downe dead, as vers. 27.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the house and her hands lay vpon the threshold.

‖Or, husband.

‖Or, fallen.

28 And he said vnto her, Vp, and let vs go: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his [k]place.

k Meaning, home vnto mount Ephraim.

29 And when he was come to his house, he tooke a knife, and laied hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no [l]such thing done, or seen since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assembly at Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, & the Congregation was gathered together as [a]one man frō Dan to Beersheba, with the land of Gilead, vnto the [b]Lord in Mizpeh.

*Hose. 10. 9.

a That is, all with one consent.

b To aske counsell.

2 And the † chiefe of all the people, & all the tribes of Israel assembled in the Congregatiō of the people of God foure hundred thousand footmen that [c]drew sword.

†Ebr. corners.

c Meaning, men able to handle their weapon.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d]sayd, How is this wickednesse committed?

d To the Leuite.

4 And the same Leuite, the womans husband that was slaine, answered & said, I came vnto Gibeah that is in Beniamin with my cōcubine to lodge,

5 And

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon mee, by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

‖ Or, chiefe, or lordes.

6 Then I tooke my concubine, and cut her in pieces, and sent [c] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

[c] That is, her pieces, to euery tribe a piece, chap. 19. 29.

7 Behold, yee are all children of Israel: giue your aduice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

[f] Before we haue reuenged this wickednes.

9 But now this is that thing which wee will doe to Gibeah: wee will goe vp by lot against it,

10 And wee will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people that they may doe (when they come to Gibeah of Beniamin) according to all the villanie, that it hath done in Israel.

[g] These onely should haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man,

12 And the tribes of Israel sent men throrow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

[h] That is, euery familie of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voice of their brethren the children of Israel.

[i] Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euil, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundred chosen men.

16 Of all this people were seuen hundred chosen men, being [k] left handed: all these could sling stones at an haire breadth, and not faile.

[k] Chap. 3. 15.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

[k] That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose vp earely and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twentie thousand men.

[l] This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meane s punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came foorth to meet them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

† Ebr. all they drawing the sword.

26 Then all the children of Israel went vp and all the people came also vnto the house of God, & wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the couenant of God in those dayes,

[m] To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stoode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Go vp: for to morow I will deliuer them into your hand.

[n] Or, serued in the priests office at those dayes: for the Iewes write, that he liued three hundred yeeres.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

[o] By the policie of the children of Israel.

32 (For the children of Beniamin sayde, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee & plucke them away from the city vnto the hie [p] wayes)

[p] Meaning, crosse wayes or pathes to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in waite of the

the Israelites came foorth of their place, euen out of the medowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euil was neere them.

[q] They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroied of the Beniamites the same day fiue & twenty thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

[r] Retired to draw them after.

37 And they that lay in waite hasted, and brake foorth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the citie with the edge of the sword.

‖ Or, made a long sound with a trumpet.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame & smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirty persons: for they sayd, Surely they are striken downe before vs, as in the first battell.

[s] For they were waren hardie by the two former victories.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamits looked backe, and beholde, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned [t] again, and the men of Beniamin were astonied: for they saw that euil was neere vnto them.

[t] And withstood their enemies.

42 Therfore they fled before the mē of Israel vnto the way of the wildernes, but the battel ouertooke them: also they which came out of the cities, slew them [u] among them.

[u] For they were compassed in on euery side. ‖ Or, droue them from their rest.

43 Thus they compassed the Beniamites about, and ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on ỹ Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernesse vnto the rocke of Rimmon: and the Israelites [x] glained of them by the way fiue thousand men, & pursued after them vnto Gidom, and slew two thousand men of them,

[x] They slew the by one and one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre.

[y] Besides eleuen hundred that had bene slaine in the former battels. *Chap. 21. 13.

47 * But fiue hundred men turned and fled to the wildernesse vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

[z] If they belonged to the Beniamites.

CHAP. XXI.

1 *The Israelites sweare that they will not marrie their daughters to the Beniamites.* 10 *They slay them of Iabesh Gilead, and giue their virgins to the Beniamites.* 21 *The Beniamites take the daughters of Shiloh.*

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

[a] This oth came of rashnes, & not of iudgement: for after they bthought it, in shewing secretly the means to marrie with certaine of their daughters.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lorde God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there an [b] altar, and offered burnt offrings and peace offrings.

[b] According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sorie for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

[c] Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

7 How shall we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord: and beholde, there came none of Jabesh Gilead vnto the host & to the Congregation.

[d] Condemning them to be cautors of vice, which would not put their hand to punish it.

9 For when the people were viewed, beheld, none of the inhabitants of Jabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the † most valiant, and commaunded them, saying, Goe and smite the inhabitants of Jabesh Gilead with the edge of the sword, both women, and children.

† Hebr. children of strength.

11 *And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that haue lien by men.

*Num. 31. 17.

12 And they found among the inhabitants of Jabesh Gilead foure hundred maids, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, & called ‖ peaceably vnto them:

[e] To wit, about foure moneths after the discomfiture, Chap. 20. 47. ‖ Or, friendly.

14 And

14 And Beniamin came again at that time, and they gaue them wiues which they had ſaued aliue of the women of Jabeth Gilead: but they had not [f] ſo ynow for them.

f For there lacked two hundred.

15 And the people were ſorie for Beniamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſayd, How ſhall we do for wiues to the remnant? for the women of Beniamin are deſtroyed.

17 And they ſaid, there muſt be [g] an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

g Beniamin muſt be reſerued to haue [h] twelfe portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed be he that giueth a wife to Beniamin.

19 Therefore they ſaid, Behold, there is a feaſt of the Lord euery yeere in Shiloh in a place, which is on the [h] Northſide of Beth-el, and on the Eaſtſide of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

h He deſcribeth the place where the maids vſed yeerely to dance, as the maner then was, and to ſing plaimes & ſongs of Gods works among them.

20 Therefore they commaunded the children of Beniamin, ſaying, Go, and lie in waite in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, Wee will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to each man his wife in the war, and becauſe ye haue not giuen vnto them hitherto, ye haue ſinned.

i Though they thought hereby to perſwade men that they kept their oath, yet before God it was broken.

23 And the children of Beniamin did ſo, and tooke wiues of them that danced according to their [k] number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k By reaning, two hundred.

24 So the children of Iſrael departed thence that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In thoſe dayes there was no King in Iſrael, but euery man did that which was good in his eyes.

*Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe, Wherein alſo figuratiuely is ſet forth the ſtate of the Church which is ſubiect to manifold afflictions, and yet at length God giueth good and ioyfull iſſue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of Dauid, proceeded of Ruth, of whom the Lord Ieſus did vouchſafe to come, notwithſtanding ſhee was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould bee ſanctified by him, and ioyned with his people, and that there ſhould be but one ſheepfold, and one ſhepheard. And it ſeemeth that this hiſtory appertaineth to the time of the Iudges.

CHAP. I.

1 *Elimelech goeth with his wife and children into the land of Moab.* 3 *He and his ſonnes die.* 19 *Naomi & Ruth come to Beth-lehem.*

†Ebr. iudged.

IN the time that the Iudges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to ſoiourne in the countrey of Moab, he & his wife and his two ſonnes.

a In the land of Canaan.

b In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, & ſhe remained with her two ſonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, & the name of the other Ruth: and they dwelled there about ten yeeres.

c By this wonderfull prouidence of God Ruth became one of Gods houſhold, of whom Chriſt came.

5 And Mahlon & Chilion died alſo both twaine: ſo the woman was left deſtitute of her two ſonnes, and of her husband.

6 ¶ Then ſhee arose with her daughters in law, and returned from the countrey of Moab: for ſhe had heard ſay in the country of Moab, that the Lorde had [d] viſited his people, and giuen them bread.

d By ſending them plentie againe.

7 Wherefore ſhe departed out of the place where ſhe was, and her two daughters in law with her, & they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſayd vnto her two daughters in law, Goe, returne each of you vnto her own mothers houſe: the Lord ſhew fauor vnto you, as yee haue done with the dead, & with me.

e Hereby it appeareth that Naomi by kindling among the Iſraelites was ſomewhat cold in the true zeale of God, which rather hath reſpect to the eaſe of the body then to the comfort of the ſoule.

9 The Lord grant you, that you may find reſt, either of you in the houſe of her husband. And when ſhe kiſſed the, they lift vp their voice and wept.

10 And they ſayde vnto her, Surely wee will

will returne with thee vnto thy people.

11 But Naomi ſayd, Turne againe, my daughters: for what cauſe will you goe with me? are there any more ſonnes in my wombe, that they may be your huſbands?

12 Turne againe, my daughters, go your way: for I am too old to haue an huſband. If I ſhould ſay, I haue hope, and if I had an huſband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye bee deferred for them from taking of huſbands? nay my daughters: for it grieueth me ‖ much for your ſakes that the hand of the Lord is gone out againſt me.

‖ Or, more then you.

14 Then they lift vp their voice and wept againe, and Orpah [f] kiſſed her mother in lawe, but Ruth abode ſtill with her.

f When ſhe tooke leaue and departed.

15 And Naomi ſayd, Behold, thy ſiſter in law is gone backe vnto her people & vnto her gods: [g] returne thou after thy ſiſter in law.

g No perſwaſions can preuaile to turne them backe from God whom he hath choſen to be his.

16 And Ruth anſwered, Intreat mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will go: & where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried. the Lord doe ſo to me & more alſo, if ought but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them thorow all the citie, and they ſaid, Is not this Naomi?

h Whereby appeareth that ſhe was of a great familie & of good reputation.

20 And ſhee anſwered them, Call me not ‖ Naomi, but call me ‖ Mara: for the almightie hath given me much bitternelle.

‖ Or, beautifull. ‖ Or, bitter.

21 I went out full, & the Lord hath cauſed me to returne emptie: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned & Ruth the Moabiteſſe her daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

i Which was in the moneth Niſan, which conteineth part of March & part of Aprill.

CHAP. II.

1 *Ruth gathereth corne in the fields of Boaz.* 8 *The gentleneſſe of Boaz toward her.*

THen Naomies huſband had a kinſman, one of great [a] power of the familie of Elimelech, and his name was Boaz.

a Both for vertue, authoritie and riches.

2 And Ruth the Moabiteſſe ſayd vnto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſayd vnto her, Goe my daughter.

b This her humilitie declareth her great affection towards her mother in law, foraſmuch as ſhe ſhareth no paineſull diligence to get both their liuings.

3 ¶ And ſhe went, and came & gleaned in the field after the reapers, and it came to paſſe, that ſhe met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came frome Beth-lehem, and ſaid vnto the reapers, The Lord bee with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maid is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered and ſayd, It is the Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhe ſayd vnto vs, I pray you, let me gleane & gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe taried a litle in the houſe.

‖ Or, certaine handfull.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the ſeruaunts, that they touch thee not? Moreouer when thou art a thirſt, go vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heed in what field they doe reape.

10 Then ſhee fell on her face, & bowed her ſelfe to the ground, & ſaid vnto him, How haue I found fauor in thine eyes, that thou ſhouldeſt know me, ſeeing I am [d] a ſtranger?

d Euen of the Moabits, which are enemies to Gods people.

11 And Boaz anſwered, and ſaid vnto her, All is told and ſhewed mee that thou haſt done vnto thy mother in law, ſince the death of thine huſband, and how thou haſt left thy father and thy mother, & the land where thou waſt borne, & art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompence thy worke, and a full reward be giuen thee of the Lorde God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall neuer want any thing, if ſhe put her truſt in God, and line vnder his protection.

13 Then ſhe ſaid, Let me find fauor in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy maide, though I be not like to one of thy maids.

14 And Boaz ſayd vnto her, At the meale time come thou hither, and eat of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, & he reached her parched corn: and ſhee did eate, and was ſuffiled, and [f] left thereof.

f Which ſhe brought home to her mother in law.

15 ¶ And when ſhe roſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and do not rebuke her.

16 ¶ Alſo let fall ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill eue-

ning, and she threshed that she had gathered, and it was about an [x] Ephah of barley.

18 ¶ And shee tooke it vp, and went into the city, [f] her mother in law saw what she had gathered: Also she tooke foorth, and gaue to her that which she had reserued, when she was sufficed.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to doe good to the liuing and to the [h] dead. Againe Naomi said vnto her, The man is nere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maids, that they ‖ meete thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and ‖ dwelt with her mother in lawe.

CHAP. III.

1 *Naomi giueth Ruth counsell.* 8 *She sleepeth at Boaz feet.* 12 *He acknowledgeth himselfe to be her kinsman.*

AFterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke [a] rest for thee, that thou mayest prosper?

2 Nowe also is not Boaz our kinsman, with whose maides thou wast? behold, he winoweth barley to night in the ‖ flooze.

3 Wash thy selfe therefore, & anoint thee, and put thy raiment vpon thee, and get thee downe to the flooze: let not the [b] man know of thee, vntil he haue left eating and drinking.

4 And when he shal sleepe, marke the place, where he layeth him downe, and go, and vncouer the place of his feet, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou bidest me, I will doe.

6 ¶ So she went downe vnto the flooze, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, & [c] cheered his heart, he went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afrayd ‖ and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then sayd he, Blessed bee thou of the Lorde, my daughter: thou hast [d] shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yoong men, were they poore or rich.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doth know, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer thē I.

13 Tarie to night, and when morning is come, if he [e] will do the dutie of a kinsman vnto thee, well, let him do the kinsmans dutie: but if he will not do the kinsmans part, then wil I do the dutie of a kinsman, as the Lord liueth: sleep vntil the morning.

14 ¶ And she lay at his feet vntil the morning: and she arose before one could know an other: for he said, Let no man know, that a woman came into the flooze.

15 Also he said, Bring the ‖ sheet that thou hast vpon thee, and hold it. And when she held it, he measured sire measures of barley, & laied them on her, and she went into the citie.

16 And when shee came to her mother in law, she said, [f] Who art thou, my daughter? And shee told her all that the man had done to her.

17 And said, These sire measures of barley gaue he me: for he said to mee, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daugheter, sit still, vntill thou know how the thing will fall: for the man wil not be in rest, vntil he hath finished the matter this same day.

CHAP. IIII.

1 *Boaz speaketh to Ruths next kinsman touching her mariage.* 7 *The ancient custome in Israel.* 10 *Boaz marieth Ruth, of whom hee begetteth Obed.* 18 *The generation of Pharez.*

THen went Boaz vp to the [a] gate, and sate there, and behold, the kinsman of whom Boaz had spoken, came by: and he said, [b] Ho, such one, come, sit downe here. And he turned, and sate downe.

2 Then hee tooke ten men of the Elders of the citie, and he said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, wil sell a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, & before the Elders of my people. If thou wilt redeeme it, redeeme

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*Exod. 16, 36.

g To wit, of her bag, as is in the Chalde text.

h To my husband & children, when they were aliue, and now to vs.

‖ Or, fall vpon thee.

‖ Or, returned to her mother in law.

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

‖ Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants.

‖ Or, turned himself from one side to another.

d Thou shewest thy selfe frō time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deu. 25. 5.

‖ Or, mantle.

f Perceiuing by her comming home, that he had not taken her to his wife, she was asmed.

a Which was the place of iudgement.

b The Ebrues here vse two words which haue no proper signification, but serue to note a certaine person: as we say, ho strah, or ho, such one.

‖ Or, inhabitants.

redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none [c] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

c For thou art the next of the kin.

5 Then said Boaz, What day thou buiest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead, vpon his [d] inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinsman answered, I cannot redeeme it, least I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming & changing, for to stablish all things: a man did plucke off his shoe, & gaue it his neighbour, and this was a sure [e] witnesse in Israel.

e That he had resigned his right, Deut. 25. 9

8 Therefore the kinsman sayd to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, & that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders sayd, Wee are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: & that thou maiest doe worthily in [g] Ephrathah, and be famous in Beth-lehem,

g Ephrathah & Beth-lehem.

12 And that thine house bee like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

*Gen. 38. 29.

13 ¶ So Boaz tooke Ruth, and shee was his wife: and when hee went in vnto her, the Lord gaue that she conceiued, & bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and [h] his name shall be continued in Israel.

h He shall leaue a continuall posteritie.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in lawe which loueth thee, hath borne vnto him, & shee is better to thee then [i] seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the child, and laid it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These nowe are the generations of *[k] Pharez: Pharez begate Hezron,

*1. Chro. 2. 4. mat. 1. 3.

19 And Hezron begate Ram, & Ram begate Amminadab,

k This genealogy is brought in, to proue that Dauid by succession came of the house of Iudah.

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

ACcording as God had ordeined, *Deut.* 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ, the true deliuerer: therfore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therfore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the worde of God and was not zealous of his glory, he was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution, by open enemies, fained friends, and dissembling flatterers, are left to the Church & to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 *The genealogie of Elkanah father of Samuel.* 2 *His two wiues.* 5 *Hannah was barren and prayed to the Lorde.* 15 *Her answere to Eli.* 20 *Samuel is borne.* 24 *She doeth dedicate him to the Lord.*

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the

*Deut. 16. 16.

Lord of hostes in [b]Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, hee gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthie portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vered her sore, forasmuch as shee vpbraided her, because the Lord had made her barren.

7 (And so did he yere by yeere) and as oft as she went vp to the house of the Lorde, thus she vered her, that she wept, and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d]sonnes?

9 So Hannah rose vp after that they had eaten and dronk in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e]Temple of the Lord)

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man child, then I wil giue him vnto the Lord all the dayes of his life, *and there shal no rasor come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away †thy dronkennes from thee.

15 Then Hannah answered and said, Nay my lord, but I am a woman †troubled in spirit: I haue dronke neither wine nor strong drinke, but haue *powred out my soule before ỹ Lord.

16 Count not thine handmaid †for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde [f]grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, & worshipped before the Lord, and returned, and came to their house to Ramah. Nowe Elkanah knew Hannah his wife, & the Lord [g]remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, said shee, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the Lord the yerely sacrifice and his vow:

22 But Hannah went not vp: for she said vnto her husband, I will tarie vntil the child be weined, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntill thou hast weined him: onely the Lord accomplish his [i]word. So the woman abode, & gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, shee tooke him with her with three bullocks and an *Ephah of floure and a bottle of wine, and brought him vnto the house of the Lorde in Shiloh, and the child was †yong.

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my lord, as thy [k] soule liueth, my lord, I am the woman that stoode with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue †giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: & he [l] worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah [a]prayed, and sayde, Mine heart reioyceth in the Lord, mine [b]horne is exalted in the Lord: my mouth is [c]enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake [d] no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bowe & the mightie men are broken, & the weake haue girded themselues with strength.

5 They that were full, are hired forth for [e]bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and she that had many children, is feeble.

6 *The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lorde maketh poore and maketh rich: bringeth lowe, and exalteth.

8 *He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among [f]princes, and to make them inherite

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b For the Arke was there at that time.

c Some [illegible] portion vnto Hannah.

d Let this suffise thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was.

*Num. 6. 5. Iudges 13. 5.

†Ebr. thy wine.

†Ebr. of an hard spirit.

*Psal. 42. 5.

†Ebr. for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yere they accustomed to appeare before the Lord with their families.

i Because her prayer tooke effect, therefore it was called the Lords promise.

*Exod. 16. 36.

†Ebr. a child.

k That is, most certainly.

†Ebr. lent.

l Meaning, Eli gaue thanks to God for her.

a After that she had obteined a sonne by prayer, she gaue thanks.

b I haue recouered strength and glory by the benefit of the Lord.

c I can answere them, that reproue my barrennesse.

d In that ye condemne my barrennesse, ye shew your pride against God.

e They sell their labors for necessary food.

‖ Or, many.

*Deut. 32. 39. wisd. 16. 13. tob. 13. 2.

*Psal. 113. 7.

f He preferreth to honor and putteth down according to his owne will, though mans iudgement be contrary.

inherite the ſeat of glory: for the pillars of the earth are the s Lords, and he hath ſet the world vpon them.

g Therefore he may diſpoſe all things according to his will.

9 He will keep the feet of his Saints, and the wicked ſhall keepe ſilence in darkneſſe: for in his owne might ſhall no man be ſtrong.

10 The Lords aduerſaries ſhalbe deſtroyed, and out of heauen ſhall hee *thunder vpon them: the Lorde ſhall iudge the endes of the world, and ſhall giue power vnto his h King, and exalt the horne of his Anointed.

*Chap. 7. 10.

h She grounded her prayer on Ieſus Chriſt which was to come.

11 And Elkanah went to Ramah to his houſe, and the child did miniſter vnto the Lord i before Eli the Prieſt.

i In all that Eli commanded him.

12 ¶ Nowe the ſonnes of Eli were wicked men, and k knew not the Lord.

k That is, they neglected his ordinance.

13 For the Prieſtes cuſtome toward the people was this: when any man offered ſacrifice, the Prieſts ‖ boy came, while the fleſh was ſeething, and a fleſhhooke with three teeth, in his hand.

‖ Or, ſonne.

14 And thruſt it into the kettle, or into the caldron, or into the panne, or into the pot: l all that the fleſhhooke brought vp, the prieſt tooke for himſelfe: thus they did vnto all the Iſraelites, that came thither to Shiloh.

l Tranſgreſſing the order appointed in the Law, Leu. 7. 31. for their bellies ſake.

15 Yea, before they burnt the m fatte, the prieſts boy came and ſaid to the man that offered, Giue me fleſh to roſt for the prieſt: for he will not haue ſodden fleſh of thee, but rawe.

m Which was commanded firſt to haue bene offered to God.

16 And if any man ſaid vnto him, Let them burne the fat according to the ‖ cuſtome, then take as much as thine heart n deſireth: then he would anſwere, No, but thou ſhalt giue it now: and if thou wilt not, I will take it by force.

‖ Or, Law.

n Not paſſing for their owne profit, ſo that God might be ſerued aright.

17 Therefore the ſinne of the yoong men was very great before the Lord: for men o abhorred the offering of the Lord.

o Seeing the horrible abuſe thereof.

18 ¶ Nowe Samuel being a yong child miniſtred before the Lord, girded with a linnen *Ephod.

*Exod. 28. 4.

19 And his mother made him a litle coate, and brought it to him from yere to yeere, when ſhe came vp with her husband, to offer the yerely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſayd, The Lord giue thee ſeed of this woman, for ‖ the petition that thee aſked of the Lord: and they departed vnto their place.

‖ Or, for the thing that ſhe hath lent to the Lord: to wit, Samuel.

21 And the Lorde viſited Hannah, ſo that ſhe conceined, and bare three ſonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his ſonnes did vnto Iſrael, and how they lay with p women that aſſembled at the dooze of the tabernacle of the Congregation.

p Which was (as the Ebrues write) after their trauel, when they came to be purified, read Exo. 38. 8. Leu. 12. 6.

23 And he ſaid vnto them, Why do ye ſuch things: for of all this people I heare euill reports of you.

24 Doe no more, my ſonnes: for it is no good report that I heare, which is, that yee make the Lords people to q treſpaſſe.

q Becauſe they contemne their duetie to God, verſe 17.

25 If one man ſinne againſt another, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who will plead for him? Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord r would ſlay them.

r So that to obey good admonitions, is Gods mercy, and to diſobey them is his iuſt diſagreement for ſinne.

26 ¶ (Nowe the childe Samuel profited and grew, & was in fauour both with the Lord and alſo with men)

27 And there came a man of God vnto Eli, and ſayd vnto him, Thus ſaieth the Lord, Did not I plainely appeare vnto the houſe of thy s father, when they were in Egypt in Pharaohs houſe?

s To wit, Aaron.

28 And I choſe him out of all the tribes of Iſrael to be my Prieſt, to offer vpon mine altar, and to burne incenſe, and to weare an Ephod before me, and *I gaue vnto the houſe of thy father all the offerings made by fire of the children of Iſrael.

*Leu. 10. 14.

29 Wherefore haue you t kicked againſt my ſacrifice and mine offering, which I commanded in my Tabernacle, and honoureſt thy children aboue mee, to make your ſelues fat of the firſt fruits of all the offrings of Iſrael my people?

t Why haue you contemned my ſacrifices, and as it were trode them vnder foote?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid, that thine houſe, and the houſe of thy father ſhould walke before me for euer: but now the Lord ſaieth, u It ſhall not bee ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhalbe deſpiſed.

u Gods promiſes are onely effectuall to ſuch as be giuen conſtancie vnto, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers houſe, that there ſhal not be an old man in thine houſe.

x Thy power and authoritie.

32 And thou y ſhalt ſee thine enemie in the habitation of the Lord in all things wherwith God ſhall bleſſe Iſrael, and there ſhall not bee an old man in thine houſe for euer.

y Thy poſteritie ſhall ſee the glory of the chiefe Prieſt tranſlated to another, whom they ſhall enuie, 1. Kin. 2. 27.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowful: and all the multitude of thine houſe ſhall ‖ die when they be men.

‖ Or, when they come to mans age.

34 And this ſhall be a ſigne vnto thee, that ſhal come vpon thy two ſonnes Hophni & Phinehas: in one day they ſhall die both.

35 And I will ſtirre mee vp a z faithfull Prieſt, that ſhal do according to mine heart and according to my mind: and I will build him a ſure houſe, & he ſhall walke before mine Anointed for euer.

z Meaning Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

36 And all that are left in thine houſe, ſhall come and a bow downe to him for a piece of ſiluer & a morſell of bread, and ſhall ſay, Appoint mee, I pray thee, to one of the prieſts offices, that I may eate a morſell of bread.

a That is, ſhall be inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 and sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOwe the childe Samuel ministred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not see.

3 And yer the [d] light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he said, Here I am,

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he sayd, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and sayd, I am heere: for thou didst call me. And he answered, I called thee not, my sonne: go againe and sleepe.

7 Thus did Samuel, before he knew [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and sayd, I am heere: for thou hast called me. Then Eli s perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Go & sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lorde sayd to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shall heare, his two [*] eares shall [h] tingle.

12 In that day I will rayse vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ranne into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice nor offering [i] for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Heere I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God [k] do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord, let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words [l] fall to the ground.

20 And all Israel from Dan to Beer-sheba knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himselfe to Samuel in Shiloh by † his word.

a The Chalde text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the countrey next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere old, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lordes appearing.

*2. King. 21, 12.

h God declareth what sudde feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

k God punish thee after this and that sort, except thou tell me truely, Ruth 1. 17.

l The Lord accomplished what soeuer he had said.

‖ Or, that Samuel was the faithfull Prophet of the Lord.

† Ebr. by the word of the Lord.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli & his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: ‖ and Israel went out against the Philistims to battell, & pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, [a] Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hosts, who [b] dwelleth betweene the Cherubims: & there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the host, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mightie shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the host.

7 And the Philistims were afrayd, and sayd, God is come into the host: therefore said they,

‖ From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖ Or, stone of helpe, chap. 7. 12

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant. Exod. 25. verse 17.

they, [c] Woe vnto vs: for it hath not beene so heretofore.

c Before we fought against men, and nowe God is come to fight against vs.

8 Woe vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.

d For in the red Sea in the wildernesse the Egyptians were destroyed, which was the last of all his plagues. *Iudg. 13. 1.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Hebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel [e] thirtie thousand footemen.

e Dauid alluding to this place, Psal. 78. 63. saith, they were consumed with fire: meaning, they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes [f] rent, and earth vpon his head.

f In token of sorow and mourning.

13 And when he came, loe, Eli sate vpon a seate by the wayside, wayting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the the tumult? and the man came in hastily, and tolde Eli.

15 (Nowe Eli was fourescore and eighteene yeere olde, and * his eyes were dim that he could not see)

*Chap. 3. 2.

16 And ỹ man said vnto Eli, I came from the armie, and I fled this day out of the host: and he said, What thing is done, my sonne?

17 Then the messenger answered, & said, Israel is fled before the Philistims, and there hath beene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas [h] are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖ Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere ‖ her trauell: and when she heard the report that the arke of God was taken, and that her father in lawe and her husband were dead, she [i] bowed her selfe, and trauelled: for her paines came vpon her.

‖ Or, to crie out.

i And setled her body toward her trauell.

20 And about the time of her death, the women that stood about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

‖ Or, no glory, or where is ỹ glory?

21 And she named the childe ‖ Ichabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 She said againe, [k] The glorie is departed from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her wordes.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

THen the Philistims tooke the Arke of God and caried it from Eben-ezer vnto [a] Ashdod,

a Which was one of the fiue principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the nexte day in the morning, beholde, Dagon was fallen vpon his face on the grounde before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the grounde before the Arke of the Lorde, and the head of Dagon, and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

c Thus in steed of acknowledging of the true God by this miracle, they fall to a further superstition. *Psal. 78. 66.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the *emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afraide thereof, yet they would farther trie him, which thing God turned to their destruction and his glory.

9 And when they had caried it about, the hand of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent ỹ Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to slay vs and our people.

e The wicked when they feele the hand of God, grudge & reiect him, where the godly humble themselues and crie for mercie.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send [e] away the Arke of the God of Israel, and

and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lorde was in the countrey of the Philistims [a] seuen moneths.

a They thought by continuance of time y plague would haue ceased, and so would haue kept the Arke still.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we do with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they saide, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it [b] a sinne offering: then shall he be healed, and it shalbe knowen to you, why his hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then saide they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mise that destroy the lande: so ye shall giue glory vnto the God of Israel, that he may take his hand from you, and from your [c] gods, and from your land.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, * did they not let them goe, and they departed?

*Exod. 12. 31.

7 Now therefore make a newe cart, and take two milchkine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of golde which ye giue it for a sinne offering in a cofer by the side thereof, and send it away, that it may goe.

d Meaning, the golden emerods and the golden mise.

9 And take heed, if it go vp by the way of his owne coast to Beth-shemeth, it is [e] he that did vs this great euill: but if not, we shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouidēce and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lorde vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, and kept one path and lowed as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Nowe they of Beth-shemesh were reaping their wheate harueste in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they sawe it.

14 ¶ And the cart came into the fielde of Joshua a Beth-shemite, and stoode still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lorde, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lorde: for [i] Ashdod one, for Gaza one, for Ashkelon one, for Gath one, and for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise according to the number of all the cities of the Philistims, belonging to y fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the fielde of Joshua the Beth-shemite.

‖Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shemesh, because they [k] had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and tenne men, and the people lamented, because the Lorde had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue only to Aaron and his sonnes, Num 4. 15. and 20.

20 Wherefore the men of Beth-shemesh saide, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lorde, and brought it into the house of Abinadab in the hill:

a A citie in the tribe of Iudah, called also Kiriath-baal, Josh. 15. 60.

hill: and they ſanctified Eleazar his ſonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the houſe of Iſrael lamented [b] after the Lord.

b Lamented for their ſinnes and followed the Lord.

3 ¶ Then Samuel ſpake vnto all the houſe of Iſrael, ſaying, If ye be come againe vnto the Lord with all your heart, * put away the ſtrange gods from among you, and *Aſhtaroth, and direct your hearts vnto the Lord, and ſerue him * onely, and he ſhall deliuer you out of the hand of the Philiſtims.

*Ioſh.24.15, 21. *Iudg.2,13.

*Deut.6.4. matth.4.10.

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerued the Lord onely.

*Iudg.2,12,13.

5 And Samuel ſaide, Gather all Iſrael to [c] Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now deſolate, becauſe the Philiſtims had taken thence the Arke.

6 And they gathered together to Mizpeh, and [d] drew water and powred it out before the Lord, and faſted the ſame day, and ſaide there, We haue ſinned againſt the Lorde. And Samuel iudged the children of Iſrael in Mizpeh.

d The Chaldee ſaith, that they drew water out of their hearts: that is, wept abundantly for their ſinnes.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, the princes of the Philiſtims went vp againſt Iſrael: and when the children of Iſrael heard that, they were afraid of the Philiſtims.

8 And the children of Iſrael ſaide to Samuel, Ceaſe not to [e] crie vnto the Lorde our God for vs, that he may ſaue vs out of the hand of the Philiſtims.

e Signifying that in the prayers of the godly, there ought to be a behement zeale.

9 Then Samuel tooke a ſucking lambe, and offered it all together for a burnt offering vnto the Lorde, and Samuel cried vnto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philiſtims came to fight againſt Iſrael: but the Lorde [f] thundered with a great thunder that day vpon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.

f According to the prophelie of Hannah Samuels mother, chap.2.10.

11 And the men of Iſrael went from Mizpeh and purſued the Philiſtims, & ſmote them vntill they came vnder Beth-car.

12 Then Samuel tooke a ſtone & pitched it betweene [g] Mizpeh and [h] Shen, and called the name thereof, Eben-ezer, and he ſaide, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer againſt Mizpeh.

13 So the Philiſtims were brought vnder, and they came no more againe into the coaſts of Iſrael: and the hand of the Lord was againſt the Philiſtims all the dayes of Samuel.

14 Alſo the cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron euen to Gath: and Iſrael deliuered the coaſts of the ſame out of the hands of the Philiſtims: and there was peace betweene Iſrael and the [h] Amorites.

h Meaning, the Philiſtims.

15 And Samuel iudged Iſrael all the dayes of his life.

16 And went about yere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, & there he iudged Iſrael: alſo he built an [i] altar there vnto the Lord.

i Which was not contrary to the Lawe: for as yet a certeine place was not appointed.

CHAP. VIII.

1 *Samuel maketh his ſonnes iudges ouer Iſrael, who followe not his ſteps.* 5 *The Iſraelites aske a King.* 11 *Samuel declareth in what ſtate they ſhoulde be vnder the King.* 19 *Notwithſtanding they aske one ſtill, and the Lord willeth Samuel to graunt vnto them.*

WHen Samuel was now become old, he [a] made his ſonnes Iudges ouer Iſrael.

a Because he was not able to beare the charge.

2 (And the name of his eldeſt ſonne was [b] Joel, and the name of the ſecond Abiah) euen Iudges in Beer-sheba.

b Who was alſo called Vaſhni, 1.Chro.6.18.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and *tooke rewards, and peruerted the iudgement.

*Deut.16.19.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel vnto [c] Ramah,

c For there his houſe was, chap.7.17.

5 And ſaid vnto him, Behold, thou art old, & thy ſonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

*Hoſe.13.10. actes 13.21.

6 But the thing [d] diſpleaſed Samuel, when they ſaide, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And ỹ Lord ſaid vnto Samuel, Hear the voice of ỹ people in al ỹ they ſhal ſay vnto thee: for they haue not caſt thee away, but they haue caſt me away, ỹ I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, (and haue forſaken me, and ſerued other gods) euen ſo doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet [e] teſtifie vnto them, and ſhewe them the maner of the King that ſhall reigne ouer them.

e To proue if they will forſake their wicked purpoſe.

10 ¶ So Samuel told al the words of the Lord vnto the people that aſked a King of him.

11 And he ſaide, This ſhall [f] be the maner of the King that ſhall reigne ouer you: he will take your ſonnes, and appoint them to his charets, and to be his horſemen, and ſome ſhall runne before his charet.

f Not that kings haue this authoritie by their office, but that ſuch as reigne in Gods wrath ſhould vſurpe this ouer their brethren, contrary to the law, Deut.17.20.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters and make them Apoticaries & Cookes, & Bakers.

14 And he will take your fields, and your vineyards, and your beſt oline trees, and giue them to his ſeruants.

15 And

15 And he wil take the tenth of your ſeede, and of your vineyards, and giue it to his ‖ Eunuches, and to his ſeruants.

‖Or, chiefe officers.

16 And he wil take your men ſeruants, and your maide ſeruants, & the chiefe of your yong men, and your aſſes, & put them to his worke.

17 He will take the tenth of your sheepe, and ye ſhalbe his ſeruants.

18 And ye ſhall crie out at that day, becauſe of your King, whom ye haue choſen you, and the Lord will not ſheare you at that day.

g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelues willingly.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhalbe a King ouer vs.

20 And we alſo will be like all other nations, and our King ſhall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearſed them in the eares of the Lord.

‖Or, graunt their requeſt.

22 And the Lord ſaide to Samuel, ‖ Hearken vnto their voyce, and make them a King. And Samuel ſaid vnto the men of Iſrael, Goe euery man vnto his citie.

CHAP. IX.

Saul ſeeking his fathers aſſes, by the counſell of his ſeruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding him to anoint him King. 22 Samuel bringeth Saul to the feaſt.

THere was nowe a man of Beniamin, a mightie in power, named * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſonne of Aphiah, the ſonne of a man of Iemini.

a That is, both valiant and rich. *Chap. 14.51. 1. chro. 8.33.

2 And he had a ſonne called Saul, a b goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders vpward he was higher then any of the people.

b So that it might ſeeme that God approued their requeſt in appointing out ſuch a perſon.

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſaid to Saul his ſonne, Take nowe one of the ſeruants with thee, and ariſe, goe, and c ſeeke the aſſes.

c All theſe circumſtances were meanes to ſerue vnto Gods prouidence, whereby Saul (though not approued of God) was made King.

4 So he paſſed thorow mount Ephraim, and went thorowe the land of Shalithah, but they found them not. Then they went thorowe the lande of Shalim, and there they were not: he went alſo thorow the land of Iemini, but they found them not.

5 When they came to the land of d Zuph, Saul ſaid vnto his ſeruant that was with him, Come and let vs returne, leſt my father leaue the care of aſſes, and take thought for vs.

d Where was Ramath-Zophim the citie of Samuel.

6 And he ſaide vnto him, Beholde nowe, in this citie is a man of God, and he is an honourable man: all that he ſaith commeth to paſſe: let vs now go thither, if ſo be that he can ſhew vs what way we may goe.

7 Then ſaid Saul to his ſeruant, Well then, let vs goe: but what ſhall we bring vnto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what haue we?

‖Or, victuales.

8 And the ſeruant anſwered Saul againe, and ſaide, Beholde, I haue found about me the fourth part of a e ſhekell of ſiluer: that will I giue the man of God, to tell vs our way.

e Which is about fiue pence, reade Gene. 23.15.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus he ſpake, Come, and let vs goe to the f Seer: for he that is called nowe a Prophet, was in the olde time called a Seer)

f So called, becauſe he foreſaw things to come.

10 Then ſaide Saul to his ſeruant, Well ſaid, come, let vs go: ſo they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maides that came out to drawe water, and ſaide vnto them, Is there here a Seer?

12 And they anſwered them, & ſaide, Yea: loe, he is before you: make haſt nowe, for he came this day to the citie: for there is an g offering of the people this day in the hie place.

g That is, a feaſt after the offering which ſhould be kept in an hie place of the citie appointed for that vſe.

13 When ye ſhall come into the citie, ye ſhall finde him ſtraight way ere he come vp to the hie place to eate: for the people will not eate vntill he come, becauſe he will h bleſſe the ſacrifice: and then eate they that be bidden to the feaſt: now therefore goe vp: for euen nowe ſhall ye finde him.

h That is, giue thanks, and diſtribute the meate according to their cuſtome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out againſt them, to goe vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † ſecretly (a day before Saul came) ſaying,

*Chap. 15.1. actes 13.21. †Ebr. in his eare.

16 To morow about this time I will ſend thee a man out of the land of Beniamin: him ſhalt thou anoint to be gouernour ouer my people Iſrael, that he may i ſaue my people out of the hands of the Philiſtims: for I haue looked vpon my people, & their cry is come vnto me.

i Notwithſtanding their wickednes, yet God was euer mindfull of his inheritance.

17 When Samuel therefore ſawe Saul, the Lord anſwered him, See, this is the man whom I ſpeake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and ſaid, Tell me, I pray thee, where the Seers houſe is.

19 And Samuel anſwered Saul, and ſaid, I am the Seer: goe vp before me vnto the hie place: for ye ſhall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine k heart.

k Meaning, all that thou deſireſt to knowe.

20 And as for thine aſſes that were loſt three dayes ago, care not for them: for they are found, and l on whom is ſet all the deſire of Iſrael? is it not vpon thee, and on all thy fathers houſe?

l Whom doth Iſrael deſire to be their king but thee?

21 ¶ But

21 ¶ But Saul anſwered, and ſaide, Am not I the ſonne of Iemini of the ſmalleſt tribe of Iſrael? and my familie is the leaſt of all the families of the tribe of Beniamin. Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ſeruant, and brought them into the m chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirtie perſons.

m Where the feaſt was.

23 And Samuel ſaid vnto ẏ cooke, Bring forth the portion, which I gaue thee, & whereof I ſaid vnto thee, Keepe it with thee.

24 And the cooke tooke vp the ſhoulder, and that which was n vpon it, and ſet it before Saul. And Samuel ſaide, Beholde, that which is left, ſet it before thee and eate: for hitherto hath it bene kept for thee, ſaying, Alſo I o haue called the people. So Saul did eate with Samuel that day.

n That is, the ſhoulder with the breaſt, which the Prieſt had for his familie in all peace offerings, Leuit. 10.14.

o That both by the aſſembling of the people, & by the meate prepared for ther, thou mighteſt vnderſtand that I knew of thy comming.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the houſe.

26 And when they aroſe earely about the ſpring of the day, Samuel called Saul to the p top of the houſe, ſaying, Vp, that I may ſend thee away. And Saul aroſe, and they went out, both he, and Samuel.

p To ſpeake with him ſecretly: for the houſes were flat aboue.

27 And when they were come downe to the end of the citie, Samuel ſaid to Saul, Bid the ſeruant goe before vs, (and he went) but ſtand thou ſtill now, that I may ſhew thee q the word of God.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he propheſieth. 17 Samuel aſſembleth the people, and ſheweth them their ſinnes. 21 Saul is choſen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of a oile, and powred it vpon his head, and kiſſed him, and ſaide, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

a In the Law this anointing ſignified ẏ gifts of ẏ holy Ghoſt, which were neceſſarie for them that ſhould rule.

2 When thou ſhalt depart from me this day, thou ſhalt finde two men by *Rahels ſepulchre in the border of Beniamin, euen at Zelzah, and they will ſay vnto thee, The b aſſes which thou wenteſt to ſeeke, are found: and loe, thy father hath left the care of the aſſes and ſorroweth for you, ſaying, What ſhall I doe for my ſonne?

*Gen. 35.20.

b Samuel confirmeth him by theſe ſignes, that God hath appointed him King.

3 Then ſhalt thou goe forth from thence, and ſhalt come to the ‖ plaine of Tabor, and there ſhall meete thee three men going vp to God to Beth-el: one carying three kids and another carying three loaues of bread, and another carying a bottle of wine:

‖Or, oke.

4 And they will aſke thee † if all be well, and will giue thee the two loaues of bread, which thou ſhalt receiue of their hands.

†Ebr. of peace.

5 After that ſhalt thou come to the c hill of God, where is the gariſons of the Philiſtims: and when thou art come thither to the citie, thou ſhalt meete a company of Prophets comming downe from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they ſhall propheſie.

c Which was an hie place in the citie of Kiriath-iearim, where the Arke was, chap. 7.1.

6 Then the Spirit of the Lord will come vpon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhall come vnto thee, doe as occaſion ſhall ſerue: for God is with thee.

8 And thou ſhalt goe downe before me to Gilgal: and I alſo will come downe vnto thee to offer burnt offerings, & to ſacrifice ſacrifices of peace. *Tarie for me ſeuen dayes, till I come to thee and ſhew thee what thou ſhalt do.

*Chap. 13.8.

9 And whē he had turned his † backe to go from Samuel, God gaue him another d heart: and all thoſe tokens came to paſſe ẏ ſame day.

†Ebr. ſhoulder.

d He gaue him ſuch vertues as were meete for a King.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirit of God came vpon him, and he ‖ propheſied among them.

‖Or, ſang praiſe.

11 Therefore all the people that knewe him before, when they ſawe that he propheſied among the Prophets, ſaid ech to other, What is come vnto the ſonne of Kiſh? *is Saul alſo among the Prophets?

*Chap. 19.24.

12 And one of the ſame place anſwered, and ſaid, But who is their e father? Therefore it was a prouerbe, Is Saul alſo among the f Prophets?

e Meaning, that propheſie commeth not by ſucceſſion, but is giuen to whom it pleaſeth God.

f Noting thereby him that from low degree commeth ſuddenly to honour.

13 And when he had made an ende of propheſying, he came to the hie place.

14 And Sauls vncle ſaide vnto him, and to his ſeruant, Whither went ye? And he ſaide, To ſeeke the aſſes: and whē we ſaw that they were no where, we came to Samuel.

15 And Sauls vncle ſaid, Tell me, I pray thee, what Samuel ſaid vnto you.

16 Then Saul ſaide to his vncle, He tolde vs plainely that the aſſes were found: but concerning ẏ kingdome whereof Samuel ſpake, tolde he him not.

17 ¶ And Samuel g aſſembled the people vnto the Lord in Mizpeh.

g Both to declare vnto them their fault in aſking a King, and alſo to ſhew Gods ſentence therein.

18 And he ſaide vnto the children of Iſrael, Thus ſaith the Lorde God of Iſrael, I haue brought Iſrael out of Egypt, & deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day caſt away your God, who onely deliuereth you out of all your aduerſities and tribulations: and ye ſaid vnto him, No, but appoint a King ouer vs. Nowe therefore ſtand ye before the Lord according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was h taken.

h That is, by caſting of lot.

21 After-

21 Afterward he assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, & when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

23 And they ranne, & brought him thence: and when he stoode among the people, he was higher then any of the people from the shoulders vpward.

24 And Samuel saide to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, †God saue the King.

25 Then Samuel tolde the people [k] the duety of the kingdome, and wrote it in a booke, and laid it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men saide, Howe shall he saue vs? So they despised him, & brought him no presents: but he [l] held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh saide, Giue vs seuen dayes respet, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul saide, What aileth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard these tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out † with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then [e] they saide vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morowe by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morowe we will come out vnto [f] you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonits vntill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people saide vnto Samuel, [g] Who is he that said, Shal Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul saide, There shall no man [h] die this day: for to day the Lorde hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lorde in Gilgal: and there they offered [i] peace offrings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

SAmuel then said vnto all Israel, Beholde, I haue [a] hearkened vnto your voyce in all that ye saide vnto me, and haue appointed a King ouer you.

2 Now therfore behold, your King walketh [b] before you, and I am olde and gray headed, and beholde, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Beholde, here I am: *beare record of me before the Lorde and before his anointed, [c] Whose ore haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blind mine eies therewith, I will restore it you?

i As though he were vnworthy and vnwilling.

† Ebr. let the king liue.

k As it is written in Deut. chap. 17. 15.

l Both to auoid sedition, and also to winne them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

b This declareth that the more cruell the tyrants are to their destruction, the more cruell they are.

c God gaue him the spirit of strength and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

† Ebr. as one man.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of aide.

g By this victorie the Lord woone the hearts of the people to Saul.

h By shewing mercy he thought to ouercome their malice.

i In signe of thankesgiuing for the victorie.

a I haue granted your petition.

b To gouerne you in peace and warre.

*Eccl. 46. 17.

c God would that this confession should be a patterne for all them that haue any charge of office.

4 Then they ſaide, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſaide vnto them, The Lorde is witneſſe againſt you, and his [d] Anointed is witneſſe this day, that ye haue found nought in mine hands. And they anſwered, He is witnes.

6 Then Samuel ſaide vnto the people, It is the Lord that ‖ made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

7 Nowe therefore ſtand ſtill, that I may reaſon with you before the Lorde according to all the ‖ righteouſneſſe of the Lorde, which he ſhewed to you and to your fathers.

8 * After that Iaakob was come into Egypt, and your fathers cried vnto the Lorde, then the Lord * ſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 * And when they forgat the Lord their God, he ſolde them into the hand of Siſera [e] captaine of the hoſt of Hazor, & into the hand of the Philiſtims, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried vnto the Lord, and ſaid, We haue ſinned, becauſe we haue forſaken the Lord, and haue ſerued Baalim and Aſhtaroth, Nowe therefore deliuer vs out of the hands of our enemies, and we will ſerue thee.

11 Therefore ỹ Lord ſent Ierubbaal and [f] Bedan and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery ſide, and ye dwelled ſafe.

12 Notwithſtanding when you ſawe, that Nahaſh the king of the children of Ammon came againſt you, ye ſaide vnto me, & No, but a king ſhall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye haue choſen, and whom ye haue deſired: loe therefore, the Lord hath ſet a king ouer you.

14 If ye will feare the Lorde and ſerue him, and heare his voyce, and not diſobey the worde of the Lord, both ye, and the king that reigneth ouer you, ſhall [h] followe the Lorde your God.

15 But if ye will not obey the voyce of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, and on your [i] fathers.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not nowe wheate harueſt? I will call vnto the Lorde, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, howe that your wickednesſe is [k] great, which ye haue done in the ſight of the Lorde in aſking you a king.

18 Then Samuel called vnto the Lorde, and the Lorde ſent thunder and raine the ſame day: and all the people feared the Lorde and Samuel exceedingly.

19 And all the people ſaide vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that we die not: for we haue ſinned in aſking vs a king, beſide [l] all our other ſinnes.

20 ¶ And Samuel ſaide vnto the people, Feare not. (ye haue in deede done all this wickednesſe, [m] yet depart not from following the Lorde, but ſerue the Lord with all your heart,

21 Neither turne ye backe: for that ſhould be after vaine things which cannot profit you, nor deliuer you, for they are but vanitie)

22 For the Lorde will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer God forbid, that I ſhould ſinne againſt ỹ Lord, and ceaſe praying for you, but I will ſhewe you the good and right way.

24 Therefore feare you the Lorde, & ſerue him in the trueth with all your [o] hearts, & conſider howe great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye, and your king.

d Your King, who is anointed by the commandement of the Lord.

‖ Or, exalted.

‖ Or, benefites.

*Gen.46.5,6.

*Exod.4.16.

*Iudg.4.2.

e Captaine of Iabins hoſt king of Hazor.

f That is, Samſon, Iudg. 13.25.

*Iudg.11.1.

*Chap.4.1.

g Leauing God to ſeeke the helpe of man, Chap. 8.5.

h Be ſhalbe ye ſeruers as they that followe the Lords will.

i Meaning, the gouernours.

k In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but nowe chiefly.

m He ſheweth that there is no ſinne ſo great, but it ſhall be forgiuen, if the ſinner turne againe to God.

n Of his free mercie, and not of your merites, and therefore he will not forſake you.

o Vnfainedly, and without hypocriſie.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſhewed of Samuel that he ſhould not reigne. 19 The great ſlauerie, wherein the Philiſtims kept the Iſraelites.

SAul now had beene king [a] one yeere, and he reigned [b] two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmash, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blewe the [d] trumpet throughout all the lande, ſaying, Heare, O ye Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael thirtie thouſand charets, and ſixe thouſand horſemen: for the people was like the ſand which is by the ſea ſide in multitude, and came vp, and pitched in Michmash Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſawe that they were in a ſtrait (for the people were in diſtreſſe) the people hid themſelues in caues, and in holes, and in rockes, and in towres, and in pits.

a Whiles theſe things were done.

b Before he toke vpon him the ſtate of a king.

c Of Kiriath-iearim, where the Arke was, Chap.10.5.

d That euery one ſhould prepare themſelues to warre.

e Which was alſo called Beth-el, in the tribe of Beniamin.

7 And some of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the two tribes and the halfe remained.

8 And he taried seuen dayes according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose that victorie.

9 And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an ende of offering the burnt offering, Beholde, Samuel came: and Saul went foorth to meete him, to † salute him.

† Hebr. bleesse him.

11 And Samuel saide, What hast thou done? Then Saul said, Because I sawe that the people was [h] scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

h Though their causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

12 Therefore said I, The Philistims wil come downe now vpon me to Gilgal, & I haue not made supplication vnto the Lorde, I was bolde therefore and offered a burnt offering.

13 And Samuel saide to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord hath now stablished thy kingdome vpon Israel for euer.

i Who willed thee to obey him, and rest vpon the words spoken by his Prophets.

14 But nowe thy kingdome shall not continue: the Lord hath sought him a [k] man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lorde had commanded thee.

k That is, Dauid.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundred men.

l And went to his citie Ramah.

16 And Saul & Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the host of the Philistims ‖ three bands to destroy, one band turned vnto the way of Ophrah vnto the lande of Shual,

‖ Or, the destroyer: to wit, ỳ captaine came out with three bands.

18 And another band turned towarde the way to Beth-horon, & the [m] third band turned toward ỳ way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

m So that to mans iudgement these three armies would haue ouerrunne the whole country.

19 Then there was no smith found throwout all the lande of Israel: for the Philistims saide, Lest the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the picke forkes, and for the ares, and for to sharpen the goads.

22 So when the day of battell was come, there was neither [n] sword nor speare found in the hands of any of the people that were with Saul & with Jonathan: but onely with Saul and Jonathan his sonne was there found.

n To declare that the victorie onely came of God, and not by their force.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oth, not to eate til euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Jonathan ỳ sonne of Saul saide vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

a By this example God would declare to Israel that the victorie did not consist in multitude of armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundred men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

* Chap. 4. 21.

4 ¶ Nowe in the way whereby Jonathan sought to goe ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

‖ Or, like a tooth.

5 The one rocke stretched from ỳ North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan saide to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may be that the Lord will worke with vs: for it is ‖ not hard to the Lorde * to saue with many, or with fewe.

b To wit, the Philistims.

‖ Or, none can let the Lord.

* 2. Chro. 14. 11.

7 And he that bare his armour, saide vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

c I will fulfill thee whither in euil or good.

8 Then said Jonathan, Beholde, we goe ouer vnto those men, and will shew our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then we will stand still in our place, and not goe vp to them.

d This he doth by the spirit of prophesie, so much as herein God gaue him assurance of the victorie.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

* 1. Mac. 4. 30.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims

stims said, See, the Ebrewes come out of the e holes wherein they had hid themselues.

e Thus they spake contemptuously and by derision.

12 And the men of the garison answered Ionathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

f That is, he crept vp, or went vp with all haste.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plow.

g The second was when they slew one another, & the third when the Israelites chased them.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselues: and the earth h trembled: for it was striken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul saide vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistims, spread farther abroad, and increased: therefore Saul saide vnto the Priest, i Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God. Num. 27.21.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

* Iud.7.22. 2.chro.20.23.

21 Moreouer, the Ebrewes that were with the Philistims before time, & were come with them into all parts of the hoste, euen they also turned to be with the k Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed be the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie & arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Ionathan.

† Ebr. bread.

25 And al they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man mooued his hand to his mouth: for the people feared the m oath.

m That is, the punishment, if they brake their oth.

27 But Ionathan heard not when his father charged the people with the oath: wherefore he put foorth the ende of the rod that was in his hand, and dipt in an hony combe, and put his hand to his mouth, and his n eyes receiued sight.

n Which were dim before for wearinesse and hunger.

18 Then answered one of the people, and saide, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were ‖ faint.

‖ Or, wearie.

29 Then saide Ionathan, My father hath o troubled the land: see nowe howe mine eyes are made cleere, because I haue tasted a litle of this honie:

o By making this cruell law.

30 Howe much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slewe them on the grounde, and the people did eate them * with the blood.

* Leuit.7.26. and 19.26. deut.12.26.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: p roule a great stone vnto me this day.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

34 Againe Saul saide, Goe abroad among the people, and bid them bring me euery man his ore, and euery man his sheepe, & slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the first altar that he made vnto the Lord.

‖ Or, of that stone began he to build an altar.

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let not vs leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs q draw neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul saide, * All † ye chiefe of the people, come ye hither, and knowe, and see by whom this sinne is done this day.

* Iudg.20.2. † Ebr. corners.

39 For as the Lord liueth, which saueth Israel, though it be done by Ionathan my

sonne, he shall die the death. But none of all the people answered him.

40 Then he saide vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people saide vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfit lot. And Jonathan and Saul were taken, but the people escaped.

r Cause the lot to fall on him that hath broken the oth: but he doeth not consider his presumption in commaunding the same oath.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul saide to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and saide, I tasted a litle honie with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Jonathan.

s The people thought it their duetie to rescue him who of ignorance had but broken a rash law, and by whom they had receiued so great a benefite.

45 And the people said vnto Saul, [s] Shall Jonathan die, who hath so mightily deliuered Israel? God forbid, As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

‖ Or, ouercame them.

48 He gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the hands of them that spoiled them.

t As the Lord had commanded, Deut. 25. 17.

49 Nowe the sonnes of Saul were Jonathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

u Called also Abinadab, chap. 31. 2.

x Which was the wife of Dauid, chap. 18. 27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slew, 2. Sam. 3. 27.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomsoeuer Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, & his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel saide vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: nowe therefore [a] obey the voyce of the wordes of the Lord.

* Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * howe they laide waite for them in the way, as they came vp from Egypt.

* Exod. 17. 14. numb. 24. 20.

3 Now therefore goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both ore, and sheepe, both camell, and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

4 And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footemen, and tenne thousand men of Judah.

‖ Or, knew their number by the lambs, which they brought.

5 And Saul came to a citie of Amalek, ‖ and set watch at the riuer.

‖ Or, fought in the valley.

6 And Saul said vnto the [c] Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posteritie of Jethro Moses father in law.

d For Jethro came to visite them, and gaue them good counsell, Exod. 18. 19.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is, before Egypt,

8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oren, and the fatte beastes, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 Then came the worde of the Lord vnto Samuel, saying,

11 It [e] repenteth me that I haue made Saul king: for he is turned from me, and hath not performed my commaundements. And Samuel was moued and cried vnto the Lord all night.

e God in his eternall counsell neuer changeth nor repenteth, as vers. 29. Though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

12 And when Samuel arose earely to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul saide vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

f This is the nature of hypocrites to be impudent against the truth, to condemne others and iustifie themselues.

14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oren, which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oren to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell

tell thee what the Lorde hath saide to mee this night, and he said vnto him, Say on.

17 Then Samuel sayd, when thou wast [g] litle in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anointed thee king ouer Israel.

[g] Meaning, of base condition, as chap.9.21.

18 And the Lorde sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Nowe wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I [h] haue obeyed the voyce of the Lorde, and haue gone the way which the Lorde sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

[h] He standeth moste impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel saide, Hath the Lorde as great pleasure in burnt offerings & sacrifices, as when the voyce of the Lord is obeyed? beholde,* to obey is better then sacrifice, and to hearken is better then the fat of rammes.

*Eccle 4.17. hose.6.6.7. matt.9.13.& 12.7.

23 For [i] rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the word of the Lorde, therefore hee hath cast away thee from being king.

[i] God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lorde, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my [k] sinne, and turne againe with mee, that I may worship the Lord.

[k] This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel saide vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, & the Lord hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned himselfe to goe away, hee caught the lappe of his coate, and it rent.

28 Then Samuel sayde vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.

[l] That is, to Dauid.

[m] Meaning, God, who maintaineth and preserueth his.

29 For in deede the [m] strength of Israel will not lie nor repent: for hee is not a man that he should repent.

30 Then he sayde, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, & turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayde Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the [n] bitternes of death is passed.

‖ Or, in bonds.

[n] He suspected nothing lesse then death, of as some write, he pitied not for death.

33 And Samuel sayde, * As thy sworde hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

*Exod.17.11. num 14.45.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

[o] Where his house was.

35 And Samuel came no more to [p] see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Israel.

[p] Though Saul came where Samuel was, Chap. 19.22.

[q] As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirite is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lorde then said vnto Samuel, Howe long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fil thine horne with oyle and come, I will sende thee to Ishai the Bethlehemite: for I haue prouided mee a king among his sonnes,

[a] Signifying that we ought not to shewe our selues more pitifull then God, nor to lament them whome he casteth out.

2 And Samuel sayde, Howe can I goe? for if Saul shall heare it, hee will kill mee. Then the Lorde answered, Take an heifer † with thee, and say, I am come [b] to doe sacrifice to the Lord.

† Ebr. in thine hand.

[b] That is, to make a peace offering, which might be done though the Arke was not there.

3 And call Ishai to the sacrifice, and I will shewe thee what thou shalt doe, and thou shalt annoynt vnto mee him whome I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, and the Elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?

[c] Fearing, least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

5 And hee answered, Yea: I am come to doe sacrifice vnto the Lorde: sanctifie your selues, and come with me to the sacrifice. And hee sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords [d] Annointed is before him.

[d] Thinking, that Eliab had bene appointed of God to be made king.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

*1.Chron.28.9. iere.11.20 & 17.10.& 20.12. psal 7.10.

8 Then Ishai called Abinadab, and made him come before Samuel. And he saide, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Iſhai made his ſeuen ſonnes to come before Samuel: and Samuel ſaide vnto Iſhai, The Lord hath choſen none of theſe.

† Ebr. are the children ended?

11 Finally, Samuel ſaid vnto Iſhai, † Are there no more children but theſe? And he ſaid, There remaineth yet a litle one behinde, that keepeth the sheepe. Then Samuel ſaid vnto Iſhai, * Send and fet him: for we will not ſit downe, till he be come hither.

*2. Sam. 7. 8. pſal. 78. 71. & 89. 21.

12 And he ſent, and brought him in: and he was ruddie, and of a good countenance, and comely viſage. And the Lorde ſaide, Ariſe, and anoint him: for this is he.

13 Then Samuel tooke the horne of oile, and anoynted him in the middes of his brethren. And the * ſpirite of the Lord ‖ came vpon Dauid, from that day forward: then Samuel roſe vp, and went to Ramah.

*Act. 7. 46. & 13. 22. ‖ Or, proſpered.

14 ¶ But the ſpirite of the Lord departed from Saul, and an e euill ſpirite ſent of the Lord vexed him.

e The wicked ſpirites are at Gods commandement to execute his will againſt the wicked.

15 And Sauls ſeruants ſaid vnto him, Behold now, the euill ſpirite of God vexeth thee.

16 Let our Lorde therefore command thy ſeruants, that are before thee, to ſeeke a man that is a cunning player vpon the harpe: that when the euill ſpirite of God commeth vpon thee, hee may play with his hand, and thou maieſt be eaſed.

17 Saul then ſaid vnto his ſeruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſeruants, and ſaid, Behold, I haue ſeene a f ſonne of Iſhai, a Bethlehemite, that can play, and is ſtrong, valiant and a man of warre & wiſe in matters, and a comely perſon, and the Lord is with him.

f Though Dauid was nowe anointed king by the Prophet, yet God would exerciſe him in ſundry ſorres before he had the vſe of his kingdome.

19 ¶ Wherefore Saul ſent meſſengers vnto Iſhai, and ſayde, Sende mee Dauid thy ſonne, which is with the sheepe.

20 And Iſhai tooke an aſſe laden wt bread, and a flagon of wine, and a kid, and ſent them by the hand of Dauid his ſonne vnto Saul.

‖ Or, ſerued him.

21 And Dauid came to Saul, and ‖ ſtoode before him: and hee loued him very well, and he was his armour bearer.

22 And Saul ſent to Iſhai, ſaying, Let Dauid nowe remaine with mee: for hee hath found fauour in my ſight.

g God would that Saul ſhould receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

23 And ſo when the euill ſpirite of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was refreſhed and was eaſed: for the euill ſpirite departed from him.

CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 10 Goliah defieth Iſrael. 17 Dauid is ſent to his brethren. 34 The ſtrength and boldnes of Dauid. 47 The Lord ſaueth not by ſworde nor ſpeare. 50 Dauid killeth Goliah, and the Philiſtims flee.

NOw the Philiſtims gathered their armies to battel, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coaſt of Dammim.

‖ Or, in Ephes-dammim.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley ‖ of Elah, and put themſelues in battell aray to meete the Philiſtims.

‖ Or, of the oke.

3 And the Philiſtims ſtoode on a mountaine on the one ſide, and Iſrael ſtoode on a mountaine on the other ſide: ſo a valley was betweene them.

4 ¶ Then came a man betweene them a both out of the tents of the Philiſtims, named Goliah of Gath, his height was ſixe cubites and an hand breadth,

a Betweene the two campes.

5 And had an helmet of braſſe vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thouſande b ſhekels of braſſe,

‖ Or, coate of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel, and 600. shekels weight amounteth to 18. lib. 3. quarters.

6 And he had ‖ bootes of braſſe vpon his leggs, and a ſhield of braſſe vpon his ſhoulders.

‖ Or, greaues.

7 And the ſhaft of his ſpeare was like a Weauers beame: and his ſpeare head weied ſixe hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cryed againſt the hoſte of Iſrael, & ſaid vnto them, Why are yee come to ſet your battell in aray? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your ſeruants: but if I ouercome him and kill him, then ſhall ye be our ſeruants, and ſerue vs.

† Ebr. ſmite me.

10 Alſo the Philiſtim ſaid, I defie the hoſt of Iſrael this day: giue mee a man, that wee may fight ‖ together.

‖ Or, hand to hand.

11 When Saul and all Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged, and greatly afraide.

12 ¶ Now this Dauid was the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and ‖ this man was taken for an old man in the daies of Saul.

*Chap. 16. 1. ‖ Or, he was counted among them that bare office.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battel: and the names of his three ſonnes that went to battel, were Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo c went, but hee returned frō Saul to feede his fathers sheepe in Beth-lehē,

c To ſerue Saul, as chap. 16. verſ. 19.

16 And the Philiſtim drew neere in ỹ morning, and euening, and continued fourtie daies.

17 And Iſhai ſaide vnto Dauid his ſonne, d Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and runne to the hoſte to thy brethren.

d Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another ende.

18 Alſo

18 Also cary these ten freshe cheeses vnto the captaine, and looke how thy brethren fare, and receiue their [e] pledge.

[e] If they haue layd any thing to gage for their necessitie receiue it out.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, & tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the host went out in aray, & shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things, which hee bare, vnder the hands of the keeper of the † cariage, and ran into the host, and came, and asked his brethren † how they did.

†Ebr, vessels.

†Ebr, of peace.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, ‖whose name was Goliah the Philistim of Gath) out of the ‖armie of the Philistims, and spake [f] such wordes, and Dauid heard them.

‖Or, vallies.

[f] As are aboue rehearsed, ver. 1. and 9.

24 And all the men of Israel when they saw the man, ranne away from him, and were sore afraid.

25 For euery man of Israel said, Saw ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house free in Israel.

*Iosh. 15. 16.

[g] From taxes, and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and taketh away the [h] shame from Israel? for who is this vncircumcised Philistim, that he shoulde reuile the host of the liuing God?

[h] This dishonor that he doth to Israel.

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard whē hee spake vnto the men, and Eliab was very angrie with Dauid, and sayde, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wildernesse? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? Is there not a [i] cause?

[i] For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant wil go, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not [k] able to goe against this Philistim to fight with him: for thou art a boy, and hee is a man of warre from his youth.

[k] Here Satan proueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a [l] lyon, and like wise a beare, and tooke a sheep out of the flocke,

[l] Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the liuing God.

37 ¶ Moreouer Dauid sayde, The Lord that deliuered mee out of the pawe of the lion, and out of the paw of the beare, he will deliuer mee out of the hand of this Philistim, Then Saul sayd vnto Dauid, [m] Go, and the Lord be with thee.

[m] For by these examples he saw that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his rayment, and ‖ began to goe: for hee neuer proued it: and Dauid sayde vnto Saul, I can not goe with these: for I am not accustomed, wherefore Dauid put them off him.

‖Or, assayed.

40 Then tooke he his [n] staffe in his hande, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bag or skrip, and his sling was in his hand, and he drew neere to the Philistim.

[n] To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdeined him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog, that thou comest to mee wt staues? And the Philistim [o] cursed Dauid by his gods.

[o] He sweare by his gods, that he would destroy him.

44 And ỳ Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then said Dauid to the Philistim, Thou comest to me with a sworde, and with a speare, & with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whome thou hast rayled vpon.

46 This [p] day shall the Lorde close thee in mine hande, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims, this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

[p] Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

47 And that all this assembly may knowe that

that the Lord saueth not with sword nor with speare (for the battel is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and drawe neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid *ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stoode vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaarim, euē to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, hee said vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the king said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of ỳ Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayde to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Beth-lehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the prayse that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule.

2 And Saul tooke him, that day, & would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it to Dauid, and his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with instruments of ioy, and with rebecks.

7 And the women † sang by course in their play, and sayd, *Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee sayde, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, & what can he haue more saue the kingdome?

9 Wherefore Saul [d] had an eye vnto Dauid from that day forward.

10 ¶ And on the morrow, the euill spirit of God came vpon Saul, and he [e] prophesied in the mids of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid thorow to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and hee went [f] out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that hee was very wise, he was afraid of him.

16 For all Israel & Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul sayd to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & [g] fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I should be sonne in lawe to the king?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, [h] she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

a Eccl.u.47.4. 2.mac.4.30.

‖ Or, Gai the citie

‖ Or, house at Beth-lehem.

r That is, of what family and tribe is he? for as he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent towards him.

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered playing.

* Chap. 21. 11. and 29. 5. eccle. 47. 6, 7.

d Because he bare him enuie and harted.

e That is, spake as a man beside himselfe: for so the people abused this worde, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may bee a [i] snare to him, and that the hand of the Philistims may be against him. Wherefore Saul sayd to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commaunded his seruants, Speake with Dauid secretly, & say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, [k] Seemeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man & of smal reputation?

24 And then Sauls seruants brought him word again, saying, Such words spake Dauid.

25 And Saul sayd, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of ỳ Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruaunts tolde Dauid these wordes, it pleased Dauid well, to bee the [l] Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slew of the Philistims two hundred men: and Dauid brought their foreskins, and [m] they gaue them wholy to the King that he might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more & more afrayd [n] of Dauid, and Saul became alway Dauids enemie.

30 And when the princes of the Philistims went forth, at their going forth [o] Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophesie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruaunts, that they should [a] kil Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou [b] art, and will commune with my father of thee, and I will see what he saieth, and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and sayd vnto him, Let not the king sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For he [†] did [*] put his life in danger, and slew the Philistim, and the Lorde wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul [c] sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid [d] plaied with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: & Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal [e] let Dauid downe thorow a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and layd it in the bed, & put a pillow stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the [f] bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul sayd vnto Michal, Why hast thou mocked mee so, and sent away mine enemie, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I wil kill thee.

18 ¶ So Dauid fled, and escaped, and came

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endow his wife with riches.

l Because he thought himselfe able to compasse the Kings request.

m Meaning Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelty.

b That I may giue thee warning what to do.

† Ebr. he put his soule in his hand. * Iudg 12.3. 1.sam.28.21. psal.119.109.

c Wherfore-euer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16.23.

e Thus God moued both the sonne & daughter of this tyrant to fauor Dauid against their father.

f Behold how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

g Naioth was a ſchoole where the word of God was ſtudied, nere to Ramah.

19 But one told Saul, ſaying, Behold, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a company of Prophets prophelying, and Samuel ſtanding h as appointed ouer them, the Spirite of God fell vpon the meſſengers of Saul, and they alſo i prophelied.

h Being their chiefe inſtructer.

i Changed their minds & praiſed God.

21 And when it was told Saul, he ſent other meſſengers, and they prophelied likewiſe: againe Saul ſent the third meſſengers, & they prophelied alſo.

22 Then went he himſelfe to Ramah, and came to a great well that is in Sechu, and hee aſked, and ſayd, Where are Samuel and Dauid? and one ſaid, Behold, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, & he went prophelying vntill he came to Naioth in Ramah.

k With a mind to perſecute them.

24 And he ſtript off his l clothes, and he prophelied alſo before Samuel, and fell m downe naked all that day and all that night: therefore they ſay, *Is Saul alſo among the Prophets?

l His kingly apparel.

m He humbled himſelfe as other did.

*Chap. 10. 11.

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and came & ſayd before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and prophelied a day and a night, by Gods prouidence, that Dauid might haue time to eſcape.

2 And he ſaid vnto him, God forbid, thou ſhalt not die: behold, my father wil do nothing great nor ſmall, but he will †ſhew it me: & why ſhould my father hide this thing from me? hee will not do it.

†Ebr. reueile it in mine eare.

3 And Dauid ſware againe and ſayde, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan ſhall not know it, leaſt he be ſorie: but in deede, as the Lorde liueth, and as thy ſoule liueth, there is but a b ſtep betweene mee and death.

b I am in great danger of death.

4 Then ſaid Ionathan vnto Dauid, What ſoeuer thy ſoule † requireth, that I will do vnto thee.

†Ebr. ſaith.

5 And Dauid ſaid vnto Ionathan, Behold, to morow is the c firſt day of the moneth, and I ſhould ſit with the King at meate: but let mee goe, that I may hide my ſelfe in the fields vnto the third day at euen.

c At whatetime there ſhould be a ſolemne ſacrifice. Num. 28. 11. to the which they added peace offrings & feaſts.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that hee might goe to Beth-lehem his owne citie: for there is a d yeerely ſacrifice for all that familie.

d Read Chap. 1. 21.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercy vnto thy ſeruant: *for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in me iniquitie, ſlay thou me: for why ſhouldeſt thou bring me to thy father?

*Chap. 18. 3. and 23. 18.

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knew that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then ſayd Dauid to Ionathan, Who f ſhall tell me? how ſhall I know, if thy father anſwere thee cruelly?

f If thy father do fauour me.

11 And Ionathan ſayde to Dauid, Come and let vs go out into the field: and they twain went out into the field.

12 Then Ionathan ſaid to Dauid, O Lord God of Iſrael, whē I haue groped my fathers minde to morow at this time, or within this three dayes, and if it be wel with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord g doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath bene with my father.

g The Lord puniſh me moſt grieuouſly.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhew mee the mercy of the Lord, h that I die not,

h I know that if thou wereſt not preferred to the kingdom, thou wouldeſt not deſtroy me, but ſhew thy ſelfe friendly to my poſteritie.

15 But I require that thou cut not off thy mercy from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, ſaying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth: and thou ſhalt be ‖ looked for, for thy place ſhalbe emptie.

‖ Or, mentioned.

19 Therefore thou ſhalt hide thy ſelf three dayes, then thou ſhalt goe downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

† Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.

20 And I will ſhoote three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I wil ſend a boy, ſaying, Go, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is †wel with thee and no hurt, as the Lord liueth.

† Ebr. peace.

22 But

22 But if I say thus vnto the boy, Beholy, the arrowes are beyond thee, goe thy way: for the [i] Lord hath sent thee away.

[i] The Lord is the author of thy departure.

23 As touching the thing which thou & I haue spoken of, beholde, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the King sate to eate meate.

25 And the King sate, as at other times vpon his seate, euen vpon his seat by the wall: and Ionathan arose, and Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul sayd nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or els because he was not purified.

[k] Yet he might haue some busines to let him.

27 But on the morrow which was the second day of the moneth, Dauids place was emptie againe: and Saul sayde vnto Ionathan his sonne, Wherefore commeth not [l] the sonne of Ishai to meate, neither yesterday nor to day?

[l] Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of mee, that he might goe to Beth-lehem.

29 For hee sayd, Let me goe, I pray thee: for our familie offereth [m] a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me goe, I pray thee, and see my [n] brethren: this is the cause that he cōmeth not vnto the Kings table.

[m] That is, a peace offring.

[n] Meaning, all his kinsfolke.

30 Then was Saul angrie with Ionathan, and sayde vnto him, Thou [o] sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion & shame of thy mother?

[o] Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send & fet him vnto me, for he † shall surely die.

† Ebr. sonne of death.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he [p] die? what hath he done?

[p] For it were too great tyrannie to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde, [q] at the time appointed with Dauid, and a litle boy with him.

[q] For this was the third day, as it was agreed vpon, verse 5.

36 And he sayd vnto his boy, Runne now, seeke the arrowes which I shoote, and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to ỹ place where the arrow was that Ionathan had shot, Ionathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cried after the boy, [r] Make speed, haste & stand not stil: and Ionathans boy gathered vp the arrowes, & came to his master,

[r] By these words he admonished Dauid what he ought to doe.

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, & sayd vnto him, Go, carie them into the citie.

† Ebr. instruments.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

[s] It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

42 Therefore Ionathan said to Dauid, Go in peace: that which we haue [t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

[t] Which ende he calleth in ỹ eight verse the couenant of the Lord.

43 And he arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 *Dauid fleeth to Nob to Ahimelech the Priest. 6 He geteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 and there faineth himselfe mad.*

THen came Dauid to [a] Nob to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and saide vnto him, Why art thou alone, and no man with thee?

[a] Where the Arke then was, to aske counsel of the Lord.

2 And Dauid said to Ahimelech ỹ Priest, The [b] King hath commaunded me a certeine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commaunded thee: and I haue appointed my seruants to such and such places.

[b] These infirmities that we see in the saints of God, teach vs that none hath his suffice in himselfe, but receiueth it of Gods mercy.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but here is * hallowed bread, if the young men haue kept themselues, at least from [c] women.

* Exod. 25. 30. Leuit. 24. 5. mat. 12. 3. 4.

[c] If they haue not companied with their wiues.

5 Dauid then answered the Priest, and said vnto him, Certeinely women haue beene separated from vs these two or three dayes since I came out: and the [d] vessels of the young men were holy, though the way were prophane, and howe much more then shall euery one [e] be sanctified this day in the vessell?

[d] That is, their bodies.

[e] Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy food?

6 So ỹ Priest gaue him halowed bread: for there was no bread there, saue ỹ shewbread that was taken frō before the Lord, to put hote bread

bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lorde, named Doeg the Edomite, the ‖chiefest of Sauls herdmen)

8 And Dauid sayde vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnesse with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the *valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid sayd, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the [h] presence of Saul, & went to Achish the king of Gath.

11 And the seruaunts of Achish, sayd vnto him, Is not this Dauid the *King of the land? did they not sing vnto him in daunces, saying, *Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid † considered these wordes, and was sore afraid of Achish the king of Gath.

13 And hee changed his behauiour before them, and fained himselfe mad in their handes, and [i] scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then sayd Achish vnto his seruants, Loe, yee see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that yee haue brought this felow to play the mad man in my presence? [k] shall he come into mine house?

CHAP. XXII.

1 *Dauid hideth himselfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuseth Ahimelech.* 18 *Saul causeth the Priests to be slaine.* 20 *Abiathar escapeth.*

DAuid therfore departed thence, and saued himselfe in the caue [a] of Adullam: & when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble and all men that were in debt, and all those that were vexed in mind, and he was their ‖prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and sayd vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, til I know what God will doe for me.

4 And hee [c] brought them before the King of Moab, & they dwelt with him all the while that Dauid was in [d] the hold.

5 And the Prophet Gad sayd vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forrest of Hareth.

6 ¶ And Saul heard that Dauid was [e] discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sonnes [f] of Iemini, will the sonne of Ishai giue euery one of you fields and vineyards: will he make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai: and there is none of you that is sory for me, or sheweth me, that my [g] sonne hath stirred vp my seruaunt to lie in waite against me, as appeareth this day?

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruaunts of Saul) and sayd, I sawe the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsel of the Lord for him and gaue him vitailes, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, & all his fathers house, to wit, [h] the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsel of God for him, that he should rise against me, and lie in waite as appeareth this day?

14 ¶ And Ahimelech answered the king, and sayd, Who is so faithfull among all thy seruaunts as Dauid, being also the Kings sonne in lawe, & goeth at thy commandement, and is honourable in thine house?

15 [i] Haue I this day first begun to aske counsell of God for him? be it farre from mee, let not the King impute any thing vnto his seruaunt, nor to all the house of my father: for thy seruaunt knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, & all thy fathers house.

17 And the King sayd vnto the ‖sergeants that stoode about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when hee fled, and shewed it not to mee. But the seruants

f Tarying to worship before the Arke. ‖Or, master of them that kept Sauls cattel.

*Chap. 17. 2.

g Behind that place, where the his Priests garment lay.

h That is, out of Sauls dominion.

*Chap. 17. 9.

*Chap. 18. 7. and 29. 5. eccle. 47. 6. †Eb. put these words in his heart.

i By making markes & tokes.

k Is he meet to be in a Kings house?

a Which was in the tribe of Iudah and neere to Beth-lehem.

‖Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong hold.

e That a great byuite went on him.

f Be that are of my tribe and linage.

g Hereby he would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, & the seruant against his master.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

‖Or, footmen.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

uants of ỹ King k would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the priests, and slew that same day foure score and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the priests smote he with the edge of the sword, both man & woman, both child and suckling, both ore and asse, and sheepe, with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) l escaped and fled after Dauid.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2. 33.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

‖ Or, he that taketh thy life, shal take mine also.

CHAP. XXIIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

THen they told Dauid, saying, Behold, the Philistims fight against a Keilah, & spoile the barnes.

a Which was a citie in the tribe of Iudah, Ioth. 15. 44.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, we be afraid here in b Iudah, how much more if we come to Keilah against the hoste of the Philistims?

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and sayd, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, & fought with the Philistims, and brought away their cattell, & smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, hee brought an c Ephod † with him)

*Chap. 22. 20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

† Ebr. in his hand.

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, d Bring the Ephod.

d To consult with the Lord by Urim and Thummim.

10 Then said Dauid, O Lord God of Israel, thy seruaunt hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the Lords of Keilah deliuer me vp into his hand? and will Saul come downe, as thy seruant hath heard? O Lorde God of Israel, I beseech thee, tel thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the ‖ Lords of Keilah deliuer me vp, & the men that are with me, into the hand of Saul? And the Lord sayd, They wil deliuer thee vp.

‖ Or, gouernours.

13 ¶ Then Dauid & his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

‖ Or, to and fro, as hauing no certaine place to go to.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God e deliuered him not into his hand.

‖ Or, strong places.

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid was in the wildernes of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

† Ebr. his hand.

17 And sayd vnto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be f King ouer Israel, and I shall be nert vnto thee: & also Saul my father knoweth it.

f Jonathan assureth Dauid, that God wil accomplish his promise, and that his father striueth against his owne conscience.

18 So they t waine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Jeshimon?

‖ Or, of the wildernes.

20 Nowe therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul said, g Be ye blessed of the Lord: for ye haue had compassion on me.

g The Lord recompense this friendship.

22 Go, I pray you, and prepare yet better: know and see his place where he † haunteth, & who hath seene him there: for it is sayd to me, He is subtile, and craftie.

† Ebr. where his foote hath bene.

23 See therefore & know all the secret places where he hideth himselfe, & come ye againe to me with the certaintie, and I will goe with you: & if he be in the h land, I will search him out throughout all the thousands of Judah.

h In your countrey of Ziph, which is in Iudah.

24 Then they aroſe and went to Ziph before Saul, but Dauid and his men were in the wildernesſe of Maon, in the plaine on the right hand of Jeſhimon.

25 Saul alſo & his men went to ſeeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesſe of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.

26 And Saul and his men went on the one ſide of the mountaine, and Dauid and his men on the other ſide of the mountaine: and Dauid made haſte to get from the preſence of Saul: for Saul and his men compaſſed Dauid and his men round about, to take them.

27 But there came a [k] meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims haue inuaded the land.

28 Wherefore Saul returned from purſuing Dauid, and went againſt the Philiſtims. Therefore they called that place, [l] Sela-hammahlekoth.

i Which was alſo in the tribe of Iudah, Ioſh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions mouth.

l That is, the ſtone of diuiſion, becauſe there they deuided themſelues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue ſpareth Saul. 10 He ſheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He cauſeth Dauid to ſweare vnto him to bee fauourable to his.

AND Dauid went thence, and dwelt in [a] holdes at En-gedi.

2 When Saul was returned from the Philiſtims, they told him, ſaying, Behold Dauid is in the wildernes of [b] En-gedi.

3 Then Saul tooke three thouſand choſen men out of all Iſrael, and went to ſeeke Dauid and his men vpon the rocks among the wild goates.

4 And he came to the ſheepecoates by the way where there was a caue, and Saul went in † to doe his eaſement: and Dauid and his men ſate in the † inward partes of the caue.

5 And the men of Dauid ſayd vnto him, See, the day is [c] come, whereof the Lord ſayd vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then Dauid aroſe and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, becauſe he had cut off the lap which was on Sauls garment.

7 And he ſayd vnto his men, The Lorde keepe me from doing that thing vnto my maſter the Lords anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his ſeruaunts with theſe wordes, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe vp out of the caue, and went away.

9 ¶ Dauid alſo aroſe afterward, and went out of the caue, and cried after Saul, ſaying, O my Lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaid to Saul, [e] Wherefore giueſt thou an eare to mens wordes, that ſay, Behold, Dauid ſeeketh euil againſt thee?

11 Behold, this day thine eies haue ſeene, that the Lorde had deliuered thee this day into mine hand in the caue, & ſome bade me kil thee, but I had compaſſion on thee, and ſayd, I will not laie mine hand on my maſter: for he is the Lordes Anointed.

12 Moreouer, my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Underſtand and ſee, that there is neither euil nor wickednes in me, neither haue I ſinned againſt thee, yet thou huntest after my ſoule, to take it.

13 The Lord be Iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ olde prouerbe ſaith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dog, and after a flea?

16 The Lord therefore be Iudge, & iudge betweene thee and me, and ſee, and pleade my cauſe, and † deliuer me out of thine hand.

17 When Dauid had made an end of ſpeaking theſe wordes to Saul, Saul ſaid, [f] Is this thy voice, my ſonne Dauid? and Saul lift vp his voyce, and wept,

18 And ſaid to Dauid, Thou art more righteous then I: for thou haſt rendred mee good, and I haue rendred thee euil.

19 And thou haſt ſhewed this day, that thou haſt dealt wel with me: foraſmuch as when the Lord had cloſed me in thine handes, thou killedſt me not.

20 For who ſhall finde his enemy, and let him depart † free? wherefore the Lord render thee good for thy that haſt done vnto me this day.

21 For nowe beholde, I † know that thou ſhalt be king, and that the kingdome of Iſrael ſhall be ſtabliſhed in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not deſtroy my ſeede after me, and that thou wilt not abolish my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

a That is, in ſtrong places which were defenſed by nature.

b A citie of Iudah, Ioſh. 15.62.

† Ebr. to couer his feete.

† Ebr. in the ſides.

c Here we ſee how ready we are to haſten Gods promiſe, if the occaſion ſerue neuer ſo little.

d For ſeeing it was his owne priuate cauſe, he repented that he had touched his enemie.

e Contrary to the falſe report of them that ſaid, Dauid was Sauls enemie, he prooueth himſelfe to be his friend.

‖ Or, the prouerbe of an ancient man.

† Ebr. iudge.

f Though he was a moſt cruel enemie to Dauid, yet by his great gentlenes his conſcience compelled him to yeeld.

† Ebr. a good way.

g Though this tyrant ſawe and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, & all Iſrael aſſembled, and mourned for him, and buried him in

* Chap. 28.3. ecclus. 46.23, 24.

in his [a]owne houſe at Ramah. And Dauid arоſe & went downe to the wildernes of Paran.

2 Nowe in [b]Maon was a man, who had his poſſeſſion in Carmel, and the man was exceeding mightie, & had three thouſand ſheepe, and a thouſand goates: and he was ſhearing his ſheepe in Carmel.

3 The name alſo of the man was Nabal, and the name of his wife Abigail, and ſhe was a woman of ſingular wiſedom, and beautifull, but the mā was churliſh, and euill condicioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernes, that Nabal did ſheare his ſheepe.

5 Therefore Dauid ſent ten yong men, and Dauid ſaid vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aſke him in my name † how he doeth.

6 And thus ſhall ye ſay [c] † for ſalutation, Both thou, and thine houſe, and all that thou haſt, be in peace, wealth and proſperitie.

7 Beholde, I haue heard, that thou haſt ſhearers: now thy ſheepheards were with vs, and we did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aſke thy ſeruants and they will ſhewe thee. Wherefore let theſe yong men finde fauour in thine eies: (for we come in a good ſeaſon) giue, I pray thee, whatſoeuer [d] commeth to thine hand vnto thy ſeruants, & to thy ſonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all thoſe words in the name of Dauid, and held their peace.

10 Then Nabal anſwered Dauids ſeruants, and ſayd, Who is Dauid? and who is the [e] ſonne of Iſhai? there bee many ſeruants now adaies, that breake away euery man from his maſter.

11 Shal I then take my bread and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and told him all thoſe things.

13 And Dauid ſaid vnto his men, Gird euery man his ſword about him. And they girded euery man his ſword: Dauid alſo girded his ſword. And about foure hundreth mē went vp after Dauid, and two hundreth abode by the † cariage.

14 Nowe one of the ſeruants told Abigail Nabals wife, ſaying, Behold, Dauid ſent meſſengers out of the wildernes to ſalute our maſter, and he † raſled on them.

15 Notwithſtanding the men were very good [f] vnto vs, and wee had no diſpleaſure, neither miſſed we any thing as long as wee were conuerſant wō them, whē we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping ſheepe.

17 Nowe therefore take heede, and ſee what thou ſhalt doe: for euil † will ſurely come vpon our maſter, and vpon all his familie: for hee is ſo wicked that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, and tooke two hundreth † cakes, and two bottels of wine, and fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundreth ‖ traiſes of raiſins, and two hundreth of figs, & laded them on aſſes.

19 Then ſhe ſayd vnto her ſeruants, Goe ye before mee: behold, I will come after you: yet ſhe told not her huſband Nabal.

20 And as ſhee rode on her aſſe, ſhe came downe by a ſecret place of the mountaine, and beholde, Dauid and his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, In deede I haue kept all in vaine that this fellow had in the wildernes, ſo that nothing was miſſed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more alſo do God vnto the enemies of Dauid: for ſurely I will not leaue of all that he hath, by the dawning of the day, any that [h] piſſeth againſt the wall.

23 And when Abigail ſawe Dauid, ſhe haſted and lighted off her aſſe, and fel before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feet, & ſaid, Oh, my Lord, I haue committed the iniquitie, and I pray thee, let thine handmaid ſpeake † to thee, and heare thou the words of thine handmaid.

25 Let not my Lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‖ Nabal is his name, & follie is with him: but I thine handmaid ſaw not the yong men of my Lord whom thou ſenteſt.

26 Now therefore my Lord, as the Lord liueth, and as thy ſoule liueth (the Lorde, I ſay that hath withholden thee from comming to ſhed blood, & that [i] thine hand ſhould not ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to do my Lord euil.

27 And nowe, this ‖ bleſſing which thine handmaid hath brought vnto my Lorde, let it be giuen vnto the yong men, that † follow my Lord.

28 I pray thee, forgiue the treſpaſſe of thine handmaid: for the Lord will make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, & none euil hath bene found in thee † in all thy life.

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my

a That is, among his owne kinred.
b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.
† Ebr. of peace.
c Some read, & maieſt thou liue in proſperitie the next yere, both thou, &c.
† Ebr. for life.
d Whatſoeuer thou haſt ready Lord,
e Thus the couetous wretches in ſtead of relieuing the neceſſitie of Gods children, vſe to reuile their perſons and condemne their cauſe.
† Ebr. veſſel.
† Ebr. droue them away.
f When we kept our ſheepe in the wildernesſe of Paran.
g Becauſe ſhe knew his crooked nature, that he would rather haue periſhed, then contente to her enterpriſe.
h Meaning by this prouerbe, that he would deſtroy both ſmall and great.
† Ebr. in thine eares.
‖ Or, fooliſh.
i That is, that thou ſhouldeſt not be reuenged of thine enemy.
‖ Or, preſent.
† Ebr. walke at thy feete.
k Confirme his kingdom to his poſteritie.
† Ebr. from thy dayes.
l To wit, Saul.

lord ſhall bee bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies ſhall God caſt out, as out of the middle of a ſling.

30 And when the Lorde ſhall haue done to my lord all the good that he hath promiſed thee, and ſhal haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lorde hath [n] not reuenged himſelfe: and when the Lorde ſhall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from coming to ſhed blood, [o] and that mine hand hath not ſaued me.

34 For in deed, as the Lord God of Iſrael liueth, [p] who hath kept me backe from hurting thee, except thou haddeſt haſted and met mee, ſurely there had not bene left vnto Nabal by the dawning of the day, any that pilleth againſt the wall.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſaid to her, Goe vp in peace to thine houſe: beholde, I haue heard thy voyce, and haue † granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, he made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was merry within him, for he was very drunken: wherefore ſhee told him [q] nothing, neither leſſe nor more, vntil the morning aroſe.

37 Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and hee was like [r] a ſtone.

38 And about ten daies after, [ṕ] Lord ſmote Nabal, that he died.

39 ¶ Nowe when Dauid heard, that Nabal was dead, he ſaid, Bleſſed be the Lord that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickedneſſe of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to [ſ] take her to his wife.

40 And when the ſeruants of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying, Dauid ſent vs to thee, to take thee to his wife.

41 And ſhee arоſe, and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaid bee a ſeruant to waſh the feete of the ſeruants of my lord.

42 And Abigail haſted, and aroſe, and rode vpon an aſſe, and her fiue maids † followed her, and ſhee went after the meſſengers of Dauid, and was his wife.

43 Dauid alſo tooke Ahinoam of *Iezreel, and they were both his wiues.

44 Nowe Saul had giuen * Michal his daughter Dauids wife to Phalti the ſonne of Laiſh, which was of [t] Gallim.

CHAP. XXVI.

1 *Dauid was diſcouered vnto Saul by the Ziphims.* 12 *Dauid taketh away Sauls ſpeare, and a pot of water that ſtood at his head.* 21 *Saul confeſſeth his ſinne.*

AGaine the Ziphims came vnto Saul to Gibeah, ſaying, *Doeth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Jeſhimon?

2 Then Saul aroſe, and went downe to the wildernes of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wildernes of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way ſide. Nowe Dauid abode in the wildernes, and hee ſawe that Saul came after him into the wilderneſſe.

4 (For Dauid had ſent out ſpies, and vnderſtood, that Saul was come ‖ in very deed)

5 Then Dauid aroſe, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and *Abner the ſonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then ſpake Dauid, and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Ioab, ſaying, Who will goe downe with mee to Saul to the hoſte? Then Abiſhai ſaid, I will go downe with thee.

7 So Dauid and Abiſhai came downe to the people by night: and behold, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

8 ¶ Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: nowe therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him [d] againe.

9 And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lordes anointed, and be guiltleſſe?

10 Moreouer Dauid ſaid, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhal deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hand vpon the Lordes anointed: but, I pray thee, take nowe the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare and the pot

m God ſhal preſerue thee long in his ſeruice, and deſtroy thine enemies.

n That he hath not auenged himſelfe, which things would haue tormented his conſcience.

o Read verſ. 26.

p He attributeth it to the Lords mercy, and not to himſelfe that he was ſtaied.

† Ebr. receiued my face.

q For he had no reaſon either to conſider, or to giue thanks for this great benefite of deliuerance.

r For feare of the great danger

‖ Or, reuenged.

ſ For he had experience of her great godlines, wiſedom and humilitie.

† Ebr. went at her feete.

* Ioſh. 15.56.

* Sam. 3.14.15.

t Which was a place bordering on the countrey of the Moabites.

* Chap. 23.19.

‖ Or, in Gibeah.

‖ Or, the wildernes.

a That is, of the moſt ſkilfull and valiant ſouldiers.

‖ Or, to a certaine place.

* Chap. 14.50. and 17.55.

b Who was a ſtranger and not an Iſraelite.

c Who afterward was Dauids chiefe captaine.

‖ Or, bolſter.

d Meaning, he would make him ſure at one ſtroke.

e To wit, in his owne priuate cauſe: for Iehu ſlew two kings at Gods appointment, 2. King. 9.24.

pot of water from Sauls head, and they gate them away, and no man ſawe it, nor marked it, neither did any awake, but they were all aſleepe: for † the Lord had ſent a dead ſleepe vpon them.

† Ebr. the heauie ſleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other ſide, and ſtood on the top of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, † Heareſt thou not, Abner? Then Abner anſwered, and ſayd, Who art thou that crieſt to the King?

† Eb. Anſwereſt.

15 ¶ And Dauid ſayd to Abner, Art not thou a f man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lord the King? for there came one of the folke in to deſtroy the King thy Lord.

f Eſteemed mall valiant, and meete to ſaue the King.

16 This is not well done of thee: as the Lord liueth, ye are † worthy to die, becauſe ye haue not kept your maſter the Lords anointed: and now ſee where the Kings ſpeare is, & the pot of water that was at his head.

† Ebr. ſonnes of death.

17 And Saul knew Dauids voice, & ſaid, Is this thy voice, s my ſonne Dauid? And Dauid ſaid, It is my voice, my Lord O King.

g Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrary to his promiſe.

18 And he ſaid, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beſeech thee, let my lord the king heare the wordes of his ſeruant. If the Lorde haue ſtirred thee vp againſt me, h let him ſmel the ſauour of a ſacrifice: but if the children of men haue done it, curſed bee they before the Lord: for they haue caſt me out this day frō abiding in the inheritance of the Lord, ſaying, Goe, ſerue i other gods.

h Let his anger toward vs be pacified by a ſacrifice.

i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fall to the earth before the face of the Lorde: for the King of Iſrael is come out to ſeeke a flea, as one would hunt a Partridge in the mountaines.

21 Then ſaid Saul, I haue ſinned: come againe, my ſonne Dauid: for I will do thee no more harme, becauſe my ſoule was k precious in thine eies this day: behold, I haue done fooliſhly, and haue erred exceedingly.

k Becauſe thou ſaueſt my life this day.

22 Then Dauid anſwered, & ſaid, Behold the kings ſpeare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his l righteouſnes and faithfulneſſe: for the Lord had deliuered thee into mine hāds this day, but I would not lay mine hand vpon the Lordes anointed.

l Thus he proteſteth his innocencie toward Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14.3. and 130.3.

24 And behold, like as thy life was much ſet by this day in mine eies: ſo let my life be ſet by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul ſaid to Dauid, Bleſſed art thou, my ſonne Dauid: for thou ſhalt do great things, and alſo preuaile. So Dauid went his way, and Saul returned to his m place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 *Dauid fleeth to Achiſh king of Gath, who giueth him Ziklag.* 8 *Dauid deſtroyeth certaine of the Philiſtims.* 10 *Achiſh is deceiued by Dauid.*

AND Dauid ſayd in his heart, I ſhall now a perish one day by the hand of Saul: is it not better for me that I ſaue my ſelfe in the lande of the Philiſtims, and that Saul may haue no hope of me to ſeeke me any more in all the coaſtes of Iſrael, and ſo eſcape out of his hand.

a Dauid diſtruſteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore aroſe, and he, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch king of Gath.

3 And Dauid b dwelt with Achiſh at Gath, he, and his men, euery man with his houſhold, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their neceſſitie.

4 And it was told Saul that Dauid was fled to Gath: ſo he ſought no more for him.

5 And Dauid ſaid vnto Achiſh, If I haue now found grace in thine eies, c let them giue me a place in ſome other citie of the countrey, that I may dwell there: for why ſhould thy ſeruaunt dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gaue him Ziklag that ſame day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And † the time that Dauid dwelt in the countrey of the Philiſtims, was foure moneths and certaine dayes.

† Ebr. the number of the daies.

8 Then Dauid and his men went vp, and inuaded the d Geſhurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goeſt to Shur, euen vnto the land of Egypt.

d Theſe were the wicked Canaanites, whom God had appointed to be deſtroyed.

9 And Dauid ſmote the land, and left neither man nor woman aliue, & tooke sheepe, and oxen, and aſſes, and camels, and apparell, and returned and came to Achiſh.

10 And Achiſh ſaid, ‖ Where haue ye bene a rouing this day? And Dauid anſwered, Againſt the South of Iudah, and againſt the South of the e Ierahmeelites, and againſt the South of the Kenites.

‖ Or, againſt whom.

e Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

11 And Dauid ſaued neither man nor woman aliue, to bring them to Gath, ſaying, Leaſt they ſhould tell on vs, and ſay, So did Dauid, and ſo will bee his maner all the while that hee dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeued Dauid, ſaying, ‖ He hath made his people of Iſrael vtterly to abhorre him: therefore he ſhall be my ſeruaunt for euer.

‖ Or, he doeth ſurely abhorre his people.

CHAP. XXVIII.

1 *Dauid hath the chiefe charge promiſed about Achiſh.* 8

Saul consulteth with a witch, and ſhee cauſeth him to ſpeake with Samuel. 18 *Who declareth his ruine.*

NOwe at that time the Philiſtims aſſembled their bands and armie to fight with Iſrael: therefore Achiſh ſayd to Dauid, [a] Bee ſure, thou ſhalt goe out with me to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight againſt the people of God, yet ſuch was his inſtrmitie, he durſt not denie him.

2 And Dauid ſaid to Achiſh, Surely thou ſhalt know, what thy ſeruant can doe. And Achiſh ſaid to Dauid, Surely I will make thee keeper of mine head for euer.

*Chap. 25. 1.

3 (*Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the ſorcerers, & the ſouthſaiers out of the land)

b According to the commandement of God. Exo. 22. 18. and Deut. 18, 10, 11.

4 Then the Philiſtims aſſembled themſelues, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſawe the hoſte of the Philiſtims, hee was afrayd, and his heart was ſore aſtonied.

6 Therefore Saul aſked counſell of the Lord, and the Lord anſwered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

c Meaning, the high Prieſt, Exod. 28. 30.

7 ¶ Then ſaid Saul vnto his ſeruants, Seeke me a woman that hath a familiar ſpirit, that I may goe to her, and aſke of her. And his ſeruants ſayd to him, Behold, there is a woman at En-dor that hath a familiar ſpirit.

d He ſeeketh not to God in his miſerie, but is led by Satan to vnlawful meanes which in his conſcience he condemneth.

8 Then Saul [d] changed himſelfe, & put on other raiment, and he went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee coniecture vnto me by the familiar ſpirit, and bring me him vp whom I ſhall name vnto thee.

9 And the woman ſaid vnto him, Behold, thou knoweſt what Saul hath done, how hee hath deſtroyed the ſorcerers, and the ſoothſaiers out of the land: wherfore then ſeekeſt thou to take me in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lorde, ſaying, As the Lord liueth, no ‖harme ſhal come to thee for this thing.

‖Or, punishment.

11 Then ſaid the woman, Whom ſhall I bring vp vnto thee? And hee anſwered, Bring me vp [e] Samuel.

e He ſpeaketh according to his groſſe ignorance, not conſidering the State of the Saints after this life, and how Satan hath no power ouer them.

12 And when the woman ſawe Samuel, ſhe cried with a loude voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceiued me? for thou art Saul.

‖Or, an excellent perſon.

13 And the King ſayd vnto her, be not afraid: for what ſaweſt thou? And the woman ſayd vnto Saul, I ſawe ‖gods aſcending vp out of the earth.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the fourme of Samuel, as he can doe of an Angell of light.

14 Then he ſayd vnto her, What faſhion is he of? And ſhe anſwered, An olde man commeth vp lapped in a mantle: and Saul knew that it was [f] Samuel, and he enclined his face to the ground, and bowed himſelfe.

15 ¶ And Samuel ſayde to Saul, Why haſt thou diſquieted me, to bring me vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, & God is departed from me, & anſwereth me no more, neither † by Prophets, neither by dreames: therefore I haue called thee, that thou mayeſt tell me, what I ſhall doe.

†Ebr. by the hand of Prophets.

16 Then ſayd Samuel, Wherefore then doeſt thou aſke of me, ſeeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [g] him, as he ſpake * by mine ‖hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

g That is, to Dauid.
*Chap. 15. 28.
‖Or, miniſterie.

18 Becauſe thou obeiedſt not the voyce of the Lord, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lord will deliuer Iſrael with thee into the hands of the Philiſtims: [h] and to morowe ſhalt thou and thy ſonnes bee with me, and the Lord ſhall giue the hoſt of Iſrael into the hands of the Philiſtims.

h Be ſhall be dead, Chap. 31. 6

20 Then Saul fell ſtreight way all along on the earth, and was ſore [i] afraid becauſe of the words of Samuel, ſo y there was no ſtrength in him: for he had eaten no bread all the day nor all the night.

i The wicked, when they heare Gods iudgements, tremble and deſpaire, but cannot ſeeke for mercy by repentance.

21 Then the woman came vnto Saul, and ſawe that he was ſore troubled, and ſayd vnto him, See, thine handmaid hath obeyed thy voice, and I [k] haue put my ſoule in mine hand, and haue obeied thy wordes which thou ſaideſt vnto me.

k I haue beniuered my life.

22 Nowe therefore, I pray thee, hearken thou alſo vnto the voice of thine handmaid, and let mee ſet a morſell of bread before thee, that thou maieſt eate and get thee ſtrength, and goe on thy iourney.

23 But he refuſed and ſaid, I wil not eate: but his ſeruaunts & the woman together compelled him, and he obeied their voice: ſo he aroſe from the earth, and ſate on the bed.

24 Nowe the woman had a fat calfe in the houſe, and ſhe haſted, & killed it, and tooke floure and kneaded it, and baked of it, [l] vnleauened bread.

l Becauſe it required haſte.

25 Then ſhe brought thē before Saul, and before his ſeruants: and when they had eaten, they ſtood vp, and went away the ſame night.

CHAP. XXIX.

4 *The princes of the Philiſtims cauſe Dauid to be ſent back from the battell againſt Iſrael, becauſe they diſtruſted him.*

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Izreel.

‖Or, in Ain.

2 And

2 And the ‖ Princes of the Philistims went forth by [a] hundreds and thousands, and Dauid and his men came behind with Achish.

3 Then said the Princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the Princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath beene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he † dwelt with me vnto this day?

4 But the Princes of the Philistims were wroth with him, and the Princes of the Philistims said vnto him, *Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith should he obteine the fauour of his master? should it not be with the [c] heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his tenne thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast beene vpright & good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but † the Princes doe not fauour thee.

7 Wherefore nowe returne, and goe in peace, that thou displease not the Princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bin with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God: but the Princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore nowe rise vp earely in the morning with thy [f] masters seruants that are come with thee: and when ye be vp earely, assoone as ye haue light, depart.

11 So Dauid and his men rose vp earely to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 *The Amalekites burne Ziklag.* 5 *Dauids two wiues are taken prisoners.* 6 *The people would stone him.* 8 *He asketh counsell of the Lord, and pursuing his enemies recouereth the pray.* 24 *He diuideth it equally,* 26 *And sendeth part to his friends.*

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slewe not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, & their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid saide to Abiathar the Priest Ahimeleths sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I followe after this company? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid & the fiue hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too wearie to goe ouer the riuer Besor)

11 And they founde an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a few figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To who belongest thou? and whence art thou? And he said, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring me to this company? And he saide, [g] Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroade vpon

[a] Or, captaines.

[a] According to their bands, or ensignes.

[b] Meaning a long time, that is, foure moneths & certeine dayes, Chap. 27.7. † Ebr. fell, as Gen. 25.18. *1. Chro. 12.19.

[c] Would not Saul receiue him to fauour, if he could betray vs? *Chap. 18.7. and 21.11.

[d] That is, wast conuersant with me.

† Ebr. thou art not good in the eyes of the princes.

[e] This dissimulation cannot be excused: for it grieued him to goe against the people of God.

[f] Which them that fled vnto thee from Saul.

[a] After that he departed from Achish.

[b] That is, destroyed the citie.

[c] For these only remained in the citie, when the men were gone to warre.

[d] Thus we see that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beasts forget both our owne duety, and condemne Gods appointment ouer vs.

[e] Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.

[f] God by his prouidence doth prouide for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

[g] For othes were in all ages had in most reuerence euen among the heathen.

on

on all the earth, [h] eating and drinking, and dancing, becauſe of all the great pray that they had taken out of the land of the Philiſtims, and out of the land of Iudah.

17 And Dauid ſmote them from the twilight, euen vnto the euening [i] of the next morowe, ſo that there eſcaped not a man of them, ſaue foure hundred young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: alſo Dauid reſcued his two wiues.

19 And they lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoile of all that they had taken away: Dauid recouered them all.

20 Dauid alſo tooke all the cheepe, and the oxen, and they drawe them before his cattell, and ſaid, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundred men that were too weatie for to followe Dauid: whom they had made alſo to abide at the riuer Beſor: and they came to meete Dauid, and to meete the people that were with him: ſo when Dauid came neere to the people, he ſaluted them.

22 Then anſwered all the euill and wicked of the men that went with Dauid, and ſaid, Becauſe they went not with vs, therefore will we giue them none of the pray that we haue recouered, ſaue to euery man his [l] wife and his children: therefore let them cary them away and depart.

23 Then ſaid Dauid, Ye ſhall not doe ſo, my brethren, with that which the Lord hath giuen vs, who hath preſerued vs, and deliuered the company that came againſt vs into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, ſo ſhall his part be, that tarieth by the ſtuffe: they ſhall part alike.

25 [m] So from that day forward he made it a ſtatute and a lawe in Iſrael, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he ſent of the pray vnto the Elders of Iudah and to his friends, ſaying, See, there is a bleſſing for you of the ſpoile of the enemies of the Lord.

27 He ſent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

h The wicked in their pompe and pleaſures conſider not the iudgement of God, which is then at hand to ſmite them.

i Some reade, and vnto the morow of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them beſides the goods of Ziklag.

l Vnder theſe are comprehended the cattell, and goods which apperteined to euery man.

m Some referre theſe words to Dauid, that he alledged an olde cuſtome and law, as if it were written. It is both now and hath bene euer.

n Shewing him ſelfe mindfull of their benefites toward him.

CHAP. XXXI.

4 Saul killeth himſelfe. 6 His children are ſlaine in the battell. 12 The men of Iabeſh tooke downe his body, which was hanged on the wall.

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fled away from the Philiſtims, and they fell downe ‖ wounded in mount Gilboa.

* 1. Chro. 10, 1.

‖ Or, ſlaine.

2 And the Philiſtims preſſed ſore vpon Saul and his ſonnes, and ſlew Ionathan, and Abinadab, and Malchiſhua Sauls ſonnes.

3 And when the battell went ſore againſt Saul, the archers and bowmen † hit him, and he was ſore ‖ wounded of the archers.

† Ebr. found him.

‖ Or, afraid.

4 Then ſaid Saul vnto his armour bearer, [a] Drawe out thy ſword, and thruſt me thorowe therewith, leſt the vncircumciſed come and thruſt me thorow and mocke me: but his armour bearer would not, for he was ſore afraide. Therefore Saul tooke a ſword, and fell vpon it.

a So we ſee that his cruell life hath a deſperate ende, as is commonly ſeene in them that perſecute the children of God.

5 And when his armour bearer ſawe that Saul was dead, he fell likewiſe vpon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they of the other ſide [c] Iorden ſawe that the men of Iſrael were put to flight, and that Saul and his ſonnes were dead, then they left the cities, and ranne away: and the Philiſtims came and dwelt in them.

b Here to Gilboa.

c The tribes of Reuben, Gad, and halfe the tribe of Manaſſeh.

8 ¶ And on the morowe when the Philiſtims were come to ſpoile them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on euery ſide, that they ſhould [d] publiſh it in the temple of their idols, and among the people.

d In token of victorie and triumph.

10 And they layed vp his armour in the houſe of Aſhtaroth, but they hanged vp his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of [e] Iabeſh Gilead heard, what the Philiſtims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11. 11.

12 Then they aroſe (as many as were ſtrong men) and went all night, and tooke the body of Saul, and the bodies of his ſonnes, from the wall of Beth-ſhan, and came to Iabeſh, and * burnt them there,

* Ierem. 34. 5. * 2. Sam. 2. 4.

13 And tooke their bones and * buried them vnder a tree at Iabeſh, and [f] faſted ſeuen dayes.

f According to the cuſtome of mourners.

THE

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie, and the whole courſe of his life, and alſo the liues and acts of two Kings, to wit, of Saul & Dauid, whom he anointed and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things which God brought to paſſe among this people vnder the gouernment of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, when hee began to reigne, vnto the end of his kingdome: and howe the ſame by him was woonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his owne children and people: and how by Gods aſsiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inwarde enemies, aſwell in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death, 15 He cauſeth him to be ſlaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the *ſlaughter of the Amalekites and had bene two dayes in Ziklag,

*1.Sam.30.17.

2 Behold, a man came the third day out of the hoſt from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeyſance.

[a] Seeming to lament the ouerthrowe of the people of Iſrael.

3 Then Dauid ſaid vnto him, Whence commeſt thou? And he ſaid vnto him, Out of the hoſt of Iſrael I am eſcaped.

4 And Dauid ſaide vnto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſaide vnto the young man that told it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the young man that tolde him, anſwered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

[b] As I fled in the chaſe.

‖Or, captaines.

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaide vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

[c] He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

9 Then ſaide he vnto me, I pray thee †come vpon me, & ſlay me: for anguiſh is come vpon me, becauſe my [d] life is yet whole in me.

†Ebr. ſtand vpon.

[d] I am ſore, becauſe I am yet aliue.

10 So † I came vpon him, and ſlewe him, and becauſe I was ſure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

†Ebr. I ſtood vpon him.

11 Then Dauid tooke hold on his clothes, *and rent them, and likewiſe all the men that were with him.

*Chap.3.31. and 13.31.

12 And they mourned and wept, and faſted vntill euen, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e] Afterward Dauid ſaide vnto the young man that tolde it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

[e] After the lamentation, he examined him againe.

14 And Dauid ſaid vnto him, *How waſt thou not afraide, to put forth thine hand to deſtroy the Anointed of the Lord?

*Pſal.105.15.

15 Then Dauid called one of his young men, and ſaide, Goe neere, and fall vpon him. And he ſmote him that he died.

16 Then ſaide Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords Anointed.

[f] Thou art iuſtly punished for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne,

18 (Alſo he bade them teache the children of Iudah to [g] ſhoote, as it is written in the booke of * ‖ Iaſher)

[g] That they might be able to match their enemies the Philiſtims in that art.

*Ioſh.10.13.

‖Or, righteous.

19 O noble Iſrael, [h] he is ſlaine vpon thy hie places: how are the mightie ouerthrowen!

[h] Meaning, Saul.

20 * Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leſt the daughters of the Philiſtims reioyce, leſt the daughters of the vncircumciſed triumph.

*Micah.1.10.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fields of offerings: for there the ſhield of the mightie is caſt downe, the ſhield of Saul, as though he had not bene anointed with oile.

[i] Let their fertile fields be barren, & bring foorth no fruite to offer to the Lord.

22 The bowe of Ionathan neuer turned backe, neither did the ſword of Saul returne emptie from the blood of the ſlaine, and from the fatte of the mightie,

23 Saul

23 Saul and Jonathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then eagles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, and hanged ornaments of golde vpon your apparell.

25 Howe were the mightie slaine in the middes of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

1 *Dauid is anointed king in Hebron.* 9 *Abner maketh Ish-bosheth king ouer Israel.* 15 *The battell of the seruants of Dauid and Ish-bosheth.* 32 *The buriall of Asahel.*

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Judah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed Dauid king ouer the house of Judah. And they tolde Dauid, saying, * that the men of Jabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Jabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shewed such kindenesse vnto your lord Saul, that you haue buried him.

6 Therefore nowe the Lord shew mercy and [d] trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore nowe let your handes be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Judah hath anointed me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls host, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 ¶ Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Judah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Judah, was seuen yeere and sixe moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of [g] Mahanaim to Gibeon,

13 And Joab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Joab, Let the young men nowe arise, and [h] play before vs. And Joab said, Let them arise.

15 Then there arose & went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellowe by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, & said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the young men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? how then should I be able to holde vp my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder ende of the speare smote him vnder the [m] fift rib, that the speare came out behinde him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stoode still.

24 Joab also & Abishai pursued after Abner: and ỳ sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, & were on an heape and stoood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the [n] sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? howe long then shall it be, ere thou bidde the

[k] They died both together in Gibeon.

[l] As rich garments, and costly iewels.

[m] Either toward their husbands, or their children.

[a] By ỳ meanes of the hie Priest, as 1. Sam. 23. 2. and 2. Sam. 5. 19.

[b] Which citie was also called Kiriath-arba, Iosh. 14. 15.

[c] In the time of his persecution.

* 1. Sam. 31. 13.

[d] According to his promise, which is to recompense them that are mercifull.

[e] So that you shall not want a captaine and a defender.

[f] Ouer the eleuen tribes.

[g] After this time was expired, he reigned ouer all the countrey 33. yeeres, chap. 5. 5.

[h] Let vs see how they can handle their weapons.

[i] Meaning, his aduersarie.

‖ Or, the field of strong men.

[k] After that these foure and twentie were slaine.

‖ Or, spoile.

[l] Why doest thou prouoke me to kill thee?

[m] Some reade, in those parts, whereas ỳ liuely parts lie: as the heart, the lungs, the liuer, the mile, and the gall.

[n] Shall he not make an ende of murdering?

the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou hadst not o spoken, surely euen in the morning the people had departed euery one backe from his brother.

o If thou hadst not prouoked them to battell, as verse, 14.

28 ¶ So Ioab blewe a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, and went ouer Iorden, and past thorow all Bithron till they came ‖ to Mahanaim.

‖ Or, wildernesse.

‖ Or, to the tents.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three p hundred and three score men died.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

a That is, without intermission touching two yeeres, which was the whole reigne of Ish-bosheth.

THere was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Ammon of Ahinoam the Iezreelite,

b Who is called also Daniel, 1. Chron. 3. 1.

3 And his second was b Chileab of Abigail the wife of Nabal the Carmelite: and the third Absalom the sonne of Maacah ỳ daughter of Talmai the king of Gesshur,

4 And the fourth Adonijah the sonne of Haggith, and the fift, Shephatiah the sonne of Abital,

c Within seuen yeeres and fiue moneths.

5 And ỳ sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in c Hebron.

6 ¶ Now while there was warre betweene the house of Saul, and the house of Dauid, Abner made al his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

d Doest thou esteeme me no more then a dog, thy self my seruice done to thy father Saul.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a d dogs head, which against Iudah doe shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 c So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

c We see howe the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, and beholde, mine hand shall be with thee, to bring all Israel vnto thee.

‖ Or, secretly.

13 Who saide, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ishbosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for * a hundreth foreskinnes of the Philistims.

* 1. Sam. 18. 25, 27.

15 And Ish-bosheth sent and tooke her frō her husband * Phaltiel the sonne of Laish.

* 1. Sam. 25. 44.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then saide Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had f cōmunication with the Elders of Israel, saying, Ye sought for Dauid in times past, ỳ he might be your King.

f Rather for malice that he bare reward Ish-bosheth then for loue he bare to Dauid.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning al that Israel was content with, and the whole house of Beniamin.

† Ebr. in the eares of Beniamin.

g Who chalenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my Lord the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ Or, without harme.

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Ioab, and all the host that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he

he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, i What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious mind of Ioab, who would haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

*1. King. 2. 5.

‖Or, secretly.

*Chap. 2. 23.

28 ¶ And when afterward it came to Dauids eare, he said, I & my kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread,

30 (So Ioab and l Abishai his brother slew Abner, because he had slaine their brother Asahel at Gibeon in battell)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid saide to Ioab, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne m before Abner: and King Dauid himselfe followed the beare.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner as n a foole dieth?

n He declareth that Abner died not as a wretch or vile person, but as a valliant man might doe, being traiterously deceiued by the wicked.

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: but as a man falleth before wicked men, so diddst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought els till the sunne be downe.

o According to their custome, which was to banket at burials.

36 And all the people knew it, & it p pleased them: as whatsoeuer the King did, pleased all the people.

p It is expedient sometime not onely to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be satisfied.

37 For all the people and all Israel vnderstood that day, howe that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the King saide vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

‖Or, cruell.

CHAP. IIII.

5 *Baanah and Rechab slay Ish-bosheth the sonne of Saul.*
12 *Dauid commandeth them to be slaine.*

AND when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afraid,

a That is, Ishbosheth.

b Meaning, that he was discouraged.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab the sonnes of Rimmon a Beerothite of the children of Beniamin, (for c Beeroth was reckoned to Beniamin,

c The citie Beeroth was in the tribe of Beniamin, Ioth. 18. 25.

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day)

d After the death of Saul, for feare of the Philistims.

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yeere olde when the tidings came of Saul and Ionathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they e would haue wheate, and they f smote him vnder the fift rib, and fled.

e They disguised themselues as merchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away thorow the ‖ plaine all the night.

‖Or, wildernesse.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and saide to the King, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab, and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde me, and saide that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

*Chap. 1. 15.

11 Howe much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shal I not now therefore require his blood at your hand, & take you from the earth?

g For as much as neither the example of him that slew Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

12 Then

12 Then Dauid commaunded his yong men, and they ſlewe them, & cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and buried it in the ſepulchre of *Abner in Hebron.

a Chap. 3. 32.

CHAP. V.

3 Dauid is made king ouer all Iſrael. 7 Hee taketh the fort of Zion. 19 He asketh counſell of the Lord, 20 And ouercommeth the Philiſtims twiſe.

*1.Chro. 11.1. THen * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaide thus, Behold, we are thy a bones and thy fleſh.

a We are of thy kinred, and moſt neere ioyned vnto thee.

2 And in time paſt when Saul was our King, thou leddeſt Iſrael in and out: and the Lord hath ſayde to thee, *Thou ſhalt feede my people Iſrael, and thou ſhalt bee a captaine ouer Iſrael.

*Pſal. 78. 71.

3 So all the Elders of Iſrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Iſrael.

b That is, taking the Lord to witneſſe: for the Arke was as yet in Abinadabs houſe.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and he reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere and ſixe moneths: and in Ieruſalem hee reigned thirtie and three yeeres ouer all Iſrael and Iudah.

*Chap. 2. 11.

6 ¶ The King alſo and his men went to Ieruſalem vnto the Iebuſites, the inhabitants of the lande: who ſpake vnto Dauid, ſaying, Except thou take away the c blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebuſites meant that they ſhould proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Nowe Dauid had ſayde the ſame day, Whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters & ſmiteth the lame & blinde, which Dauids ſoule hateth, I will preferre him: *therefore they ſayd, The blinde and the lame ſhall not d come into that houſe.

*1.Chro. 11.6.

d The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne houſe round about to his owne houſe, 2.Chron. 11. †Ebr. Tor.

10 And Dauid proſpered and grewe: for the Lord God of hoſtes was with him.

11 ¶ Hiram alſo king of † Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they built Dauid an houſe.

12 Then Dauid knewe that the Lord had ſtabliſhed him King ouer Iſrael, and that hee had exalted his kingdome for his people Iſraels ſake.

13 And Dauid tooke him moe * concubines and wiues out of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

*1.Chro. 3.9.

14 * And theſe bee the names of the ſonnes that were borne vnto him in Ieruſalem: Shammua, and Shobab, and Nathan, and Salomon.

*1.Chron. 3.5.

15 And Ibhar, and Elihua, and Nepheg, and Iaphia,

16 And Elithama, & Eliada, & Eliphalet.

17 ¶ * But when the Philiſtims heard that they had anoynted Dauid King ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid: and when Dauid heard, hee went downe to a fort.

*1.Chro. 14.8. and 11, 16.

18 But the Philiſtims came, and ſpredde themſelues in the valley of Rephaim.

19 Then Dauid f asked counſell of the Lorde, ſaying, Shall I goe vp to the Philiſtims? wilt thou deliuer them into mine hands? And the Lorde anſwered Dauid, Goe vp: for I will doubtleſſe deliuer the Philiſtims into thine hands.

f By Abiathar the Prieſt.

20 ¶ * Then Dauid came to Baal-perazim, and ſmote them there, and ſayd, The Lord hath deuided mine enemies aſunder before me, as waters bee deuided aſunder: therefore hee called the name of that place, ‖ Baal-perazim.

*1Ch. 14. 11.

‖ Or, the plaine of diuiſions.

21 And there they left their images, and Dauid and his men * burnt them.

*1.Chro. 14. 12.

22 Againe the Philiſtims came vp, and ſpred themſelues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim, becauſe of his victorie.

23 And when Dauid asked counſell of the Lord, he anſwered, Thou ſhalt not goe vp, but turne about behind them, and come vpon them ouer against the mulberie trees.

24 And when thou heareſt the noiſe of one going in the tops of the mulberie trees, then remooue: for then ſhall the Lord go out before thee, to ſmite the hoſte of the Philiſtims.

25 Then Dauid did ſo as the Lorde had commaunded him, and ſmote the Philiſtims from Geba, vntill thou come to h Gazer.

h Which was in the tribe of Benjamin, but the Philiſtims did poſſeſſe it.

CHAP. VI.

3 The Arke is brought forth of the houſe of Abinadab. 7 Vzzah is ſtriken, and dyeth. 14 Dauid danceth before it, 16 And is therefore deſpiſed of his wife Michal.

AGaine Dauid gathered together all the ‖ choſen men of Iſrael, euen thirty thouſand,

‖ Or, chiefe.

2 * And Dauid aroſe and went with all the people that were with him a from Baal of Iudah to bring vp from thence the Arke of God, whoſe name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

*1.Chro. 13.5, 6.

a This was a citie in Iudah called alſo Kiriath-iearim. Ioſh. 15.9.

3 And they put the Arke of God vpon a new cart, and brought it out of the houſe of Abinadab, that was in b Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did drive the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke,

*1.Sam. 7.1.

5 And Dauid and all the house of Israel [c] played before the Lorde on all instruments made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbales.

[c] Praysed God, & sang Psalmes.

6 ¶ *And whē they came to Nachons threshing floore, Uzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

*1. Chro. 13. 10.

7 And the Lord was very wroth with Uzzah, and God [d] smote him in the same place for his fault, and there hee dyed by the Arke of God.

[d] Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had † smitten Uzzah: and hee called the name of the place ‖ Perez Uzzah vntill this day.

† Ebr. made a breach.
‖ Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.

[e] Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lorde blessed Obed-edom, and all his houshold.

12 ¶ And one tolde king Dauid, saying, *the Lorde hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

*1. Chro. 15. 15.

[f] Meaning, he caused the Leuites to beare it, according to the Lawe.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fatte beast.

14 And Dauid daunced before the Lorde with all his might, and was girded with a linnen [g] Ephod.

[g] With a garment like to the Priests garmēt.

15 So Dauid and all the house of Israel brought the Arke of the Lorde with shouting and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looke thorow a windowe, and saw king Dauid leape, and dance before the Lorde, and shee [h] despised him in her heart.

[h] The worldlings are not able to comprehend the motions that moue the children of God to prayse God by all maner of meanes.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings, and peace offerings before the Lord.

18 And assoone as Dauid had made an ende of offering burnt offrings and peace offerings, hee *blessed the people in the Name of the Lord of hostes,

*1. Chro. 16. 2.

19 And gaue among all the people, euen among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottel of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to meete Dauid, and sayde, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe.

[i] That is, to pray for his house, as he had done for the people.

‖ Or, vaine man.

21 Then Dauid sayde vnto Michal, [k] It was before the Lorde, which chose mee rather then thy father, and all his house, and commaunded me to be ruler ouer the people of the Lorde, euen ouer Israel: and therefore will I play before the Lord,

[k] It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

22 And wil yet be more vile then thus, and will be lowe in mine owne sight, and of the very same mayde seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

[l] Which was a punishment because she mocked the seruant of God.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in mind of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

*1. Chron. 17. 1.

AFterwarde * when the king sate in his house the Lorde had giuen him rest round about from all his enemies,

2 The king sayde vnto Nathan the Prophet, Beholde, now I dwell in an house of cedar trees, and the Arke of God remaineth within the [a] curtaines.

[a] Within the Tabernacle couered with skinnes, Exod. 26. 7.

3 Then Nathan said vnto the King, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus sayth the Lorde, [b] Shalt thou build mee an house for my dwelling?

[b] Meaning, he should not yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with any of the tribes of [c] Israel when I commaunded the iudges to feede my people Israel: or sayd I, Why build yee not me an house of cedar trees?

[c] As concerning the building of an house: meaning that about Gods expresse word nothing ought to be attempted. *1. Sam. 16. 12. psal. 78. 70.

8 Now therefore so say vnto thy seruant Dauid, Thus saith the Lord of hosts, * I tooke thee from the sheepecoate following ỹ sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee whereseoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great name, like vnto the name of the great men

[d] I haue made thee famous through all the world.

men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and mooue [e] no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 *And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 *He shall build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 *I will be his father, and he shalbe my sonne: and *if hee sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall bee stablished and thy kingdome for euer before thee, euen thy throne shalbe [g] stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to [h] man, O Lorde God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, [i] according to thine own heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 *And what [k] people in the earth is like thy people, like Israel? whose God went and redeemed them to himself, that they might bee his people, and that hee might make him a name, and doe for [l] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the [l] nations, and their gods?

24 For thou hast [m] ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and doe as thou hast sayde.

26 And let thy Name be magnified for euer by them that shall say, The Lord of hosts is the God ouer Israel: and let the [n] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hosts, God of Israel hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † bene bolde to pray this prayer vnto thee.

28 Therefore now, O Lord God (for thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [o] spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.*

AFter *this now, Dauid smote the Philistims and subdued them, and Dauid tooke ‖ the bridle of bondage out of the [a] hand of the Philistims.

2 And he smote Moab, and measured them with a corde, [c] cast them downe to the ground: hee measured them with [b] two cordes to put them to death, and with one full corde to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as hee went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousande and seuen hundreth horsemen, [d] twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in [e] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of gold that belonged to the seruantes of Hadadezer, and brought them to [e] Jerusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ The Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Joram his sonne vnto king Dauid, † to salute him, and to † [f] reioyce with him because hee had fought against Hadadezer, [g] beaten him (for Hadadezer had warre

e He promiseth them quietnesse, if they wil walke in his feare and obedience.

*1.King.8.20.

*1.King.5.5. and 6.12.1.chro. 22,10.

*Heb.1.5.

*Psal 89.31,32.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

†Ebr. is this the lawe of man?

h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

*Deut.4.7.

i O Israel.

k And inheritance, which is, Israel.

l From the Egyptians, and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectual, when we chiefly seeke Gods glorie, and the accomplishment of his promise.

†Ebr. found his heart disposed.

o Therefore I firmely beleeue it shall come to passe.

*1.Chro.18.1, psal.60.2.

‖Or, Methegammah.

a So that they payed no more tribute.

b He slewe two parts, as it pleased him, and reserued the third.

‖Or, enlarge.

†Ebr. Perath.

‖Or, hought the horses of the charets.

‖Or, the Syrians.

‖Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the vse of the Temple.

‖Or, Antiochia.

†Ebr. to aske peace.

†Ebr. blessed him.

f For seeing Dauid victorious, he was glad to intreate of peace.

warre with Toi) who brought † vnto him vessels of siluer, & vessels of gold, and vessels of brasse.

† Ebr. in his hand.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which hee had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

‖ Or, Syria, or, Coelosyria.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

‖ Or, in Ge-melah

14 And hee put a garison in Edom: throwout all Edom put hee souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

‖ Or, in all his enterprises.

15 Thus Dauid reigned ouer all Israel, and executed & iudgement and iustice vnto all his people.

& He gaue iudgment in controuersies, and was mercifull toward the people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was ‖ recorder.

‖ Or, writer of Chronicles.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

‖ Or, was ouer the Cherethites.

18 And Benaiah the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites, and Dauid sonnes were chiefe rulers.

h The Cherethites and Pelethites were as the kings garde, and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appoynteth Ziba to see to the profite of his lands.

AND Dauid sayde, is there yet any man left of the house of Saul, that I may shew him mercy for a Ionathans sake?

a Because of mine othe and promise made to Ionathan, 1. Sam. 20. 15.

2 And there was of the houlholde of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king sayd vnto him, Art thou Ziba? And he sayde, I thy seruant am he.

3 Then the king sayde, Remayneth there yet none of the house of Saul, on whome I may shew the b mercy of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.

b Such mercy, as shalbe acceptable to God.

* Chap. 4. 4.

4 Then the king saide vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bath-sheba Dauids wife.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayde, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnesse for Ionathan thy fathers sake, and wil restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

‖ Or, lands.

8 And he bowed himselfe, and saide, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

d Meaning, a despised person.

9 Then the King called Ziba Sauls seruant, and sayde vnto him, I haue giuen vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

‖ Or, nephewe.

10 Thou therefore and e thy sonnes & thy seruants shall till the lande for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (nowe Ziba had fifteene sonnes, and twentie seruants)

e Be ye prouident ouerlers and gouernours of his lands that they may be profitable.

11 Then said Ziba vnto the King, According to all that my lorde the King hath commaunded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for hee did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

AFter this the * King of the children of Ammon dyed, and Hanun his sonne reigned in his steade.

* 1. Chro. 19. 1.

2 Then said Dauid, I wil shew kindnesse vnto Hanun the sonne of Nahash, as his father a shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

a The children of God are not vnmindfull of a benefite receiued.

3 And the princes of the children of Ammon sayde vnto Hanun their lorde, † Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, b to search the citie, and to spie it out, and to ouerthrowe it?

† Ebr. in thine eyes doeth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttockes, and sent them away.

5 ¶ Whē it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the King said, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousande footemen, and

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syrians.

and of king Maacah a thousande men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah were by themselues in the fielde.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertenyment, as now the Sweitzers.

9 When Joab sawe that the front of the battell was against him before and behinde, he chose of all the choyse of Israel, and put them in aray against the Aramites.

10 And the rest of the people hee deliuered into the hande of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he sayd, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon bee too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

12 Be strong and let vs be valiant for [e] our people, and for the cities of our God, and let the Lorde doe that which is good in his eyes.

13 Then Joab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

‖ Or, Hadadezer.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyonde the ‖ Riuer: and they came to Helom, and Shobach the captaine of the hoste of Hadarezer went before them.

‖ Or, Euphrates.

17 When it was shewed Dauid, then hee gathered [f] all Israel together, and passed ouer Jorden and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who dyed there.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chro. 19. 18: or, the soulditers which were in 700 charets.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 *The citie Rabbah is besieged.* 4 *Dauid committeth adulterie.* 17 *Vriah is slaine.* 27 *Dauid marieth Bath-sheba.*

a The yeere following about the spring time.

AND when the yeer was [a] expired in the time when Kings goe foorth to battell, Dauid sent * Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remayned in Jerusalem.

* 1. Chro. 20. 1.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest at after noone, as was read of Ishbosheth, Chap. 4. 7.

3 And Dauid sent and inquired what woman it was: and one sayde, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the [c] Hittite?

c Who was not an Israelite borne, but conuerted to the true religion. * Leuit. 15. 19. and 18. 19.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him and he lay with her: (now she was * purified from her vncleannesse) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and [d] tolde Dauid, and sayde, I am with childe.

d Fearing lest shee should be stoned according to the Lawe.

6 ¶ Then Dauid sent to Joab, saying, Send mee Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demaunded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid sayde to Uriah, [e] Goe downe to thine house, and wash thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Uriah lay with his wife, his fault might be cloked.

9 But Uriah slept at ỹ doore of the kings palace with all the seruants of his lorde, and went not downe to his house.

10 Then they tolde Dauid, saying, Uriah went not downe to his house: and Dauid saide vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, [f] The Arke and Israel, and Judah dwell in tents: and my lord Joab and the seruants of my lorde abide in the open fieldes: shall I then goe into mine house to eate and drinke, and to lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare him selfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid sayde vnto Uriah, Tary yet this day, and to morow I will send thee away. So Uriah abode in Jerusalem that day, and the morow.

13 Then Dauid called him, and hee did eate and drinke before him, and hee made him [g] drunke: and at euen he went out to lie on his couch with the seruantes of his lorde, but went not downe to his house.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morow Dauid wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote † thus in the letter, [h] Put ye Uriah in the forefront of the strength of the battell, and recule ye backe from him, that hee may be smitten, and die.

† Ebr. saying.

h Except God continually vpholde vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

16 ¶ So when Ioab beſieged the citie, hee aſſigned Uriah vnto a place, where hee knewe that ſtrong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the ſeruants of Dauid, and Uriah the Hittite alſo dyed.

18 Then Ioab ſent and tolde Dauid all the things conterning the warre.

19 ¶ And hee charged the meſſenger, ſaying, When thou haſt made an ende of telling all the matters of the warre vnto the King,

‖Thou ſhalt doe this, if.

20 ‖And if the kings anger ariſe, ſo that he ſay vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from the wall?

i Meaning, Gideon. Iudg. 9. 52, 53.

21 Who ſmote Abimelech ſonne of i Ierubeſheth? did not a woman caſt a piece of a milſtone vpon him from the wall, and hee dyed in Thebez? why went you nie the wall? Then ſay thou, Thy ſeruant Uriah the Hittite is alſo dead.

22 So the meſſenger went, and came and ſhewed Dauid all that Ioab had ſent him for.

23 And the meſſenger ſayde vnto Dauid, Certainely the men preuailed againſt vs, and

†Ebr. were againſt them.

came out vnto vs into the field, but we †purſued them vnto the entring of the gate.

24 But the ſhooters ſhot from the wall againſt thy ſeruants, and ſome of the kings ſeruants be dead: and thy ſeruant Uriah the Hittite is alſo dead.

k He diſſembleth with the meſſenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be eſpied.

†Ebr. ſo and ſo.

25 Then Dauid ſaid vnto the meſſenger, kThus ſhalt thou ſay vnto Ioab, Let not this thing trouble thee: for the ſwoorde deuoureth †one as wel as another: make thy battel more ſtrong againſt the citie, and deſtroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her huſband Uriah was dead, ſhee mourned for her huſband.

27 So when the mourning was paſt, Dauid ſent and tooke her into his houſe, and ſhee became his wife, and bare him a ſonne: but the the thing that Dauid had done † diſpleaſed the Lord.

†Ebr. was euill in the eyes of the Lord.

CHAP. XII.

1 *Dauid reproued by Nathan confeſſeth his ſinne.* 18 *The childe conceiued in adulterie, dyeth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuouſly puniſhed.*

a Becauſe Dauid lay now drowned in ſin, the louing mercy of God, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude and bringeth him to repentance.

THen the Lorde a ſent Nathan vnto Dauid, who came to him, and ſaid vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all, ſaue one little ſheepe which hee had bought, and nouriſhed vp: and it grew vp with him, and with his childzen alſo, and did eate of his owne morſels, and dranke of his owne cup, and ſlept in his boſome, and was vnto him as his daughter.

‖Or, wayfaring man.

4 Nowe there came a ‖ſtranger vnto the rich man, who ‖refuſed to take of his owne ‖Or, ſpared. ſheepe, and of his owne oxen to dreſſe for the ſtranger that was come vnto him, but tooke the poore mans ſheepe, and dreſſed it for the man that was come to him.

†Ebr. the anger of Dauid was kindled.

5 Then †Dauid was exceeding wroth with the man, and ſaid to Nathan as the Lord liueth, the man that hath done this thing, †ſhall ſurely dye,

†Ebr. is the child of death.

6 And hee ſhall reſtore the lambe * foure folde, becauſe hee did this thing, and had no pitie thereof.

*Exod. 22, 1.

7 Then Nathan ſayd to Dauid, Thou art the man. Thus ſaith the Lord God of Iſrael, *I anoynted thee king ouer Iſrael, and deliuered thee out of the hand of Saul,

*1. Sam. 16. 13.

b For Dauid ſucceeded Saul in his kingdome.

c The Iewes vnderſtand this of Eglah and Michal, or of Aſpyth and Michal.

8 And gaue thee thy lordes b houſe, and thy lordes c wiues into thy boſome, and gaue thee the houſe of Iſrael, and of Iudah: & would moreouer (if that had bene too litle) haue giuen thee d ſuch and ſuch things.

d That is, greater things then theſe: for Gods loue and benefits increaſe toward his, if by their ingratitude they ſlay him not.

e Thou haſt moſt cruelly giuen him into the hands of Gods enemies.

9 Wherefore haſt thou deſpiſed the commaundement of the Lorde, to doe euill in his ſight? thou haſt killed Uriah the Hittite with the ſwoord, and haſt taken his wife to be thy wife, and haſt ſlaine him with the ſwoord of the e childzen of Ammon.

10 Nowe therefore the ſwoorde ſhall neuer depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſayth the Lorde, Beholde, I will rayſe vp euill againſt thee out of thine owne houſe, and will *take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this f ſunne.

*Deut. 28. 30. chap. 16. 22.

f Meaning, openly, as at noone dayes.

12 For thou diddeſt it ſecretly: but I will do this thing before al Iſrael, & before ỳ ſunne.

13 Then Dauid ſayde vnto Nathan, *I haue ſinned againſt the Lorde. And Nathan ſayd vnto Dauid, The Lorde alſo hath g put away thy ſinne, thou ſhalt not die.

*Eccl. 47. 11.

g For the Lord ſeeketh but the ſinner would turne to him.

14 Howbeit becauſe by this deede thou haſt cauſed the enemies of the Lorde to h blaſpheme, the childe that is borne vnto thee ſhall ſurely die.

h In ſaying, that the Lord hath appointed a wicked man to reigne ouer his people.

15 ¶ So Nathan departed vnto his houſe: and the Lord ſtroke the child that Uriahs wife bare vnto Dauid, and it was ſicke.

16 Dauid therefore beſought God for the childe, and faſted i and went in, and lay all night vpon the earth.

i To wit, to his priuie chamber.

17 Then the Elders of his houſe aroſe to come vnto him, and to cauſe him to riſe from the ground: but hee woulde not, neither did

hee

he eate k meate with them.

18 So on the seuenth day the childe died: and the seruants of Dauid feared to tell him that the child was dead: for they said, Beholo, while the childe was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, †to vexe him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceyued that the childe was dead: therefore Dauid sayde vnto his seruants, Is the child dead? And they said, He is dead,

20 Then Dauid l arose from the earth, and washed and annointed himselfe, and chaunged his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they shoulde set bread before him and he did eate.

21 Then sayde m his seruantes vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp and eate meat.

22 And he sayd, While the childe was yet aliue, I fasted, and wept for I sayd, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But now beeing dead, wherefore should I now fast? n Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and o hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent † by Nathan the p Prophet: therefore q he called his name Jedidiah, because the Lord loued him.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, least † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And he tooke their kings crown from his his head, (which weighed a talent of golde with precious stones) & it was set on Dauids head: and he brought away the spoile of the citie in exceeding great aboundance.

31 And he carryed away the people that was therein, and put them vnder t sawes, and vnder yron harowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Jerusalem.

CHAP. XIII.

Ammon Dauids sonne defileth his sister Tamar. 20 *Tamar is comforted by her brother Absalom.* 29 *Absalom therefore killeth Ammon.*

NOwe after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was a Tamar, Ammon the sonne of Dauid loued her.

2 And Ammon was so sore vexed, that hee fell sicke for his sister Tamar: for thee was a b virgin, and it seemed hard to Ammon to doe any thing to her.

3 But Ammon had a friende called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtile man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day: wilt thou not tell me? Then Ammon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab sayd vnto him, c Lie downe on thy bedde, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Ammon lay downe, and made himselfe sicke: and when the King came to see him, Ammon sayde vnto the King, I pray thee, let Tamar my sister come and make mee a couple of d cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke ‖ floure, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she tooke a pan, and e powred them out before him, but hee would not eate. Then Ammon sayde, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Ammon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Ammon her brother.

11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come, lie with me my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing * ought to bee done in Israel: commit not this follie.

13 And

k Thinking by this instant prayer that God would haue restored his childe, but God had otherwise determined.

†Ebr. and he will do himselfe euil.

l Shewing, that our lamentations ought not to be excessiue, but moderate: and that wee must prayse God in all his doings.

m As they which considered not that God graunteth many things to the sobbes and teares of the faithfull.

n By this consideration he appeased his sorow.

*March. 1. 6.

o To wit, the Lord, 1. Chron. 22. 9.

†Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

*1. Chron. 22. 9.

‖ Or, the chiefe citie.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

†Ebr. my name be called vpon it.

*1. Chron. 20. 2.

s That is, three score pound after the weight of the common talent.

t Signifying, that as they were malitious enemies of God, so he put them to cruell death.

a Tamar was Absalons sister both by father and mother, and Ammons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked that can lacke counsell to further it.

d Meaning some diligence and daintie meate.

‖ Or, paste.

e That is, she serued them out a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

*Leuit. 18.

13 And I, ‖ whither shal I cause my shame to go? and thou shalt be as one of ſ the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not deny me vnto thee.

‖Or, how shall I put away my shame?

ſ As a lewd and wicked person.

14 Howbeit hee would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue, wherewith he had loued her: And Amnon sayde vnto her, Vp, get thee hence,

16 And shee answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddeſt vnto mee: but he would not heare her,

‖Or, for this cause

17 But called his ‖ seruant that serued him, and sayd, Put this women now out from me, and locke the dooze after her.

‖Or, hope.

18 (And she had a garment of h diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled.) Then his seruant brought her out, and locked the dooze after her.

h For that which was of diuers coulours or peices, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and layd her hand on her head, and went her way weeping.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother beene with thee? Now yet be i still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

i For though he conceiued hidden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

21 ¶ But when king Dauid heard al these things, he was very wroth.

22 And Absalom sayde vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeres, Absalom had sheepeherers in ‖ Baal-hazor, which is beside Ephraim, and k Absalom called all the kings sonnes.

‖Or, in the plaine of Hazar.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

24 And Absalom came to the king, ſ said, Behold nowe, thy seruant hath sheepeherers: I pray thee, that the king with his seruants, would go with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least we be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he woulde not go, but †thanked him.

†Ebr. blessed.

26 Then sayd Absalom, But, I pray thee, shall not my brother l Amnon go with vs? And the king answered him. Why should he go with thee?

l Pretending to the king, that Amnon was most deare vnto him.

27 But Absalom was instant vpon him, and he sent Amnon with him, and al the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not m I commanded you? be bold therfore, and play the men.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

29 And the seruantes of Absalom did vnto Amnon as Absalom had commanded: and al the kings sonnes arose, ſ euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Absalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, and all his seruants stood by with their clothes rent.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12, 10.

32 And Ionadab the sonne of Shimeah, Dauids brother answered ſ saide, Let not my lord suppose that they haue slaine all the yong men the kings sonnes: for Amnon onelie is dead, † because Absalom had reported so, since he forced his sister Tamar.

†Ebr. because it was put in Absaloms mouth.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Amnon onely is dead.

‖Or, take it to heart.

‖Or, but.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eyes, and looked and beheade, there came much people by the way of the hill side ‖ behinde him.

‖Or, one after another.

35 And Ionadab sayd vnto the king, Behold, the kings sonnes come: as thy seruant said, o so it is.

o That only Amnon is dead.

36 And as soone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces; and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur king of Geshur: ſ Dauid mourned for his sonne euery day

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

38 So Absalom fled away, and went to Geshur, and was there three yeres.

39 And king Dauid ‖ desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

‖Or, ceased.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the kings face. 25 The beautie of Absalom. 30 He causeth Ioab come to bee burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued, that the kings q heart was toward Absalom,

q That the king fauored him.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtill woman, and sayde vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and r annoint not thy selfe with oyle: but bee as a woman that had long time mourned for the dead.

‖Or, wise.

r In token of mourning: for they vsed anoynting to seeme cheerefull.

3 And

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what she should say.)

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysance, and said, † Help, O king.

† Ebr. Save.

5 Then the king sayde vnto her what aileth thee? and shee answered, I am indeede a † widow, and mine husband is dead:

† Ebr. a widowe woman.

6 And thine handmayde had two [c] sonnes, and they two stroue together in the fielde: (and there was none to part them) so the one smote the other, and slew him.

c Under this parable she describeth the death of Ammon by Absalom.

7 And behold, the whole familie is risen against thine handmayde, and they sayde, Deliuer him that smote his brother, that wee may kill him for the [d] soule of his brother whom hee slewe, that we may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husbande neither name nor posteritie vpon the earth.

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9.6. exod. 21.12.

8 And the king sayde vnto the woman, Go to thine house, and I wil giue a charge for thee.

9 Then the woman of Tekoah sayde vnto the king, My lord, O king, this [e] trespasse be on me, and on my fathers house, and the king and his throne be ‖ guiltesse.

e As touching the breach of the Law which punisheth blood, let me beare the blame.

‖ Or, innocent.

10 And the king sayde, Bring him to mee that speaketh against thee, and hee shall touch thee no more.

11 Then said she, I pray thee, let the king [f] remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, least they slay my sonne. And he answered, As the Lorde liueth, there shall not one haire of thy sonne fall to the earth.

f Sweare that they shall not reuenge the blood, which are many in number.

12 Then the woman saide, I pray thee, let thine handmaide speake a word to my lorde the king, And he sayd, Say on,

13 Then the woman sayd, Wherefore then hast thou thought such a thing against the people of God? for why doeth the king, as one which is faultie, speake this thing, that he wil not bring againe his banished?

g Why doest thou giue contrary sentence in thy sonne Absalom?

14 For wee must needes die, and wee are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ spare any person, yet doeth he appoint [h] meanes, not to cast out from him, him that is expelled.

‖ Or, accept.

h God hath prouided wayes (as sanctuaries) to saue them often times, whome man iudgeth worthy of death.

15 Now therefore that I am come to speak of this thing vnto my lorde the king, the cause is that the people [i] haue made me afraid: therefore thine handmaid sayd, Now will I speake vnto the king: it may be that the king wil performe the request of his handmayde.

i For I thought they would kill this mine heire.

16 For the king will heare to deliuer his handmayde out of the hande of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaide sayd, The word of my lord the king shal now be † comfortable, for my lord the king is euen as an [k] Angel of the Lord in hearing good and bad: therefore the Lord thy God be with thee.

† Ebr. rest.

k Is of great wisedome to discerne right from wrong.

18 Then the king answered and sayd vnto the woman, Hide not from me I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king saide, Is not [l] the hand of Ioab with thee in all this? Then the woman answered and sayd, As thy soule liueth, my lord the king I wil not turne to the right hand nor to the left, from ought that my lorde the king hath spoken: for euen thy seruant Ioab bade mee and hee put all these wordes in the mouth of thine handmaid.

l I hast not thou done this by the counsell of Ioabe

20 For to the intent that I should [m] change the forme of speach, thy seruant Ioab hath done this thing: but ‖ my lorde is wise according to the wisedom of an Angel of God to vnderstand all things that are in the earth.

m By speaking rather in a parable the plainly.

‖ Or, none can hide ought from the King.

21 ¶ And the king sayde vnto Ioab, Behold nowe, I haue [n] done this thing: goe then, and bring the yong man Absalom againe.

n I haue graunted thy request.

22 And Ioab fell to the ground on his face, and bowed himselfe, and † thanked the king. Then Ioab sayd, This day thy seruaunt knoweth that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

† Ebr. blessed.

23 ¶ And Ioab arose, & went to Geshur, and brought Absalom to Ierusalem.

24 And the king sayde, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

o Covering hereby his affection, and shewing some part of Iustice to please the people.

25 Now in al Israel there was none to be so much praysed for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres ende hee polled it because it was too heauie for him, therefore hee polled it) hee weighed the haire of his head at two hundreth [p] shekles by the kings weight.

p Which were 6. poundes and 4. ounces after half an ounce the shekel.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Ierusalem & saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, hee would not come.

30 Therefore he sayd vnto his seruantes, Beholde, Ioab hath a ‖ fielde by my place, and hath barley therein: go, and set it [q] on fire: and Absaloms seruants set the field on fire.

‖ Or, possession.

q The wicked are impatient in their affections, and spare no vnlawful meanes to compasse them.

31 Then Ioab arose, and came to Absalom vnto

vnto his houſe, and ſayd vnto him, Wherefore haue thy ſeruants burnt my fielde with fire?

32 And Abſalom anſwered Joab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the King for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue beene there ſtill: now therefore let me ſee the kings face: and [r] if there be any treſpaſſe in me, let him kill me.

r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked ſuttle themſelues in their euill.

33 Then Joab came to the king and tolde him: and hee called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom †prepared him chariots, and horſes, and fifty men to [a] runne before him.

†Ebr. made him.
a Which were as a garde to ſet forth his eſtate.

2 And Abſalom roſe vp earely, and ſtoode hard by the entring in‖ of the gate: and euerie man that had any ‖matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaid, Of what Citie art thou? And he anſwered thy ſeruant is of one of the [b] tribes of Iſrael.

‖Or, controuerſie.

b That is, nowting of what city or place he was.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſayde moreouer, [c] Oh that I were made Iudge in the lande, that euery man which hath any matter of controuerſie, might come to me, that I might do him iuſtice.

c Thus by flatter, flatterie and faire promiſes the wicked ſeeke preferment.

5 And when any man came neere to him, and did him obeiſance, he put forth his hande, and tooke him, and kiſſed him.

6 And on this manner did Abſalom, to all Iſrael, that came to the king for iudgement: ſo Abſalom [d] ſtale the hearts of the men of Iſrael.

d By intiſling them from his father to himſelf.

7 ¶ And after [e] fourtie yeeres, Abſalom ſayd vnto the king, I pray thee, let mee goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

e Counting from the time that the Iſraelites had aſked a King of Samuel.

8 For thy ſeruant vowed a vowe when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe in deede to Jeruſalem, I will [f] ſerue the Lord.

f By offering a peace offering, which was lawful to doe in any place.

9 And the King ſayde vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Jeruſalem, that were ſcalled: and they went in their ſimplicitie knowing nothing.

g And did to his death in Hebron.

12 Alſo Abſalom ſent for Ahithophel the Gilonite, Dauids counſeller, from his Citie Giloh, while he offred ſacrifices: and the treaſon was great: for the people †encreaſed ſtill with Abſalom.

†Ebr. went and increaſed.

13 Then came a meſſenger to Dauid, ſaying, The heartes of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſayd vnto all his ſeruants that were with him at Jeruſalem, Vp, and let vs flee: for wee ſhall not eſcape from [h] Abſalom: make ſpeede to depart leaſt he come ſuddenly and take vs, and bring euill vpon vs, and ſmite the Citie with the edge of the ſword.

h Whose heart he ſawe that Satan had ſo poſſeſſed, that he would leaue no miſchief vnattempted.

15 And the Kings ſeruants ſayd vnto him, Beholde, thy ſeruants are ready to doe according to all that my lord the king ſhal †appoint.

†Ebr, chuſe.

16 So the king departed and all his houſhold †after him, and the king left tenne concubines to keepe the houſe.

†Ebr, at his feete

17 And the king went forth and al the people after him, and tarried in a ‖ place [i] farre off.

‖Or, houſe.
i To wit, from Jeruſalem.

18 And all his ſeruants went about him, and al the [k] Cherethites and all the Pelethites and all the Gittites, euen ſixe hundreth men which were come after him from Gath, went before the king.

k Theſe were as the Kings garde, or as ſome write, his counſellers.

19 Then ſayd the king to [l] Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the king, for thou art a ſtranger: depart thou therefore to thy place.

l Who, as ſome write, was the Kings ſonne of Gath.

20 Thou cameſt yeſterday, and ſhoulde I cauſe thee to wander to day and goe with vs? I will go whither I can: therefore returne thou, and carry againe thy [m] brethren: mercie and [n] trueth be with thee.

m Meaning, them of his familie.
n God requite thee thy friendſhip and ſtedfaſtneſſe.

21 And Ittai anſwered the king, and ſayd, As the Lord liueth, and as my lorde the king liueth, in what place my lorde the king ſhall bee, whether in death or life, euen there ſurely will thy ſeruant be.

22 Then Dauid ſayde to Ittai, Come, and go forward. And Ittai the Gittite went, & all his men, and all the children that were ẅ him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but the king paſſed ouer the brooke Kidron and all the people went ouer towarde the way of the wildernes.

o To wit, the ſixe hundred men.

24 ¶ And lo, Zadok alſo was there, and all the Leuites with him, [p] bearing the Arke of the couenant of God: and they ſet downe the Arke of God, And Abiathar went [q] vp vntill the people were all come out of the Citie.

p Which was the charge of the Kohathites, Nom. 4.4.
q To ſtand by the Arke.

25 Then the king ſayde vnto Zadok, Carrie the Arke of God againe into the Citie: if I ſhal finde fauour in the eyes of the Lord, he wil bring me againe, and ſhewe me both it, and the ‖tabernacle thereof.

‖Or, his tabernacle.

26 But if he thus ſay, I haue no delite in thee,

thee, beholde, e heare am I, Let him doe to me as seemeth good in his eyes.

e The faithfull in all their afflictions shew themselues obedient to Gods will. *1. Sam. 9.

27 The king sayde againe vnto Zadok the Priest, Art not thou a* Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tarrie in the fieldes of the wildernesse, vntill there come some worde from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God again to Jerusalem, and they tarryed there.

30 And Dauid went vp the mount of Olives and wept as he went vp, and had his head couered, and went bare footed and al the people that were with him, had euery man his head couered, and as they went vp, they wept.

f With ashes and dust in signe of sorrow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: And Dauid sayde, O Lorde, I pray thee, turne the f counsel of Ahithophel into foolishnes.

f The counsell of the craftie worldlings doth more hurme then the open force of the enemie.

32 ¶ Then Dauid came to the toppe of the mount where he worshipped GOD: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayde, If thou goe with me, thou shalt be a burthen vnto me,

34 But if thou returne to the citie, and say vnto Absalom, I wil be thy u seruant, O king, (as I haue beene in time past thy fathers seruant, so wil I nowe by thy seruant) then thou mayest bring mee the counsell of Ahithophel to nought.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priests: therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok & Abiathar y priests.

36 Beholde, there are with them their two sonnes Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall yee send me euery thing that ye can heare.

37 So Hushai Dauids friende went into the citie: and Absalom came into Jerusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

a Which was the hil of Olives, Chap. 15. 30.

VVhen Dauid was a litle past the a top of the hill, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figges, and a bottle of wine.

‖ Or, figge cakes.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba sayde, They bee b asses for the kings houshold to ride on, and bread and dried figges for the yong men to eat, and wine, that the faint may drinke in the wildernes.

b Commonly there are no better traitors then they which vnder pretence of friendship accuse others.

3 And the King sayde, But where is thy masters sonne? Then Ziba answered the king, Beholde, hee remaineth in Jerusalem: for hee sayd, This day shal the house of Israel restore me the kingdome of my father.

4 Then sayde the King to Ziba, Beholde, thine are all that pertained vnto Mephibosheth, And Ziba sayde, † I beseech thee, let me finde grace in thy sight, my Lord, O king.

†Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, beholde, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin.

6 And hee cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus sayde Shimei when he cursed, Come foorth, come foorth thou † murtherer, and † wicked man.

†Ebr. man of blood.

†Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of y house of Saul, in whose steed thou hast raigned: and the Lorde hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doth this *dead dog curse my lorde the king (let me goe I pray thee, and take away his head.

*1. Sam. 24. 15. and chap. 38.

10 ¶ But the king sayde, What haue I to doe with you, ye sonnes of Zeruiah? for hee curseth euen because the Lorde hath f bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the iudgement of god for his sinne and therefore humbleth himselfe to his rod.

11 And Dauid sayde to Abishai, and to all his seruants, Beholde my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lorde will looke on ‖ mine affliction, and g doe me good for his cursing this day.

‖ Or, my teares. g Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust,

14 Then came the king and all the people, that were with him weary, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai saide vnto Absalom, †GOD saue the King, †God

†Ebr. Let the King liue.

†God saue the king.

17 Then Absalom said to Hushai, Is this thy kindenesse to thy[i] friende? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and his people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreouer vnto whom shall I do seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel sayd vnto Absalom, Go in to thy fathers concubines, which he hath left to keep the house: and when al Israel shal heare, that thou art abhorred of thy father, the hands of all that are with thee shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked [l] counsell at the oracle of GOD: so was all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lorde had so ordained. 19 The Priestes sonnes are hid in the well. 21 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vittailes to Dauid.

MOreouer Ahithophel sayde to Absalom, [a] Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night.

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him and all the people that are with him shall flee, and I will smite the King onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, ([b] the man whome thou seekest being slaine) all the people shalbe in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call nowe Hushai the Archite also, and let vs heare likewise †what he sayth.

6 So when Hushai came to Absalom, Absalom spake vnto him saying, Ahithophel hath ‖spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahitophel hath giuen, is not [c] good at this time.

8 For, sayde Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the fielde: also thy father is a valiant warrier and wil not ‖lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them bee ouerthrowen at the first, yet the people shall heare, and say, The people that followe Absalom, † be ouerthrowen.

10 Thē he also that is valiant whose heart is as the heart of a Lyon, shal † shrinke & faint: †Ebr. melt.
for all Israel knoweth, that thy father is valiant, and they which be with him stout men.

11 Therefore my counsell is that al Israel bee gathered vnto thee from Dan euen to Beer-sheba as the sande of the sea in number, and that thou go to battel in thine own person.

12 So shall wee come vpon him in some place, where we shall finde him, and ‖ we will vpon him as the dew falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer if he be gotten into a Citie, then shall all the men of Israel bring ropes to that Citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel saide, The Counsel of Hushai the Archite is better then the counsel of Ahithophel: for the Lorde had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lorde might [e] bring euill vpon Absalom.

15 Then sayd Hushai vnto Zadok and to Abiathar the Priestes, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarrie not this night in the fieldes of the wildernesse, but rather get thee [f] ouer least the King bee deuoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by ‖ En-rogel: for they might not bee seene to come into the Citie) and a maide went and told [g] them and they went and shewed king Dauid.

18 Neuertheless a yong man sawe them, and tolde it to Absalom, therefore they both departed quickely, and came to a mans house in Bahurim, who had a wel in his court, into the wich they went downe.

19 And [h] the wife tooke and spread a couering ouer the wels mouth, and spread grounde corne thereon, that the thing shoulde not bee knowen.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz & Jonathan? And the woman answered them, They be gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And as soone as they were departed, the other came out of the well, and went and tolde

†Ebr. Let the King liue.

i Meaning Dauid.

†Ebr. the second time.

k Suspecting the charge of the kingdome, and so his owne ouerthrow, he giueth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absolom was in highest authoritie.

l It was so esteemed for the successe thereof.

a The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same.

b Meaning Dauid.

†Ebr. was right in the eyes of Absalom.

†Ebr. what is in his mouth.

‖Or, giuen such counsel.

c Hushai sheweth himself faithfull to Dauid, in that he preuenteth this wicked counsell and purpose.

‖Or, tarrie all night.

†Ebr. haue a breach, or ruine.

‖Or, we wil camp against him.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battell where he was destroied.

f That is, ouer Iorden.

‖Or, the well of Rogel.

g Meaning the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, now they haue passed the Iorden.

tolde king Dauid, and ſayde vnto him, Vp, and get you quickely ouer the water: for [k] ſuch counſell hath Ahithophel giuen againſt you.

k To wit, to purſue thee with all haſte.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, ſo that there lacked not one of them, that was not come ouer Iorden.

l They trauelled all night, and by morning had all their company paſſed ouer.

23 ¶ Nowe when Ahithophel ſawe that his counſell was not followed, hee ſadled his aſſe, and arose, and he went home vnto his city, and put his houſholde in order, and [m] hanged himſelfe, and dyed, and was buried in his fathers graue.

m Gods iuſt vengeance euen in this life is powred on them, which are enemies, traitours, or perſecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Abſalom paſſed ouer Iorden, he, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſteade of Ioab: which Amaſa was a mans ſonne named Ithra an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zeruiah Ioabs mother.

n Who was alſo called Ithai Dauids father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel.

28 [o] Brought beds, and baſens, & earthen veſſels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

o God heweth himſelfe moſt liberall to his, when they ſeeme to be vtterly deſtitute.

29 And they brought honie, and butter, and ſheepe, and cheeſe of kine for Dauid, and for the people that were with him, to eate: for they ſayd, The people is hungrie, and wearie, and thirſtie in the wilderneſſe.

CHAP. XVIII.

2 Dauid diuideth his armie into three partes. 9 Abſalom is hanged, ſlaine, and caſt in a pit. 33 Dauid lamenteth the death of Abſalom.

Then Dauid [a] numbred the people that were with him, and ſet ouer them captaines of thouſands, & captaines of hundreds.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolencie of the ſonne againſt the father, and therefore ioyned with Dauid.

2 And Dauid ſent foorth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abiſhai Ioabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the king ſayd vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not goe forth: for if we flee away, they wil not regard vs, neither wil they paſſe for vs, though halfe of vs were ſlaine: but thou [b] art now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

b Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather loſe their liues, then that ought ſhould come vnto him.

4 Then the king ſayde vnto them, What ſeemeth you beſt, that I will doe. So the king ſtoode by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commaunded Ioab and Abiſhai, & Ittai, ſaying, Entreate the yong man Abſalom gently for my ſake. And all the people heard when the king gaue all the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the [c] wood of Ephraim:

c So called, becauſe the Ephraimites (as ſome ſay) fled their battell beyond Iorden in this wood.

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, euen of twentie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Nowe Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, & the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

‖ This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

10 And one that ſaw it, told Ioab, ſaying, Beholde, I ſaw Abſalom hanged in an oke.

11 Then Ioab ſaid vnto the man that told him, And haſt thou in deede ſeene? why then diddeſt thou not there ſmite him to the ground, and I would haue giuen thee ten * ſhekels of ſiluer, and a girdle?

*Gene. 23. 15.

12 Then the man ſaid vnto Ioab, Though I ſhould † receiue a thouſand ſhekels of ſiluer in mine hand, yet woulde I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leaſt any touch the yong man Abſalom.

† Ebr. weigh vpon mine hand.

13 If I had done it, it had bene † the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

† Ebr. aye againſt my ſoule.

14 Then ſayd Ioab, I will not thus tarie with thee. And hee tooke three dartes in his hand, & thruſt them † thorow Abſalom, while he was yet aliue in the mids of the oke.

† Ebr. in the heart of Abſalom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlewe him.

16 Then Ioab [d] blewe the trumpet, and the people returned from purſuing after Iſrael: for Ioab helde backe the people.

d For he had pitie of the people, which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and layde a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

e Thus God turned his vains glory to ſhame.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for he ſayd, I haue no [f] ſonne to keepe my name in remembrance, and hee called the pillar after his owne name, and it is

*Gene. 14. 17.

f It ſeemeth that God had puniſhed him in taking away his children. Chap. 14. 27.

called vnto this day Absaloms place.

19 ¶ Then sayde Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the King tidings that the Lorde hath † deliuered him out of the hand of his enemies.

† Ebr. iudged.

20 And Ioab sayde vnto him, Thou shalt not bee the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take Absaloms death.

21 Then said Ioab to Cushi, Goe, tell the King, what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ran.

22 Then sayde Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? And Ioab said, Wherefore now wilt thou runne, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

24 Nowe Dauid sate betweene the two h gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and beholde, a man came running alone.

h He sate in the gate of the citie of Mahanaim.

25 And the watchman cryed, and tolde the King. And the King said, If he be alone, † hee bringeth tidings. And hee came apace, and drewe neere.

† Ebr. tidings are in his mouth.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and sayde, Beholde, another man runneth alone. And the King sayde, Hee also bringeth tidings.

27 And the watchman sayde, † Mee thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. Then the King sayde, Hee is a i good man, and commeth with good tidings.

† Ebr. I see the running.

i He had had experience of his fidelitie, Chap. 17, 21.

28 And Ahimaaz called, and sayd vnto the King, Peace be with thee: and hee fell downe to the earth vpon his face before the King, and sayde, Blessed bee the Lord thy God, who hath ‖ shutte vp the men that lift vp their handes against my lorde the King.

‖ Or, deliuered vp.

29 And the king sayde, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the Kings k seruant, and me thy seruant, I sawe a great tumult, but I knewe not what.

k To wit, Cushi, who was an Ethiopian.

30 And the king sayde vnto him, Turne aside, and stand here. So hee turned aside and stoode still.

31 And beholde, Cushi came, and Cushi said, † Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

† Ebr. tidings is brought.

32 Then the king sayde vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lorde the king, and all that rise against thee to doe thee hurt, be as that yong man is.

33 And the king was l mooued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: woulde God I had dyed for thee, O Absalom my sonne, my sonne.

l Because hee considered both the iudgement of God against his sinne, and could not otherwise diuide his fatherly affection toward his sonne.

CHAP. XIX.

7 *Ioab encourageth the king.* 8 *Dauid is restored.* 13 *Shimei is pardoned.* 24 *Mephibosheth meeteth the King.* 39 *Barzillai departeth.* 41 *Israel striueth with Iudah.*

AND it was tolde Ioab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the † victorie of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

† Ebr. saluation, or deliuerance,

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

‖ Or, by stealth.

4 So the king a hid his face, and the king cried with a loude voyce, My sonne Absalom, Absalom my sonne, my sonne.

a As they doe that mourne.

5 ¶ Then Ioab came into b the house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, & the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou louest thine enemies, and hatest thy friendes: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and wee all had dyed this day, that then it woulde haue † pleased thee well.

‖ Or, captaines.

† Ebr. bene right in thine eyes,

7 Now therefore vp, come out, and speake ‡ comfortably vnto thy seruants: for I sweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will bee worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

‡ Ebr. to the heart of thy seruants,

8 Then the King arose, and sate in the c gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

c Where the most resort of the people haunted.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now hee is fled out of the land for Absalom.

d Euery one blamed another and strone who should first bring him home.

10 And Absalom, whom wee anoynted ouer vs is dead in battell: therefore why are ye so slowe to bring the king againe?

e That they should reproue the negligence of the Elders, seeing the people were so forward.

11 But king Dauid sent to Zadok and to Abiathar the e Priestes, saying, Speake vnto the

the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the hoste to mee for euer in the [f] roome of Ioab.

f By this policy Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

g Who had before reuiled him, Chap.16.13.

16 ¶ And Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the king,

*Chap.16.2.

18 And there went ouer a boate to carie ouer the kings houshold, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And sayde vnto the King, Let not my lorde impute * wickednesse vnto mee, nor remember the thing that thy seruant did [h] wickedly when my lorde the king departed out of Ierusalem, that the king should take it to his heart.

*Chap.16.15.

h For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of [i] Ioseph, that am come to goe downe to meete my lorde the king.

i By Ioseph he meaneth Ephraim, Manasseh and Beniamin (whereof hee was) because these three were vnder one standerd, Num.2.18.

21 But Abishai the sonne of Zeruiah answered, and sayde, Shall not Shimei die for this, because he cursed the Lords anoynted?

22 And Dauid sayde, What haue I to doe with you, yee sonnes of Zeruiah, that this day ye should be aduersaries vnto mee? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king sayde vnto Shimei, Thou shalt not [k] die, and the king sware vnto him.

k By my hands, or during my life, reade, 1.King.2.8,9.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

l When Mephibosheth being at Ierusalem had met the king.

26 And when [l] he was come to Ierusalem, and met the King, the King sayde vnto him, Wherefore wentest not thou with mee, Mephibosheth?

26 And hee answered, My lorde the king, my seruant deceiued me: for thy seruant sayd, I would haue mine asse sadled to ride thereon, for to go with the king, because thy seruant is lame.

27 And he hath * accused thy seruant vnto my lord the king: but my lord the king is as an [m] Angel of God: doe therefore thy pleasure.

*Chap.16.3.

m Able for his wisedome to iudge in all matters.

28 For all my fathers house were [n] but dead men before my lorde the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therfore haue I yet to cry any more vnto the king?

n Worthy to die for Dauids cruelitie toward thee.

29 And the king sayde vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba deuide the [o] lands.

o Dauid did euil in taking his lands from him before he knewe the cause, but much worse, that knowing the trueth, he did not restore them.

30 And Mephibosheth sayd vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of sustenance, while hee lay at Mahanaim: for hee was a man of very great substance.

33 And the King sayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, † How long haue I to liue, that I should goe vp with the king to Ierusalem?

† Ebr. how many dayes are the yeeres of my life

34 I am this day fourescore yeere olde: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a [p] burthen vnto my lord the king?

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice againe.

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and bee buryed in the graue of my father and of my mother: but beholde thy seruant [q] Chimham, let him goe with my lorde the king, and doe to him what shall please thee.

q My sonne.

38 And the king answered, Chimham shall goe with mee, and I will doe to him that thou shalt bee content with: and whatsoeuer thou shalt ‖ require of me, that will I doe for thee.

‖ Or, chuse.

39 So all the people went ouer Iorden: and the King passed ouer: and the king kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

‖ Or, bade him farewell.

40 ¶ Then the King went to r Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of r Israel.

41 And behold, all the men of Israel came to the King, and sayde vnto the King, Why haue our brethren the men of Iudah stollen thee away, and haue brought the King and his household, and all Dauids men with him ouer r Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and sayde, We haue ten partes in the King, and haue also more right to Dauid then yee: Why then did yee despise vs, ‖ that our aduise should not be first had in restoring our king? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba rayseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blewe the trumpet, and sayd, We haue no part in b Dauid, neither haue we inheritance in the sonne c of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iuda claue fast vnto their king, from d Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his * concubines, that hee had left behinde him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhoode.

4 ¶ Then sayde the King to e Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which hee had appoynted him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy f lords seruants and followe after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Therethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 And when they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs g garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayde to Amasa, Art thou in † health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therwith he smote him in the fift rib, and shed out his bowels to the ground, & † smote him not the second time: so he died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men h stoode by him, and said, He that fauoureth Ioab, and hee that is of Dauids part, let him goe after Ioab.

11 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stoode still, he remooued Amasa out of the way into the fielde, and cast a cloth vpon him, because hee sawe that euery one that came by him, stoode still.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and i Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stoode on the ramper, and all the people that was with Ioab, k destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake w thee.

17 And when hee came neere vnto her, the woman sayde, Art thou Ioab? And hee answered, Yea. And shee saide to him, Heare the wordes of thine handmayd. And he answered, I doe heare.

18 Then shee spake thus, l They spake in the olde time, saying, They shoulde aske of Abel, and so haue they continued.

19 I am m one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, & a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The n matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against ỹ king, euen against Dauid: deliuer vs him onely, and I wil depart from the citie. And ỹ woman said vnto

r Where the tribe of Iudah tarried to receiue him.

s Which had taken part with the king.

t Toward Ierusalem.

‖ Or, haue not we first spoken to bring home the king? verse 11.

a Where the ten tribes conuended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden, *Chap. 16, 22.

e Who was his chiefe captaine in Ioabs roume, Chap. 19, 13.

f Either them which had bene vnder Ioab, or Dauids men.

*Cha. 8. 18.

g Which was his coate that he vsed to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his stroke.

h He stoode by Amasa at Ioabs appointment.

i Vnto the Citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrow it.

l She spoken that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

vnto Joab, Behold, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Joab: then he blew the trumpet, and † they retired from the citie, euery man to his tent: and Joab returned to Jerusalem vnto ỹ king.

†Ebr. they were scattered.

23 ¶ * Then Joab was ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites,

*Chap. 8. 16.

24 And Adoram ouer the tribute, and Jehaphat the sonne of Ahilud the recorder,

25 And Sheia was Scribe, and Zadok and Abiathar the Priests,

o Either in dignitie, or familiaritie.

26 And also Ira the Jairite was o chiefe about Dauid.

CHAP. XXI.

1 Three deere yeeres. 9 The vengeance of the sonnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the dayes of Dauid, three yeeres † together: ¶ Dauid † asked counsell of the Lord, and the Lorde answered, It is for Saul, and for his bloodie house, because he slew the a Gibeonites.

†Ebr. yeeres after yeere.
†Ebr. sought the face of the Lord.

a Thinking to gratifie the people, because there were not of the seede of Abraham.

2 Then the king called the Gibeonites, and sayde vnto them, (Now the Gibeonites, were not of the children of Israel, but * a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Judah)

*Ioth. 9. 3, 16, 17

3 And Dauid sayde vnto the Gibeonites, b What shall I doe for you, and wherewith shal I make the attonement, that ye may blesse the inheritance of the Lord?

b Wherewith may your wrath be appeased that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.

c Saue onely of Sauls flocke.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, so that wee are destroyed from remayning in any coast of Israel,

6 Let seuen men of his d sonnes be deliuered vnto vs, and wee will hang them vp e vnto the Lord in Gibeah of Saul the Lords chosen, And the king said, I will giue them.

d Of Sauls kinsemen.
e To pacifie the Lord.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the * Lords othe, that was betweene them, euen betweene Dauid and Jonathan the sonne of Saul.

*1. Sam. 18. 3. and 20. 8. 42.

8 But the King tooke the two sonnes of Rizpah the daughter of Aiah, whome she bare vnto Saul, euen Armoni and Mephibosheth and the fiue sonnes of f Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childe, 2. Sam. 6. 23.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lorde: so they † died all seuen together, and they were slaine in the time of haruest: in the g first dayes, and in the beginning of barly haruest.

†Ebr. fell.

g Which was in the moneth Abib or Nisan which contein part of March and part of April.

10 Then Rizpah the daughter of Aiah tooke h sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntil i water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to ‖ light on them by day, nor beasts of the field by night.

h To make her a tent, wherein she prayed God to turne away his wrath.
i Because drought was cause of this famine, God by sending of raine shewed that he was pacified.
‖Or, rest.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Jonathan his sonne, from the citizens of Jabesh Gilead, which had stollen them from the streete of Beth-shan, where the Philistims had * hanged them, when ỹ Philistims had slaine Saul in Gilboa.

*1. Sam. 31. 10.

13 So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commaunded, God was then k appeased with the land.

k For where the magistrate suffreth faults vnpunished, there the plague of God lyeth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of l Haraphah (the head of whose speare weighed three hundreth m shekels of brasse) euē he being girded with a new sword thought to haue slaine Dauid.

l That is, of the race of Giants.
m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battell, lest thou quench the n light of Israel.

n For the glory and wealth of the countrey standeth in the preseruation of the godly magistrate.

18 ¶ And after this also there was a battel with the Philistims at o Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite slewe p Goliath the Gittite: the staffe of whose speare was like a weauers beame.

p That is, Lehmi the brother of Goliath, whom Dauid slew, 1. Chro. 20. 5.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery

foote sire toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 *Dauid after his victories prayseth God.* 8 *The anger of God toward the wicked.* 44 *Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.*

AND Dauid spake the wordes of this [a] song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he sayde, * The Lord is my [b] rocke and my fortresse, and he that deliuereth me.

3 God is my ‖ strength, in him will I trust: my shielde, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lorde, who is worthie to be praysed: so shall I be safe from mine enemies.

5 For the [c] pangs of death haue compassed me: the floods of vngodlinesse haue made mee afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and crie to my God, and he did heare my voyce out of his temple, and my crie did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because it was angrie.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens also, and came downe, and darkenesse was vnder his feete.

11 And he rode vpon Cherub and did flie, and he was seene vpon the wings of the wind.

12 And he made darkenesse a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the ayre.

13 At the brightnesse of his presence [h] the coles of fire were kindled.

14 The Lorde thundred from heauen, and the most hie gaue his voyce.

15 Hee shotte arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 Hee sent from aboue, and tooke me: he drewe me out of many waters.

18 Hee deliuered me from my strong enemie, and from them that hated mee: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my [l] righteousnesse: according to the pureneſſe of mine hands he recompensed me.

22 For I kept the wayes of the Lorde, and did not [m] wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpright also towarde him, and haue kept me from my wickednesse.

25 Therefore the Lorde did reward me according to my righteousnesse, according to my pureneſſe before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shewe thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lorde is tryed in the fire: he is a shielde to all that trust in him.

32 For who is God besides the Lord? and who is mightie, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feete like [p] hindes feete, and hath set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bowe of ‖ braſſe is broken with mine armes.

37 Thou hast also giuen me the shielde of thy saluation, and thy louing kindeneſſe hath causled me to increase.

37 Thou hast inlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded mee with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

42 They

* 1.Sam.16.9.

a In token of the woonderfull benefites that he receiued of God. Psal.18.2.

b By the diuerſitie of these comparable means, he sheweth how his faith was strengthened in all tentations. Or, rocke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from al dangers: so Christ and his Church shall ouercome most grieuous banners, tyranny and death.

d That is, clouds & vapore.

e Lightening and thundering.

f So it seemeth when the aire is darke.

g To flie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all meanes seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou seemest to forget thy wonted mercy.

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinarie meanes to make me win most strong holdes. ‖ Or, steele.

q He acknowledgeth that God was the authour of his victories, who gaue him strength.

42 They looked about, but there was none to saue them, euen vnto the [r] Lorde, but he answered them not.

r The wicked in their necessitie are compelled to flee to God, but it is to late.

43 Then did I beate them as small as the dust of the earth: I did treade them as flat as the clay of the street, & did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my [s] people: thou hast preserued mee to be the head ouer nations: the people which I knew not do serue me,

s Meaning, of the Iewes, who conspired against me.

45 Strangers [t] shal be in subiection to me: as soone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lorde liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

u Let him shew his power, that he is the gouernour of all the world.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescueth mee from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name.)

*Rom.15.9.

51 He is the Tower of saluation for his King, and sheweth mercie to his anointed, euen to Dauid, and to his seede* for euer.

*Chap.7.13.

CHAP. XXIII.

1 The last words of Dauid. 6 The wicked shall be plucke vp as thornes. 8 The names and actes of his mightie men. 15 He desired water and would not drinke it.

THese also be the [a] last wordes of Dauid. Dauid the sonne of Iishai sayeth, euen the man who was set vp on hie, the annointed of the God of Iacob, and the sweet singer of Israel sayeth.

a Which hee spake after that he had made the Psalmes.

2 The Spirit of the Lord spake vnto mee, and his worde was in my [b] tongue.

b Meaning, he spake nothing but by the motion of Gods spirit.

3 The GOD of Israel spake to mee, the strength of Israel sayd, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sun riseth, the morning, I say, without clouds, so shall mine house be, and not as the [c] grasse of the earth is by bright raine.

c Which groweth quickely and fadeth soone.

5 For so shal not mine house be with God: for he hath made with me an euerlasting couenant, perfite in all points, and sure: therefore all mine health and whole desire is, that he will not make it [d] grow so.

d But that my kingdome may continue for euer according to his promise.

6 But the wicked shall bee euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must bee defensed with yron, or with the shaft of a speare: and they shalbe burnt with fire in the same place.

8 These be the names of the mightie men whome Dauid had. Hee that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slewe eight hundreth at one time.

e As one of the kings counsell.

9 And after him was * Eleasar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

*1.Chron.11.12.

‖Or, assailed with danger of their liues.

f Meaning, fled from the battell.

10 He arose and smote the Philistims vntill his hande was wearie, and his hand [g] claue vnto the sword: and the Lorde gaue great victorie the same day, and the people returned after him onely to spoile.

g By a crampe which came of wearinesse and straining.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a peace of a fielde full of lentils, and the people fled from the Philistims.

*1.Chron.11.27.

12 But he stood in the middes of the fielde, and defended it, and slew the Philistims: so the Lord gaue [h] great victorie.

h Who hath neither respect to many nor fewe, when he will shew his power.

13 ¶ Afterward three of the thirtie captains went down, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

‖Or, Oyants.

14 And Dauid was then in an holde, and the garrison of the Philistims was then in Beth-lehem.

15 And Dauid [i] longed, and sayd, Oh, that one would giue mee to drinke of the water of the well of Beth-lehem which is by the gate.

i Being ouercome with wearinesse and thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offering vnto the Lord.

k Withdrawing his affection, and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from mee, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, † and slew them, and he had the name among the three.

*1.Chro.11.20.

† Ebr. slaine.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, and was of Kabzeel, slewe two strong men of Moab: he went downe also, and slewe a lyon in the middes of a pitte in the time of snow.

‖Or, Ish-hai.

21 And he slewe an Egyptian a ‖ man of great

‖Or, a comely man.

great stature, and the Egyptian had a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare

l Which was big as a weauers beame. 1. Chro. 11.23.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honorable among m thirtie, but hee attained not to the first three: and Dauid made him of his counsell.

m He was more valiant then the 30. that followe, and not so valiant as the first before. Chap. 2.18.

24 ¶ *Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

25 Shammath the Harodite: Elika the Harodite.

26 Helez the *‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

*1. Chor. 11.27. ‖Or, Pelenite.

27 Abiezer the Anethothite: n Mebunnai the Husathite:

n Diuers of these had two names, as appeareth, 1. Chro. 11. and also many moe are there mentioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: of ỹ sonnes of Iashen, Ionathan.

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai ỹ sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, o thirtie and seuen in all.

o These came to Dauid, and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be numbered. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lorde was a againe kindled against Israel, and b hee moued Dauid against them, in that he sayd, Go number Israel and Iudah.

a Before they were plagued with famine, Chap. 21, 1.

b The Lorde permitted Satan as 1. Chron. 21.1.

2 For the king sayde to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number yee the people, that I may know the c number of ỹ people.

c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people. Exo. 30.12. num. 1.2.

3 And Ioab sayde vnto the King, The Lord thy God increase the people an hundreth folde mo then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the Citie that is in the middes of the ‖ valley of Gad and toward Iazer.

‖Or, riuer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

‖Or, to the nether land newly inhabited.

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

‖Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine monethes and twentie dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the king: and there were in Israel d eight hundreth thousande strong men that drew swordes, and the men of Iudah were e fiue hundreth thousand men.

d According to Ioabs count: for in all there were eleuen hundreth thousand, 1. Chro. 21.5.

e Concluding vnder them the Beniamites: for else they had but foure hundreth and seuentie thousande, 1. Chron. 21.5.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid sayd vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now Lord I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids f Seer, saying,

f Whom God had appointed for Dauid and his time.

12 Go, and say vnto Dauid, Thus sayeth the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and sayd vnto him, Wilt thou that g seuen yeeres famine come vpon thee in thy lande, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three dayes pestilencce in thy land: now aduise thee, and see, what answere I shal giue to him that sent me.

g For 3. yeeres of famine were past for the Gibeonites matter: this was the fourth yere. to the which should haue bene added other three yeres more, 2. Chron. 21,12.

14 ¶ And Dauid sayd vnto Gad, I am in a wonderful strait: let vs fal now into the hand of the Lorde, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning, euen to the time appointed: and there died of the people from h Dan euen to Beer-sheba seuentie thousand men.

h From the one side of the countrey to the other.

16 And when the Angell stretched out his hand vpon Ierusalem to destroy it, the Lorde *repented of the euill, and sayde to the Angel that destroyed the people, It is sufficient, i holde now thine hande. And the Angel of the Lord

*1. Sam. 15.11.

i The Lord spared this place, because he had chosen it to build his temple there.

Lorde was by the threſhing place of Araunah the Jebuſite.

17 And Dauid ſpake vnto the Lord (when he ſawe the Angel that ſmote the people) and ſayd, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheepe, what haue they [k] done? let thine hand, I pray thee, bee againſt me and againſt my fathers houſe.

k Dauid ſawe not the iuſt cauſe why God plagued the people, and therefore he offereth himſelfe to Gods correction as the onely cauſe of this euil.

18 ¶ So Gad came the ſame day to Dauid, and ſaid vnto him, Go vp, reare an altar vnto the Lord in the threſhing floore of Araunah the Jebuſite.

19 And Dauid (according to the ſaying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked and ſaw the king and his ſeruants comming towarde him, and Araunah went out and bowed himſelfe before the king on his face to the ground,

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſeruant? Then Dauid anſwered, To bye the threſhing floore of

l Called alſo Ornan, 1. Chro. 21,20.

thee for to build an altar vnto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſayde vnto Dauid, Let my lord the king take and offer what ſeemeth him good in his eyes: behold the oxen for the burnt offring, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] as a king giue vnto the king: and Araunah ſayde vnto the king, The Lord thy God be fauourable vnto thee)

m That is, abundantly: for as ſome write, he was king of Jeruſalem before Dauid wanne the Tower.

24 Then the king ſayde vnto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offrings vnto the Lord my God of that which doeth coſt me no thing. So Dauid bought the threſhing floore and the oxen for [n] fiftie ſhekels of ſiluer.

n Some write that euery tribe gaue 50. which make 606. and that afterward he bought as much as came to 550. ſhekels, 1 Chro. 21,25.

25 And Dauid built there an altar vnto the Lord, and offered burnt offrings and peace offrings, and the Lord was appeaſed towarde the land and the plague ceaſed from Iſrael.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcauſe the children of God ſhoulde looke for no continuall reſt and quietneſſe in this worlde, the holie Ghoſt, ſetteth before our eyes in this booke the variety and change of things, which came to the people of Iſrael from the death of Dauid, Salomon and the reſt of the Kings, vnto the death of Ahab, declaring how that flouriſhing kingdomes, except they be preſerued by Gods protection, (who then fauoureth them when his worde is truely ſet forth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but al one people, and now by ỹ iuſt puniſhment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the King of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhould come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreme age. 5 Adoniiah vſurpeth the kingdome. 30 Salomon is annointed king. 50 Adoniiah fleeth to the Altar.

NOw whē king Dauid was [a] old & ſtriken in yeres, they couered him with clothes, but no [b] heat came vnto him.

a He was about 70. yeere olde, 2. Sam. 5.4.

b For his naturall heat was wome away with trauels.

2 Wherefore his ſeruants ſayde vnto him, Let there be ſought for my lord the king a yong virgin, and let her ‖ ſtand before the king, and cheriſh him: and let her lye in thy boſome, that my lord the king may get heate.

Or, ſerue him.

3 So they ſought for a faire yoong maide throughout all the coaſtes of Iſrael, and found one Abiſhag [c] a Shunammite, and brought her to the King.

c Which citie was in the tribe of Iſſacher. Ioſh. 19,18.

4 And the maid was exceeding faire, and cheriſhed the King, & miniſtred to him, but the king knew her not.

5 ¶ Then Adoniiah the ſonne of Haggith exalted himſelfe, ſaying, I will be king. And hee gate him charets and horſemen, and [d] fiftie men to runne before him.

d Reade 2. Sam. 15.1.

6 And his father would not diſpleaſe him from his † childehoode, to ſay, Why haſt thou done ſo? And he was a very goodly man, and his mother bare him next after Abſalom.

†Ebr. dayes.

7 And he † tooke counſell of Joab the ſon of Zeruiah, and of Abiathar the Prieſt: and they [e] helped forward Adoniiah.

†Ebr his words were with Ioab.

e They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Jehoiada, and Nathan the Prophet, & Shimei, and Rei, & the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheep, and oxē, and fat cattell by the ſtone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants.

‖ Or, the fountaine.

10 But Nathan the Prophet, and Benaiah, and [f] the mightie men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.

11 Where-

11 Wherefore Nathan ſpake vnto Bathſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adoniiah the ſonne * of Haggith doeth reigne, and Dauid our lorde knoweth it not?

*2.Sam.34.

12 Now therefore come, and I will now giue thee counſel, how to ſaue thine owne life, and the life of thy ſonne Salomon.

e For Adoniiah will deſtroy thee and thy ſonne, if he reigne.

13 Goe and get thee in vnto king Dauid, and ſay vnto him, Diddeſt not thou my lorde, O king, ſweare vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my throne? why is then Adoniiah king?

14 Beholde, while thou yet talkeſt there with the king, I alſo will come in after thee, and h confirme thy wordes.

h By declaring ſuch things, as may further the ſame.

15 ¶ So Bath-ſheba went in vnto the king into the chamber, and the king was very old, and Abiſhag the Shunammite miniſtred vnto the king.

16 And Bath-ſheba bowed and made obeiſance vnto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lorde, thou ſwareſt by the Lord thy God vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my throne.

18 And behold, now is Adoniiah king, and now my Lord, O king, thou knoweſt i it not.

i The king being worne with age could not attend to the affaires of the realme, and alſo Adoniiah had many flatterers which kept it from the king.

19 And he hath offered many oxen, and fat cattel and ſheepe, and hath called al the ſonnes of the king, and Abiathar the Prieſt, and Joab the captaine of the hoſte: but Salomon thy ſeruant hath he not bidden.

20 And thou, my lorde, O king, knoweſt that the eyes of al Iſrael are on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lorde the king after him.

21 For els when my lord the king ſhall ſleepe with his fathers, I and my ſonne Salomon ſhall be k reputed † vile.

k And ſo put to death as wicked tranſgreſſers. †Ebr. ſinners.

22 And loe, while ſhe yet talked with the King, Nathan alſo the Prophet came in.

23 And they tolde the king, ſaying, Behold, Nathan the Prophet. And when he was come in to the king, he made obeyſance before the king vpon his face l to the ground.

l Acknowledging him to be the true and worthy king appointed of God, as the figure of his Chriſt.

24 And Nathan ſayd, My lorde, O king, haſt thou ſaide, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, and hath ſlaine many oxen and fat cattell and ſheep, and hath called all the kings ſonnes, and the captaines of the hoſte, and Abiathar the Prieſt: and beholde, they eate and drinke before him, and ſay, † God ſaue king Adoniiah.

†Ebr. let the king Adoniiah liue.

26 But me thy ſeruant, and Zadok the Prieſt, and Benaiah the ſonne of Jehoiada, and thy ſeruant Solomon hath he not called.

27 Is this thing done by my Lorde the king, and thou haſt not ſhewed it vnto thy m ſeruant, who ſhould ſit on the throne of my lorde thy king after him?

m Meaning, that he ought in ſuch affaires enterpriſe nothing except hee had conſulted with the Lord.

28 ¶ Then king Dauid anſwered, & ſaide Call me Bath-ſheba. And ſhee came into the kings preſence, and ſtood before the king.

29 And the king ſware, ſaying, As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie.

30 That as I n ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall raigne after mee, and hee ſhall ſit vpon my throne in my place, ſo will I certainely doe this day.

n Moued by the Spirit of God ſo to doe, becauſe he foreſaw that Salomon ſhould be the figure of Chriſt.

31 Then Bath-ſheba bowed her face to ẏ earth, and did reuerence vnto the king, and ſaid, God ſaue my lord king Dauid for euer.

32 ¶ And king Dauid ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada. And they came before the king,

33 Then the king ſaide vnto them, Take with you the o ſeruants of your lord, and cauſe Salomon my ſonne to ride vpon mine owne mule, and cary him downe to Gihon.

o Meaning, the kings ſeruants and ſuch as were of his gard.

34 And let Zadok the Prieſt and Nathan the Prophet anoint him there king ouer Iſrael, and blowe yee the trumpet, and ſay, God ſaue king Salomon.

35 Then come vp after him, that hee may come and ſit vpon my throne: and hee ſhall bee King in my ſtead: for I haue † appointed him to be prince ouer Iſrael and ouer Judah.

†Ebr. commanded.

36 Then Benaiah the ſonne of Jehoiada anſwered the king, and ſaid, So be it, and the Lord God of my lord the king † ratifie it.

†Ebr. ſay ſo.

37 As the Lord hath bene with my lord the King, ſo be hee with Salomon, and exalte his throne aboue the throne of my Lorde King Dauid.

38 So Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites and the Pelethites went down and cauſed Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Prieſt tooke an horne of p oile out of the tabernacle, and anoynted Salomon: and they blewe the trumpet, and all the people ſaid, God ſaue king Salomon.

p Wherewith they accuſtomed to anoynte the Prieſt and the holy inſtruments, Exod. 30.23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, ſo that the earth † rang with the ſound of them.

†Ebr. brake.

41 ¶ And Adoniiah and all the gheſtes that were with him, heard it: (and they had made an ende of eating) and when Joab heard the ſound of the trumpet, he ſayde, What meaneth this noyſe and vproare in the citie?

42 And

42 And as he yet ſpake, behold, Jonathan the ſonne of Abiathar the Prieſt came: and Adoniiah ſayd, Come in: for thou art † a worthy man, and bringeſt [p] good tydings.

† Ebr. a man of power.

p He prayſed Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and ſo did beate downe his pride.

43 And Jonathan anſwered, and ſayde to Adoniiah, Verily our lorde king Dauid hath made Salomon king.

44 And the king hath ſent with him Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Jehoiada, and the Cerethites, and the Pelethithes, and they haue cauſed him to ride vpon the kings mule.

45 And Zadock, the Prieſt, and Nathan the Prophet haue annointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noyſe that ye haue heard.

46 And Salomon alſo ſitteth on the throne of the kingdom.

47 And moreouer the kings ſeruants came [r] to bleſſe our Lord king Dauid, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worſhipped vpon the [ſ] bed.

r To ſalute him, and to pray and praiſe God for him.

ſ He gaue God thanks for the good ſucceſſe.

48 And thus ſayd the king alſo, Bleſſed be the Lord God of Iſrael, who hath made one to ſit on my throne this day euen in my ſight.

49 Then all the gheſtes that were with Adoniiah, were afraide and roſe vp, and went euery man his way.

50 And Adoniiah fearing the preſence of Salomon, aroſe and went, and tooke holde on the hornes of the [t] altar.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

51 And one tolde Salomon, ſaying, Behold, Adoniiah doth feare king Salomon: for loe, hee hath caught hold on the hornes of the altar, ſaying, Let king Salomon ſweare vnto me this day, that he will not ſlay his ſeruant with the ſworde.

52 Then Salomon ſayd, If he wil ſhewe himſelfe a worthy man, there ſhall not a haire of him fall to the earth, but if wickednes be found in him, he ſhall die.

53 The king Salomon ſent & they brought him from the altar, and he came and did obeyſance vnto king Salomon, And Salomon ſaid vnto him go to thine houſe.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah aſketh Abiſhag to wife. 25 Hee is ſlaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drewe neere that hee ſhould die, and he charged Salomon his ſonne, ſaying,

a I am ready to die as all men muſt.

b He ſheweth how hard a thing it is to gouerne, and that none can do it well except he obey God.

2 I go the [a] way of all the earth: be ſtrong therefore and ſhew thy ſelfe a man,

3 And take heede to the [b] charge of the Lorde thy God to walke in his wayes, and keepe his ſtatutes, and his commandementes, and his iudgements, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt * ‖ proſper in all that thou doeſt, and in euery thing whereunto thou turneſt thee.

* Deuet. 29. 9. Ioſh. 1. 7. ‖ Or, do wiſely.

4 That the Lord may confirme his worde which he ſpake vnto me ſaying, If thy ſonnes take heede to their way, that they walke before me in [c] trueth, with all their hearts, and with all their ſoules, * † thou ſhalt not (ſayde hee) want one of thy poſteritie vpon the throne of Iſrael.

c And without hypocriſie.

* 2. Sam. 7. 12. † Ebr. a man ſhall not be cut off to thee from of the throne.

5 Thou knoweſt alſo what Ioab the ſonne of Zeruiah did to mee, and what hee did to the two captaines of the hoſtes of Iſrael, vnto *Abner the ſonne of Ner, and vnto *Amaſa the ſonne of Jether: whom he ſlew, and [d] ſhed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his ſhooes that were on his feete.

* 2. Sam. 3. 27. * 2. Sam. 20. 10. d He ſhed his blood in time of peace, as if there had bene warre. e He put the bloodie ſworde into his ſheath.

6 Do therefore according to thy wiſedom, and let thou not his hoare head go downe to the graue in peace.

7 But ſhewe kindneſſe vnto the ſonnes of *Barzillai the Gileadite, and let them bee among them that eate at thy Table: [f] for ſo they came to me when I fledde from Abſalom thy brother.

* 2. Sam. 19. 31. f That is, they dealt mercifully with me.

8 ¶ And behold, with thee * is Shimei the ſonne of Gera, the ſonne of Iemini, of Bahurim, which curſed me with an horrible curſe in the day when I went to Mahanaim: but hee came downe to meete me at Jorden, & I ſware to him by the Lorde, ſaying, * I will not ſlay thee with the ſworde.

* 2. Sam. 16. 5. * 2. Sam. 19. 23.

9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to doe vnto him: therefore thou ſhalt cauſe his hoare head to goe downe to the graue with [g] blood.

g Let him be puniſhed with death: looke verſe. 46.

10 So * Dauid ſlept with his fathers, and was buried in the citie of Dauid.

* Acts 2. 29. and 13. 36.

11 And the dayes which Dauid * reigned vpon Iſrael, were fourtie yeeres: ſeuen yeres reigned hee in Hebron, and thirtie and three yeeres reigned he in Jeruſalem.

* 2. Sam. 5. 4. 1. chro. 29. 26, 27

12 ¶ * Then ſate Salomon vpon [ẏ] throne of Dauid his father, and his kingdome was ſtabliſhed mightily.

* 1. Chr. 29. 23.

13 And Adoniiah the ſonne of Haggith came to Bath-ſheba the mother of Salomon: and ſhe ſayde, [h] Commeſt thou peaceably? And he ſaid, Yea,

h For ſhe feared leaſt he would worke treaſon againſt the king.

14 He ſayd moreouer, I haue a ſute vnto thee. And ſhe ſayd, Say on.

15 Then he ſayde, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet [i] their faces on me, that I ſhould reigne: howbeit the kingdome is turned away, and is my brothers:

i To ſigne of their fauour and conſent.

brothers: for it came to him by the Lorde.

16 Now therefore I aske thee one requeſt, † refuſe me not. And ſhee ſayde vnto him, Say on.

† Ebr. cauſe not my face to turne away.

17 And he ſayde, Speake, I pray thee, vnto Salomon the king, (for he will not ſay thee nay) that hee giue mee Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſayd, Well, I will ſpeake for thee vnto the king.

19 ¶ Bath-ſheba therefore went vnto King Salomon, to ſpeake vnto him for Adoniiah: and the king roſe to meete her, and k bowed himſelfe vnto her, and ſate downe on his throne: and he cauſed a ſeate to be ſet for the kings mother, & ſhe ſate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honor.

20 Then ſhe ſaide, I deſire a ſmall requeſt of thee, ſay me not nay. Then the king ſayde vnto her, Aſke on, my mother: for I will not ſay thee nay.

21 She ſayde then, Let Abiſhag the Shunammite bee giuen to Adoniiah thy brother to wife.

22 But king Salomon anſwered and ſaid vnto his mother, And why doeſt thou aſke Abiſhag the Shunammite for Adoniiah? aſke for him the l kingdom alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſonne of Zeruiah.

l Meaning, that if he ſhould haue granted Abiſhag which was ſo deare to his father, he would afterward haue aſpired to the kingdome.

23 Then king Salomon ſware by the Lord, ſaying, God do ſo to me and more alſo, if Adoniiah hath not ſpoken this word againſt his owne life.

24 Now therefore as the Lord liueth, who hath eſtabliſhed me, and ſet me on the throne of Dauid my father, who alſo hath made me an houſe, as hee * promiſed, Adoniiah ſhall ſurely die this day.

*1. Sam. 7. 12, 13.

25 And king Salomon ſent by the hande of Benaiah the ſonne of Iehoiada, and hee ‖ ſmote him that he died.

‖ Or, fell vpon him.

26 ¶ Then the king ſaide vnto Abiathar the Prieſt, Goe to Anathoth vnto thine owne ‖ fieldes: for thou art † worthy of death: but I will not this day kill thee, becauſe thou m bareſt the Arke of the Lorde God before Dauid my father, and becauſe thou haſt ſuffered in al, wherein my father hath bene afflicted.

‖ Or, poſſeſſions. † Ebr. a man of death.

m When he fled before Abſalom, 2. Sam. 15. 24.

27 So Salomon caſt out Abiathar from being Prieſt vnto the Lord, that he might * fulfill the words of the Lord, which he ſpake againſt the houſe of Eli in Shiloh.

*1. Sam. 2. 31, 35.

28 ¶ Then tydings came to Ioab: (for Ioab had n turned after Adoniiah, but hee turned not after Abſalom) and Ioab fled vnto the Tabernacle of the Lorde, and caught holde on the hornes of the altar.

n He tooke Adoniiahs part, whē he would haue vſurped the kingdome, Chap. 1. 7.

29 And it was told king Salomon, that Ioab was fledde vnto the Tabernacle of the Lorde, and beholde he is by the o altar. Then Salomon ſent Benaiah the ſonne of Iehoiada, ſaying, Go fall vpon him.

o Thinking to be ſaued by the holineſſe of the place.

30 And Benaiah came to the Tabernacle of the Lord, and ſayde vnto him, Thus ſaith the King, Come out. And he ſaid, Nay, but I will die here. Then Benaiah brought the King word againe, ſaying, Thus ſaid Ioab, and thus he anſwered me.

31 And the king ſayd vnto him, Doe as hee hath ſayd, and p ſmite him, and burie him, that thou mayeſt take away the blood, which Ioab ſhed cauſeleſſe, from me, and from the houſe of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exo. 21. 14

32 And the Lord ſhal bring his blood vpon his owne head: for hee ſmote two men more righteous, and better then hee, and ſlewe them with the ſword, & my father Dauid knew not: to wit, *Abner the ſonne of Ner, captain of the hoſt of Iſrael, and *Amaſa the ſonne of Iether captaine of the hoſte of Iudah.

*2. Sam. 3. 27.
*2. Sam. 20. 10.

33 Their blood ſhall therefore returne vpon the q head of Ioab, and on ỹ head of his ſeede for euer: but vpon Dauid, and vpon his ſeed, and vpon his houſe, and vpon his throne ſhall there be peace for euer from the Lord.

q Ioab ſhall be iuſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benaiah ỹ ſonne of Iehoiada went vp, and ſmote him, and ſlewe him, and hee was buried in his owne houſe in the wildernelle.

35 And the King put Benaiah the ſonne of Iehoiada in his roume ouer the hoſte: and the king ſet Zadok the r Prieſt in the roume of Abiathar.

r And ſo tooke he the office of the high prieſt from the houſe of Eli, to the houſe of Phinehas.

36 ¶ Afterward the king ſent and called Shimei, and ſaid vnto him, Build thee an houſe in Ieruſalem, and dwell there, and depart not thence any whither.

37 For that day that thou goeſt out, and paſſeſt ouer the brooke Kidron, knowe aſſuredly, that thou ſhalt die the death: thy blood ſhall be vpon thine owne head.

38 And Shimei ſaid vnto the king, The thing is good: as my lord the king hath ſaide, ſo will thy ſeruant doe. So Shimei dwelt in Ieruſalem many dayes.

39 And after three yeeres two of the ſeruants of Shimei fled away vnto Achiſh ſonne of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſeruants be in Gath.

s Thus God appointeth the wayes & meanes to bring his iuſt iudgements vpon the wicked.

40 And Shimei aroſe, and ſadled his aſſe, and went to Gath to Achiſh, to ſeeke his ſeruants: and t Shimei went, and brought his ſeruants from Gath.

t His couetous mind moued him rather to venture his life, then to looſe his worldly profit, which he had by his ſeruants.

41 And it was tolde Salomon, that Shimei had gone from Ieruſalem to Gath, and was come againe.

42 And the king ſent and called Shimei, & ſayd vnto him, Did I not make thee to ſweare by the Lorde and proteſted vnto thee, ſaying, That day that thou goeſt out, and walkeſt any whither, know aſſuredly, that thou

ſhalt

ſhalt die the death: And thou ſayedſt vnto me, The thing is good, that I haue heard.

43 Why then haſt thou not kept the oth of the Lord, and the commandement wherewith I charged thee?

n For though thou wouldeſt denie, yet thine owne conſcience would accuſe thee for reuiling & doing wrong to my father, 2. Sam. 16. 5.

44 The King ſaid alſo to Shimei, n Thou knoweſt all the wickednesſe whereunto thine heart is priuie, that thou didſt to Dauid my father: the Lord therefore ſhall bring thy wickednesſe vpon thine owne head.

45 And let King Salomon be bleſſed, and the throne of Dauid ſtabliſhed before the Lord for euer.

46 So the King commanded Benaiah the ſonne of Jehoiada: who went out and ſmote him that he died. And the *kingdome was x eſtabliſhed in the hand of Salomon.

*1. Chron. 1. 1.

x Becauſe all his enemies were deſtroyed.

CHAP. III.

1 *Salomon taketh Pharaohs daughter to wife.* 5 *The Lord appeareth to him, and giueth him wiſedome.* 17 *The pleading of the two harlots, & Salomons ſentence therein.*

*Chap. 7. 8.

SAlomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill hee had made an ende of building his owne houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

2 Onely the people ſacrificed in b the hie places, becauſe there was no houſe built vnto the name of the Lord, vntill thoſe dayes.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his c father: onely hee ſacrificed and offered incenſe in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

4 And the king went to d Gibeon to ſacrifice there, for that was the chiefe hie place: a thouſande burnt offerings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2. Chron. 1. 3.

5 In Gibeon the Lorde appeared to Salomon in a dreame by night: and God ſayde, Aſke what I ſhall giue thee.

6 And Salomon ſaid, Thou haſt ſhewed vnto thy ſeruant Dauid my father great mercie, ‖ when he walked before thee in trueth, and in righteouſneſſe, and in vprightneſſe of heart with thee: and thou haſt e kept for him this great mercy, and haſt ſhewed him a ſonne to ſit on his throne, as appeareth this day.

‖ Or, as he walked.

e Thou haſt performed thy promiſe.

7 And now, O Lorde my God, thou haſt made thy ſeruant King in ſtead of Dauid my father: and I am but a yong childe, and know not how to f go out and in.

f That is, to behaue my ſelfe in executing this charge of ruling.

8 And thy ſeruant is in the mids of thy people, which thou haſt choſen, euen a great people which cannot be tolde nor numbred for multitude.

9 *Giue therefore vnto thy ſeruant an ‖ vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good & bad: for who is able to iudge this thy ſmighty people?

*2. Chro. 1. 10.

‖ Or, obedient.

g Which are ſo many in number.

10 And this pleaſed the Lorde well, that Salomon had deſired this thing.

11 And God ſaid vnto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelfe long life, neither haſt aſked riches for thy ſelfe, nor haſt aſked the life of thine h enemies, but haſt aſked for thy ſelfe vnderſtanding to heare iudgement,

h That is, that thine enemies ſhould die.

12 Beholde, I haue done according to thy words: lo, I haue giuen thee a wiſe and an vnderſtanding heart, ſo that there hath bene none like thee before thee, neither after thee ſhall ariſe the like vnto thee.

13 And I haue alſo * giuen thee that, which thou haſt not aſked, both riches and honour, ſo that among the Kings there ‖ ſhall be none like vnto thee all thy dayes.

*Matth. 6. 33. wiſd. 7. 11.

‖ Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

*Chap. 15. 5.

15 And when Salomon awoke, beholde, it was i a dreame, & he came to Jeruſalem, and ſtoode before the Arke of the couenant of the Lord, and offred burnt offerings & made peace offrings, and made a feaſt to all his ſeruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King, and k ſtood before him.

‖ Or, vitailers.

17 And the one woman ſaide, Oh my lord, I & this woman dwel in one houſe, and I was deliuered of a childe with her in the houſe.

k By this example it appeareth that God kept promiſe with Salomon in granting him wiſdome.

18 And the third day after that I was deliuered, this woman was deliuered alſo: and wee were in the houſe together: no ſtranger was with vs in the houſe ſaue we two.

19 And this womans ſonne died in the night: for ſhe ouerlay him.

20 And ſhe aroſe at midnight, and l tooke my ſonne from my ſide, while thine handmaide ſlept, and laid him in her boſome, and laide her dead ſonne in my boſome.

l She ſtale the quicke childe away, becauſe ſhe might both auoid the ſhame and puniſhment.

21 And when I roſe in the morning to giue my ſonne ſucke, beholde, hee was dead: and when I had well conſidered him in the morning, beholde, it was not my ſonne, whome I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liueth, and thy ſonne is dead. Againe ſhee ſayde, No, but thy ſonne is dead, and mine aliue: thus they ſpake before the King.

23 Then ſaid the King, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the King ſaide, m Bring me a ſworde: and they brought out a ſworde before the King.

m Except God giue iudges vnderſtanding, the impudencie of the treſpaſſer ſhall ouerthrow the iuſt cauſe of the innocent.

25 And the King ſaide, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing child, and [n] slay him not: but the other sayd, Let it be neither mine nor thine, but diuide it.

n Her motherly affection herein appeareth that she had rather endure the rigor of the law then see her childe cruelly slaine.

27 Then the king answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdome of God was in him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his vitailes. 26 The number of his horses. 32 His bookes and writings.

AND King Salomon was King ouer all Israel.

a That is, his chiefe officers. b He was the sonne of Achimaas & Zadoks nephue.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

c Not Abiathar whom Salomon had put from his office, Chap. 2. 27. but another of that name.

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok & [c] Abiathar Priestes,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend,

6 And Abishar was ouer the houshold: and [*] Adoniram the sonne of Abda was ouer the tribute.

*Chap. 5. 14.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the king and his houshold: eche man had a moneth in the yeere to prouide vitales.

8 And these are their names: the sonne of Hur in Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and ‖ Elon and Beth-hanan:

‖ Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whō pertained Sochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, & in all Beth-shean which is by Zarranah beneath Izreel, frō Beth-shean ‖ to Abelmeholah, euen till beyond ouer against Iokmeam:

‖ Or, to the plain.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Areth and in Aloth:

17 Iehoshaphat the sonne of Paruah in [e] Issachar.

e Salomon obserued not the diuision that Iosua made, but diuided it as might best serue for his purpose.

18 Shimei ỹ sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, [f] eating, drinking, and making merry.

f They liued in all peace and securitie.

21 *And Salomon reigned ouer all kingdomes, from the [g] River vnto the land of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of his life.

*Eccius. 47. 15.

g Which is Euphrates.

22 And Salomons vitalles for one day were thirty † measures of fine floure, and threescore measures of meale:

† Ebr. Coin.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and bucks, and bugles, and fat foule.

24 For hee ruled in all the region on the other side of the River, from Tiphsah euen vnto ‖ Azzah, ouer all the [h] kings on the other side the River: and he had peace round about him on euery side.

‖ Or, Gaza.

h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, from [i] Dan, euen to Beer-sheba, all the dayes of Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fortie thousand stalles of horses for his charets, & twelue thousand horsemen.

*2. Chro. 9. 25.

27 And these officers prouided vitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lack nothing.

28 Barly also and straw for the horses and mules brought they vnto ỹ place where the officers were, euery mā according to his charge.

29 ¶ *And God gaue Salomon wisdome and vnderstanding exceeding much, & [k] a large heart, euen as the sand that is on the sea shore.

*Eccles. 47. 14. 15, 16.

k Meaning, great vnderstanding & able to comprehend all things.

30 And Salomons wisdome excelled the wisedome of all the children of the [l] East and all the wisdome of Egypt.

l To wit, the philosophers and astronomers, which were iudged most wise.

31 For hee was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous thorowout all nations round about.

32 And Salomon spake three thousande [m] prouerbes: and his songs were a thousande and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beasts,

n From the best to the lowest.

beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all Kings of the earth, which had heard of his wisedome.

CHAP. V.

1 *Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.*

AND Hiram King of ‖ Tyrus sent his seruants vnto Salomon, (for hee had heard, that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

‖Or, Tyre.

2 * Also Salomon sent to Hiram, saying,

*2.Chro.2.3.

3 Thou knowest that Dauid my father, coulde not builde an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntill the Lorde had put ‖ them vnder the soles of his feete.

‖Or, his enemies.

4 But now the Lorde my God hath giuen me [a] rest on euery side, so that there is neither aduersarie, nor euill to resist.

a He declareth that he was bolde to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

5 And beholde, I purpose to builde an house vnto the Name of the Lord my God, * as the Lorde spake vnto Dauid my father, saying, Thy sonne, whome I wil set vpon thy throne for thee, he shall build an house vnto my Name.

*2.Sam.7.13. 1.chro.22.10.

6 Now therefore command, that they hew mee cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue the [b] hire for thy seruants, according to all that thou shalt appoynt: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefit without some recompence.

7 ¶ And when [c] Hiram heard the words of Salomon, he reioyced greatly, & said, Blessed be the Lord this day, which hath giuē vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the Spirituall temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for ỹ which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts into the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for [d] my familie.

‖Or, floates.

d While my seruants are occupyed about thy businesse.

10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand † measures of wheat for food to his housholde, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yere by yere.

†Ebr. Corim.

‖Or, pure.

12 ¶ And the Lord gaue Salomon wisdome as hee * promised him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

*Chap.3.12.

e As touching the furniture of wood & vtraile.

13 ¶ And King Salomon raised a sum out of all Israel, and the summe was thirtie thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe.

*Chap.4.6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousande masons in the mountaine,

16 Besides the ‖ princes, whom Salomon appoynted ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖Or, masters of the worke.

17 And the King commaunded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones,

18 And Salomons workemen, and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is, Gibblim, which some say, were excellent masons.

CHAP. VI.

1 *The building of the Temple & the forme thereof. 12 The promise of the Lord to Salomon.*

AND * in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) & in the fourth yere of the reigne of Salomon ouer Israel: in the moneth [a] Zif, (which is the second moneth) he built the [b] house of the Lord.

*2.Chro.3.1.

a Which moneth containeth part of April & part of May.

b Whereby is meant the Temple & the oracle.

2 And the house which King Salomon built for the Lord, was three score cubits long, and twentie broad, and thirtie cubits hie.

3 And the [c] porch before the Temple of the house was twentie cubites long according to the bredth of the house, and ten cubits broad before the house.

c Or, the court where the people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house hee made windowes, ‖ broad without, and narrow within.

‖Or, to open and to shut.

5 And by the wall of the house hee made ‖ galleries round about, euen by the walles of the house round about the Temple and [d] the oracle, and made chambers round about.

‖Or, lofts.

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubits broad, & the middlemost sixe cubits broad, and the third seuen cubits broad: for he made [e] rests round about without the house, that the beames should not bee fastened in the walles of the house.

e Which were certaine stones comming out of the wall, as stayes for the beames to rest vpon.

7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost,

‖Or, gallerie.

and out of the middlemost into the third.

e In Exodus it is called the Tabernacle: & the Temple is there called the sanctuarie, and the Oracle the most holy place.

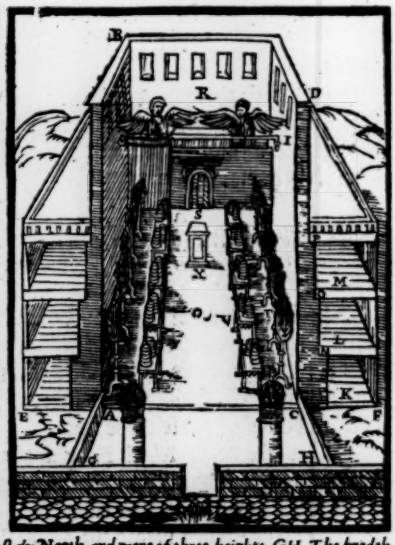
9 So hee built the [e] house and finished it, and sieled the house being vawted with sieling of cedar trees.

10 And he built the galleries vpon all the wall of the house of fiue cubits height, and they were ioyned to the house with the beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them,

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the temple, without setting foorth the wall that is before it, is, that the order of those things that are within might be seen more easily. AB. The length of the Temple of threescore cubits. AC. The bredth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. CD. The height of thirtie cubits. EF. The chambers of the Priestes, which compassed about the Temple on three sides, South, West & North, and were of three heights. GH. The bredth of the porch, ten cubits. I. The windowes of the Temple. K. The first chamber was fiue cubits broad. L. The second sixe. M. The third seuen. NOP. The waste or stayes of the wall, which bare vp the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of of all, where the Arke of the couenant was. S. The gate to enter into the most holy place. T. The fiue candlesticks on euery side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar.

then will I performe vnto thee my promise, * which I promised to Dauid thy father.

*2.Sam.7.13.

13 And I will dwell among the children of Israel, & will not forsake my people Israel.

& According as he promised vnto Moses, Exo. 25.22.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boardes of Cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within hee couered them with wood, and couered the flooze of the house with planks of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And he built twenty cubits in the sides of the house with boards of Cedar, from the floores to the walles, and hee prepared a place within it for the oracle, euen the most holie place.

17 But the [i] house, that is, the Temple before it, was fortie cubites long.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

18 And the Cedar of the house within was carued with ‖ knobs, and grauen with floures: all was Cedar, so that no stone was seene.

‖Or, wilde cucumers.

19 ¶ Also hee prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the couenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and hee couered it with pure golde, and couered the altar with Cedar.

21 So Salomon couered the house within with pure golde: and he † shut the place of the oracle with chaines of golde, and couered it with golde.

†Ebr. he drew thorow chaines of golde before.

22 And hee ouerlayed all the house with golde, vntill all the house was made perfect. also he couered the [l] whole altar, that was before the oracle, with golde.

l Meaning the altar of incense, Exod. 30.1.

23 And within the oracle hee made two Cherubims of ‖ Oliue tree, ten cubits hie.

‖Or, Pine tree.

THE TEMPLE COVERED.

This figure representeth the great court deuided into two partes, whose separation was made of three orders of hewen stone, and one of Cedar boardes. A. The court of the Priests next to the porch, called the inner court: for it was nerrer the Temple then was the peoples. B. The altar of burnt sacrifices which was much greater then Moses was. For the length hereof was twentie cubites, and the bredth as much, and ten in height. C. Ten layers, 2. Chron. 4.6. D. The sea, 2. Chron. 4.2. E. The court of the people, 2. Chron. 4.9. and 6.12. which is called the great porch, and in Acts 3.11. the porch of Salomon. This court is often in the Scriptures of the Newe Testament for the Temple, Matth. 21.23. Acts 3.2,3. for the people did not passe vp further, but did worship in this court. This is the place wherin Christ and his Apostles vsed to preach, and whence Christ did cast the buyers & sellers. F. A stage of brasse whereon Salomon prayed, that he might be better seene & heard of the people It was fiue cubites long, fiue broad, and in height three, 2. Chron. 6.13. G. A gate on the East, called the gate of Sur, or Seir, 2 King. 11.6. and the gate of the foundation, 2. Chron. 23.5. It is also called beautifull, Acts 3.2. for the Prince did onely enter in there at, and not the people, Ezek. 44.3. for the people entred by the North gate and the South, Ezek. 46.9.

24 The wing also of the one Cherub was fiue cubits, and the wing of the other Cherub was

was fiue cubites: from the vttermoſt part of one of his wings vnto the vttermoſt part of the other of his wings, were ten cubits.

25 Alſo the other Cherub was of ten cubits: both the Cherubims were of one meaſure and one ſize.

26 For the height of the one Cherub was ten cubits, and ſo was the other Cherub.

27 And he put the Cherubims within the inner houſe, * and the Cherubims ſtretched out their wings, ſo that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the houſe.

*Exod.25.20.

28 And hee [m] ouerlayed the Cherubims with golde.

m For the other which Moſes made of beaten golde, were taken away with the other iewels by their enemies, whō God permitted diuers times to ouercome them for their great ſinnes.

29 And hee carued all the walles of the houſe round about with grauen figures of Cherubims and of Palme trees, and grauen flowres within and without.

30 And the flooze of the houſe hee couered with golde within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: and the vpper poſt and ſide poſts were fiue ſquare.

32 The two doores alſo were of Oliue tree, and hee graued them with grauing of Cherubims and Palme trees, and grauen flowres, and couered them with golde, and layed [n] thin golde vpon the Cherubims and vpon the Palme trees.

n So that the faſhion of the carued worke might ſtill appeare.

33 And ſo made hee for the dooze of the Temple, poſtes of Oliue tree foure ſquare.

34 But the two doores were of firre tree, the two ſides of the one dooze were ‖ rounde, and the two ſides of the other dooze were round.

‖ Or, folding.

35 And he graued Cherubims, and palme trees, and carued flowres, and couered the carued worke with golde, finely wrought.

36 ¶ And he built the [o] court within with three rowes of hewed ſtone, and one rowe of beames of Cedar.

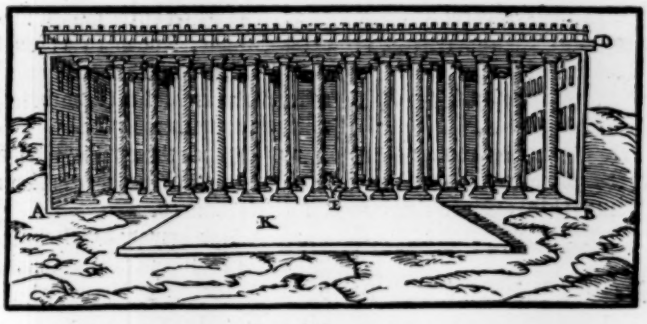
o Where the Prieſts were, and was thus called in reſpect of the great court, which is called, Act.3.11. the porch of Salomon, where the people vſed to pray.

37 In the fourth yere was the foundation of the houſe of the Lord layed in the moneth of Zif:

38 And in the eleuenth yere, in the moneth of [p] Bul, which is the eight moneth) hee finiſhed the houſe with all the furniture thereof, and in euery point: ſo was he ſeuen yeere in building it.

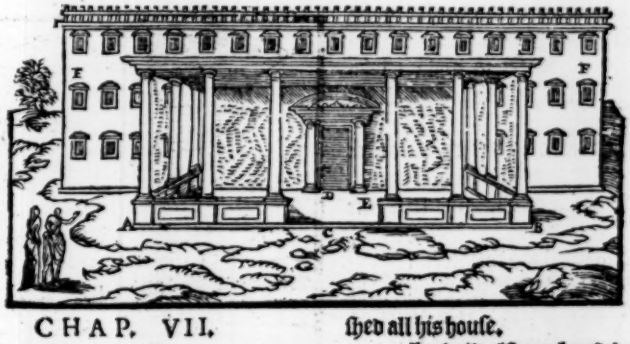
p Which contayneth part of October and part of November.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might bee ſeene. A.B. The length of an hundred cubits. B.C. The breadth of fiftie. B.D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the houſe.

THE SECOND FIGVRE OF THE SAME HOVSE.



This ſecond figure ſheweth the maner of the houſe without, and the porch thereof, which was fiftie cubites long, A.B. and thirtie broad, C.D. The pauement, E. The windowes, F.

CHAP. VII.

1 *The building of the houſe of Salomon.* 15 *The excellent workemanſhip of Hiram in the pieces, which he made for the Temple.*

[a] But Salomon was building his owne houſe [b] Thirteene yeeres, and [c] finiſhed all his houſe.

[a] Chap.9.10.
b After he had built y Temple.

2 He built alſo an houſe [b] called the foreſt of Lebanon, an hundred cubits long, and fiftie cubits broad, and thirtie cubits hie, vpon

b For the beautie of the place and great abundance of cedar trees that were to the building thereof, it was compared to mount Lebanon in Syria: this houſe hee vſed in Summer for pleaſure and recreation.

foure rowes of Cedar pillars, and Cedar beames were layed vpon the pillars.

3 And it was couered aboue with Cedar vpon the beames, that lay on the fortie and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, and windowe was [e] against windowe in three ranks.

5 And all the doores, and the side postes with the windowes were foure square, & window was ouer against window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirtie cubits broad, & the porch was before [d] them, euen before them were thirtie pillars.

7 ¶ Then hee made a porch [c] for the throne, where he iudged, euen a porch of iudgment, and it was sieled with cedar from pauement to pauement.

8 And in his house where he dwelt, was an other hal more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whome he had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [f] the stones of an ‖ hand breedth, and on the outside to the great court.

10 And [g] foundation was of costly stones, and great stones, euen of stones of ten cubits, and stones of eight cubits.

11 [g] Aboue also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a row of cedar beames: [h] so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet one Hiram out of ‖ Tyrus,

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: [i] hee was full of wisedome, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compasse † either of the pillars.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars, the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubits.

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, euen

[e] These were as many, & like proportion on the one side as on the other, & at euery end euen three in a rowe one aboue another.

[d] Before the pillars of the house.

[c] For his house, which was at Ierusalem.

*Chap. 3. 1.

‖ Or, precious.

[f] Which were rests and stayes for the beames to lie vpon.

‖ Or, spanne.

[g] From the foundation vpward.

[h] As the Lords house was built, so was this: only the great court of Salomons house was vncouered.

‖ Or, Zor.

[i] Thus when God will haue his glory set forth, he raiseth vp men & giueth them excellent gifts for the accomplishment of the same, Exo. 31. 2, 3.

† Ebr. the second.

‖ Or, pummels.

‖ Or, cords like chaines.

THE FORME OF THE PILLAR.

A.B. The height of a pillar eighteene cubits: the compasse of a pillar was twelue cubites. D. E. the height of the chapiter or rounde ball vpon the pillar of fiue cubites height. F. In the mids were two rowes of pomegranates: the rest is the networke and flowerdelices, or rosit.

seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars were after [k] lillie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the bellie ‖ within the networke pomegranates: for two hundred pomegranates were in the two rankes about vpon † either of the chapiters.

21 And hee set vp the pillars in the [l] porch of the Temple. And when hee had set vp the right pillar, hee called the name thereof [m] Iachin: and when hee had set vp the left pillar, he called the name thereof [n] Boaz.

22 And vpon the toppe of the pillars was worke of lillies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten [o] sea ten cubites wide from brim to brim, rounde in compasse, and fiue cubites hie, and a line of thirtie cubits did compasse it about.

[k] As was seene commonly wrought in cubby porches.

‖ Or, round about the middes.

‖ Or, beyond.

† Ebr. the second

[l] Which was in the inner court betweene the Temple and the oracle.

[m] That is, he will stablish, to wit, his promise toward this house.

[n] That is, in strength: meaning, the power there of shall continue.

[o] So called for the hugenesse of the vessell.

THE SEA, OR GREAT CALDRON.

AB. Ten cubits from one side to the other C. D. The height of fiue cubits. EF. This vessell was in compasse thirtie cubites. G. The two rowes, which cõpassed the vessell about, and were garnished with bulles heades, wherein were pits to auoid the water.

24 And vnder the brim of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea *round about: and the two rowes of knops were

*2. Chron. 4. 3.

were cast, when it was molten.

25 It stoode on twelue buls, three looking toward the North, & three toward the West, and three toward the South, and three toward the East: and the Sea stoode aboue vpon thē, and all their hinder parts were inward.

[Or, a spanne. 26 It was ‖ an hande breadth thicke, and the brim thereof was like the worke of the brim of a cup with floures of Lillies: it conteined two thousand p Baths.

p Bath and Ephah seeme to be both one measure. Ezek. 45. 11. euery Bath conteined about ten pottels. 27 ¶ And he made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were Lyons and Buls and Cherubims: and vpon the ledges there was a base aboue: and beneath the Lyons and Buls, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had † Undersetters: vnder the caldron were vndersetters molten at the side of euery addition.

† The shoulders.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron. 31 And q the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen works, whose borders were foure square, and not round,

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all molten,

‖ Or, ringes.

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood 35 And in the top of the base was a round r compasse of halfe a cubite high round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders therof he did graue Cherubims, Lyons, and palmetrees, on the side of euery one, and additions round about.

37 Thus made he the ten bases, They had all one casting, one measure, and one size.

f To keepe waters for the vse of the sacrifices. 38 ¶ Then made hee ten caldrons of brasse, one caldron conteined fourtie Baths: & euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases,

39 And hee set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the Sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and besomes, and basens, and Hiram finished all the worke that hee made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars,

43 And the ten bases, and ten caldrons vpon the bases,

44 And the Sea, and twelue Buls vnder that Sea,

45 And pots, and besomes, and basens: and all these vessels, which u Hiram made to king Salomon for the house of the Lorde, were of shining brasse.

u By this name also Hiram the king of Tyrus was called.

THE FORME OF THE Caldrons.

A B The base whereupon stoode the caldron, which was foure cubites long. *B C* Foure cubites broad. *A D* Three cubites high. *E* The imbossement and figures of Lyons, Buls, Cherubims. *F* The border of workemanship folding to and fro. *G* The foure wheeles, which had a cubite and an halfe of height. *H* The foure stayes or vpholders, which were vpon the base whereupon the caldron stoode. *I* The caldron.

46 In the plaine of Iordan did the king cast them in ‖ clay betweene Succoth & Zarthan.

‖ Or, thicke earth.

47 And Salomon left to weigh all the vessels, because of the exceeding aboundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the x golden altar, and the golden table, whereon the shewbread was,

x This was done according to the same that the Lord prescribed vnto Moses in Exodus.

49 And the candelsticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the floures, and the lampes, and the snuffers of gold,

50 And the bowles, y and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hinges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that king

king Salomon made for the house of the Lord, and Salomon brought in the things which *Dauid his father had dedicated: the siluer and the golde, and the vessels, and layed them among the treasures of the house of the Lord.

*2.Chron.5.1.

CHAP. VIII.

4 *The Arke is borne into the Temple.* 10 *A clonde filleth the Temple.* 14 *The king blesseth the people.*

*2.Chron.5.2. THen *king Salomon assembled the Elders of Israel, euen all the heades of the tribes, the chiefe fathers of the children of Israel vnto †him in Ierusalem, for to [a] bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

†Ebr. Salomon. a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam.6.17.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

b Containing part of September, and part of October, in the which moneth they helde three solemne feasts, Nom.29.1.

3 And all the Elders of Israel came, and the Priestes tooke the Arke.

4 They bare the Arke of the Lorde & they bare the Tabernacle of the congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And king Salomon and al the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

c That is, the Mohathites, Num.4.5.

6 So the [c] Priestes brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drewe them onely out so farre as they might be seene for they might not pull them altogether out, Exod. 25.15.

8 And they [d] drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

e For it is like that the enimies when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man.

9 Nothing was in the Arke [e] saue the two tables of stone, which Moses had put there at Horeb, where the Lorde made a couenant with the children of Israel, when hee brought them out of the land of Egypt.

*Exod.40.34.

10 And when the Priestes were come out of the Sanctuarie, the *cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lorde

*2.Chron.6.1.

*sayd, that he would dwel in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

f He spake according to the tenour of Gods promise, which was conditionally, that they should serue him aright.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stoode there.

15 And he sayde, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to builde an house that my Name might bee there: but I haue chosen *Dauid to be ouer my people Israel.

*2.Sam.7.8.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Where as it was in thine heart to builde an house vnto my Name, thou diddest wel, that thou wast so minded:

19 Neuertheless thou shalt not builde the house, but thy sonne that shall come out of thy loynes, hee shall builde the house vnto my Name.

†Ebr. confirmed

20 And the Lorde hath made †good his worde that he spake: and I am risen vp in the roume of Dauid my father, & sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel,

g The two tables wherein the articles of the couenant were written.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

*2.Chron.6.13.

22 ¶ Then Salomon stoode before *the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his handes toward heauen,

*2.Mac.1.8.

23 And said, *O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee with [h] all their heart,

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruaunt Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hande, as appeareth this day,

24 Therefore nowe, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, *Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walk before me, as thou hast walked in my sight.

*Chap.2.4.

26 And nowe, O God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who by ing incomprehensible and Lord ouer all will become familiar with mā

27 [i] Is it true in deede that God will dwel on the earth? beholde the heauens, and the heauens of heauens are not able to conteine thee: howe much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord,

my

my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may bee open towarde this house, night and day, euen towarde the place whereof thou hast sayd, *My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

*Deut.12.11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ‖ in the place of thine habitation, euen in heauen, and when thou hearest haue mercie.

‖Or, from.

31 ¶ When a man shall trespasse against his neighbour, and k hee lay vpon him an oath to cause him to sweare, and † the swearer shall come before thine altar in this house,

k To wit, the Iudge, or neighbour.

†Ebr. the oath.

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement and praise thee.

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

35 ¶ When heauen shal be n shut vp, and there shal be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, & turne from their sinne, when thou doest afflict them,

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall be pestilence, when there shal be blasting, mildewe, grashopper, or caterpiller, when their enemie shall besiege them in the † cities of their land, or any plague or any sickenes:

†Ebr. in the land of their gates.

38 Then what prayer, and supplication so euer shall be made of any man, or of all thy people Israel, when euery one shall knowe the plague in his owne ° heart, and stretch foorth his hands in this house,

° For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and bee mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the lande, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mightie hande, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe the people Israel: and that they may knowe, that thy q Name, is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When the people shall goe out to battell against their enemie by the way that thou shalt sende them, and shall pray vnto the Lord * toward the way of the citie which thou hast chosen, & toward the house which I haue built for thy Name,

*Dan.6.10.

45 Heare thou then in heauen their prayer and their supplication, & ‖ iudge their cause.

‖Or, maintaine their right.

46 If they sinne against thee, (*for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they cary them away prisoners vnto the land of the enemies, either farre or neere,

*2.Chron.6.36. eccles.7.22. 1.ioh.1.8,10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caryed away captiues) and returne and pray vnto thee r in the lande of them that caryed them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he declareth not them that being let with necessitie, call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward s the way of their land, which thou gauest vnto their fathers and toward the citie which thou hast chosen, & the house which I haue built for thy Name,

s As Daniel did Dan.6.10

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖Or, auenge their wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherin they haue transgressed against thee) and cause that they, which led them away captiues, may t haue pitie and compassion on them:

t He vnderstoode by faith, that God of enemies would make friendes vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them, to thee from among all the people of the earth, for an inheritance, as thou saidest by the hande of Moses thy seruant, when thou broughtest our fathers

fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this u prayer and supplication vnto the Lord, he arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the congregation of Israel, with a loude voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may x bowe our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, & his statutes, and his lawes which hee commanded our fathers.

59 And these my wordes, which I haue prayed before the Lord, be neere vnto the Lord our God day & night, that he defende the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfite with the Lord our God to walke in his statutes and to keepe his commandements, as this day.

62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lorde, to wit, two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the king & all the children of Israel dedicated the y house of the Lord.

64 The same day did the king halowe the middle of the court, that was before the house of the Lord: for there he made burnt offrings, and the meate offering, and the fat of the peace offerings, because the * brasen altar that was before the Lorde, was too litle to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes: euen fourteene dayes.

66 And the eight day he sent the people away: and they † thanked the king, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that al obedience to his Law proceedeth of his meere mercie.

† Ebr. the thing of a day in his day.

*2. Chron. 7. 4.

y Before the oracle, where the Arke was.

*2. Chron. 7. 7.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

† Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a nauy for gold.

WHen * Salomon had finished the building of the house of the Lord, and the kings palace, and al that Salomon desired and minded to doe,

*2. Chron. 7. 11.

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

*Chap. 3. 5.

3 And the Lorde sayde vnto him, I haue heard thy prayer, and thy supplication, that thou hast made before mee, I haue hallowed this house (which thou hast built) to * put my Name there for euer, and mine eyes and mine heart shall be there perpetually.

*Chap. 8. 29. deut. 12. 11.

4 And a if thou wilt walke before mee (as Dauid thy father walked in purenes of heart, and in righteousnesse) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdrawe thy selfe from the common maner of men which follow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

*2. Chap. 8. 25. 1. chro. 22. 10.

6 But if ye and your children turne away from me, and will b not keepe my commandements, and my statutes (which I haue set before you) but go and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

7 Then will I cut off Israel from the land which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall be a c prouerb, and a common talke among all people.

*Iere. 7. 14.

c The world shal make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonied, and shall hisse and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

*Deut. 29. 24. iere. 22. 8.

9 And they shal answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other goods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the kings palace,

*2. Chron. 8. 1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ Or, Zor.

‖ Or, Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayde, What cities are these which thou hast giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ Or, dirtie or barren.

14 And Hiram had sent the King d fiue score

d For his tribute toward the building.

e The common talent was about three score pound weight.

score e talents of golde.

15 ¶ And this is the cause of the tribute why king Salomon raised tribute, to wit, to build the house of the Lord, and his own house,

f Millo was as the towne house or place of assembly which was open aboue.

and f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, & taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the city, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 But Baalath and Tamor in the wildernesse of the land,

g Cities for his munition of war.

19 And all the cities of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would builde in Ierusalem, and in Lebanon, and in all the land of his dominion)

h These were as bondmen, and payed what was required, either labour or money.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel

21 To wit, their children that were left after them in the land, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

*Leuit. 25. 39.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and horsemen.

i The ouerseers of Salomons workes, were deuided into three partes: the first contained 3300 the second 300, and the third 250. which were Israelites: so here are conteined the two last parts, which make 550. looke more, 2. Chro. 8. 10.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did hee builde Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lorde: and hee burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

k In the 2. Chro. 8. 18. is made mention of thirty more, which seeme to haue been employed for their charges.

28 And they came to Ophir, and fet from thence k foure hundreth and twentie talents of golde, and brought it to king Salomon.

CHAP. X.

1 *The Queene of Sheba commeth to heare the wisedome of Salomon.* 18 *His royall throne,* 23 *His power and magnificence.*

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

*2. Chron. 9. 1. mat. 12. 42. luke 11. 31.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe which is an iland of Nilus.

2 And she came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hidde from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw al Salomons wisedome, and the house that hee had built,

5 And the b meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that hee offered in the house of the Lord, and † she was greatly astonied.

b That is, the whole order, and trade of his house.

†Ebr. there was no more spirit in her.

6 And she said vnto the king, It was a true word that I heard in mine own land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stande euer before thee, and heare thy c wisedome.

c But much more happie are they, which heare the wisedom of God reuealed in his word.

9 Blessed be the Lord thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king to doe e equitie and righteousnesse.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

10 And she gaue the king fiue score talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such aboundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

e That is the cause, why kings are appointed.

11 The nauie also of Hiram (that caried gold from Ophir) brought likewise great plentie of * Almuggim trees from Ophir, and precious stones.

*2. Chron. 9. 10.

12 And the king made of the Almuggim trees pillars for the house of the Lorde, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, what soeuer she would aske besides that, which Salomon gaue her † of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

†Ebr. by the hand of the king.

14 ¶ Also the weight of gold, that came to Salomon in one yere, was fiue hundreth three score and * fiue talents of gold,

*Exod. 25. 39.

15 Besides that he had of merchant men, and

and of the merchandiſes of them that ſolde ſpices, and of all the kings of Arabia, and of the princes of the f countrey.

f Or, it of Arabia, which for the great abundance of all things, was called happie.

16 And king Salomon made two hundreth targets of beaten golde, ſixe hundreth ſhekels of golde went to a target,

17 And three hundreth ſhieldes of beaten golde, three pound of golde went to one ſhielde: and the King put them in the * houſe of the wood of Lebanon.

*Chap.7.2.

18 ¶ Then the king made a great throne of yuorie, and couered it with the beſt golde.

THE ROYAL THRONE OF Salomon.

19 And the throne had ſixe ſteps, and the top of the throne was round behinde, and there were g ſtayes on either ſide on the place of the throne, and two Lyons ſtanding by the ſtayes.

g Or the chaire behinde, or places to leane vpon.

20 And there ſtoode twelue Lyons on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

21 And all king Salomons drinking veſſels were of golde: and all the veſſels of the houſe of the wood of Lebanon were of pure golde, none were of ſiluer: for it was nothing eſteemed in the dayes of Salomon.

22 For the king had on the ſea the nauie of Tharſhiſh with the nauie of Hiram: once in three yere came the nauie of h Tharſhiſh, and brought golde and ſiluer, yuorie, and Apes, and Peacokes.

h By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things.

23 So king Salomon exceeded all the kings of the earth both in riches and in wiſedome.

24 And all the world ſought to ſee Salomon, to heare his wiſedome, which God had put in his heart,

25 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of golde, and raiment, and armour, and ſweete odours, horſes and mules, from yeere to yeere.

26 Then Salomon gathered together *charets and horſemen: and hee had a thouſand and foure hundreth charets, and twelue thouſand horſemen, whome hee placed in the

*2.Chro.1.14.

charet cities, and with the king at Ieruſalem.

27 And the king ‖ gaue ſiluer in Ieruſalem as ſtones, and gaue cedares as the wild figtrees that growe abundantly in the plaine.

‖Or, he made ſiluer as plenteous as ſtones.

28 Alſo Salomon had horſes brought out of Egypt, and fine linnen: ‖ the kings merchants receiued the linnen for a price.

‖Or, for the companie of the kings merchants did receiue a number at a price.

29 There came vp and went out of Egypt ſome charet, woorth ſixe hundreth ſhekels of ſiluer: that is, one horſe, an hundreth and ſiftie, and thus they brought horſes to all the kings of the Hittites, and to the kings of Aram by their † meanes.

†Hebr. hands.

CHAP. XI.

1 Salomon hath a thouſand wiues and concubines, which bring him to idolatrie. 14 His God raiſeth vp aduerſaries againſt him. 43 He dieth.

BVt king Salomon loued * many a Outlandiſh women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

*Deut.17.17. ecclus.47.19. a Which were idolaters.

2 Of the nations, whereof the Lorde had ſayde vnto the children of Iſrael, * Goe not ye into them, nor let them come in to you: for ſurely they will turne your hearts after their gods. To them, I ſay, did Salomon ioyne in loue.

*Exod.34.16.

3 And he had ſeuen hundreth wiues, that were ‖ princeſſes, and three hundreth b concubines, and his wiues turned away his heart.

‖Or, Queenes. b To whom appertained no dowrie.

4 For when Salomon was old, his wiues turned his heart after other gods, ſo that his heart was not c perfect with the Lord his God, as was the heart of Dauid his father.

c He ſerued not God with a pure heart.

5 For Salomon followed * Aſhtaroth the God of the Zidonians, and d Milcom the abomination of the Ammonites.

*Iudg.2.13.

d Who was alſo called Molech, Deut.7.twelfe 2.King.23.10.

6 So Salomon wrought wickednes in the ſight of the Lord, but continued not to followe the Lord, as did Dauid his father.

7 Then did Salomon build an high place for Chemoth the e abomination of Moab, in the mountaine that is ouer againſt Ieruſalem, and vnto Molech the abomination of the children of Ammon,

e That is the Scripture ſaueth what ſoeuer man doeth reuerence and honor as God.

8 And ſo did hee for all his Outlandiſh wiues, which burnt incenſe and offred vnto their gods.

9 Therefore the Lorde was angrie with Salomon, becauſe hee had turned his heart from the Lorde God of Iſrael, * which had appeared vnto him twiſe,

*Chap.3.5.&9.2.

10 And had giuen him a * charge concerning this thing, that hee ſhould not followe other gods: but he kept not that, which the Lord had commanded him.

*2.Chap.6.12.

11 Wherefore the Lorde ſayde vnto Salomon, Foraſmuch as f this is done of thee, and thou haſt not kept my couenant, and my ſtatutes (which I commanded thee) * I will ſure-

f That thou haſt forſaken me and worſhipped Idoles. *Chap.12.15.

ly

ly rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Jerusalem which I haue chosen.

14 ¶ Then ỹ Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings [h] seede, which was in Edom.

15 * For when Dauid was in Edom and Joab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the [i] slaine,

16 (For sixe monethes did Joab remaine there, and all Israel, til he had destroyed all the males in Edom)

17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wayned in Pharaohs house: and Genubath was in Pharaohs house among ỹ sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 And Pharaoh sayde vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lorde Hadadezer King of Zobah.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid slewe them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euil that Hadad did, hee also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Jeroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the king.

27 And this was the cause that hee lift vp his hand against the king, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Jeroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Joseph.

29 And at that time, when Jeroboam went out of Jerusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the fielde.

30 Then Ahiiah caught the new garment that was on him, & [p] rent it in twelue pieces,

31 And said to Jeroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the handes of Salomon, and will giue tenne tribes to thee.

32 But hee shall haue one tribe for my seruant Dauids sake, and for Jerusalem the city, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, And Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ‖ doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hande, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Jerusalem the citie, which I haue chosē me, to put my name there.

37 And I will take thee, and thou shalt reigne, † euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and do right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for [r] this afflict the seede of Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled into

[g] Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

[h] Of the king of Edoms flocke. *2. Sam. 8. 14.

[i] Of the Edomites.

[k] Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

[l] God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

*2. Sam. 8. 3.

[m] When Dauid had discomfited Hadadezer and his armie.

[n] To wit, the men whome he had gathered vnto him.

*2. Chron. 13. 6.

[o] He was ouerseer of Salomons workes in the tribe of Ephraim and Manasseh.

[p] By these visible signes the Prophets were more deepely print their message into the hearts, to whom they were sent.

‖ Or, to doe that pleaseth.

*Chap. 12. 15.

[q] He hath respect vnto the Messiah, which should be the bright starre that should shine through all the world.

† Ebr. in all that thy soule.

[r] For this idolatrie that Salomon had committed.

[s] For the whole spirituall kingdome was rent in West-

Egypt vnto Shishak King of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the workes of Salomon, and all that he did, and his wisedome, are they not written in the [t] booke of the actes of Salomon?

42 The time that Salomon reigned in Jerusalem ouer all Israel, was * fortie yeere.

43 And Salomon slept with his fathers, & was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

t Which booke is is thought, was lost in their captiuitie.

b.Chron.9.30.

CHAP. XII.

1 *Rehoboam succedeth Salomon.* 8 *He refuseth the counsell of the Ancient.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commandeth Rehoboam not to fight.* 28 *Ieroboam maketh golden calues.*

c.Chron.10.1.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

Chap.11.40.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

‖ Or, returned from Egypt.

4 Thy father made our * yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, & his yoke which he put vpon vs, [a] lighter, and we will serue thee.

Chap.4.7.

5 And hee said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

a Oppresse vs with so great charges, which we are not able to sustaine.

6 And king Rehoboam tooke counsel with the olde men that ‖ had stand before Salomon his father, while he yet liued, and saide, What counsell giue ye, that I may make an answere to this people?

‖ Or, had bene of his ancient counsellers.

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, and answered them, and speake kinde words to them, they will be thy seruants for euer.

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

8 But he forsooke the counsell that the old men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he sayd vnto them, [c] What counsell giue yee, that wee may answere this people, which haue spoken to mee, saying, Make the yoke which thy father did put vpō vs, lighter?

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and saide, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shall bee [d] bigger then my fathers loines.

‖ Or, sticle finger. d I am much more able to keepe you in subiection then my father was.

11 Nowe where as my father did burden you wō a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I wil correct you wō ‖ scourges.

‖ Or, Scorpions,

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, saying, Come to mee againe the third day.

e The people declare their obedience in this, that they woulde attempte nothing before the king had giuen them iust occasion.

13 And the King answered the people sharpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, my father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you wō scourges.

15 And the king hearkened not vnto the people: for ‖ it was the ordinance of the Lord, that he might perfourme his saying, which the Lorde had spoken by * Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

‖ Or, the Lord was the cause.

* Chap.11.11.

16 So when all Israel saw that the king regarded them not, the people answered the king thus saying, What portion haue we in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Nowe the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Jerusalem.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, & made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

* Chap.11.13.

21 And when Rehoboam was come to Jerusalem, hee [h] gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 * But the worde of God came vnto Shemaiah the [i] man of God, saying,

* 2.Chron.11.2.

i That is, the Prophet.

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, & returned, and departed,

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

parted according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Nowe shal the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lorde [l] at Ierusalem, then shall the heart of this people turne againe vnto their Lord, euen to Reboboam king of Iudah: so shall they kill me, and goe againe to Reboboam king of Iudah.

l He feared lest his people should haue by this meanes bene enticed to rebell against him.

28 Whereupon the King tooke counsell, and made two calues of golde, and sayde vnto them, [m] It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods which brought thee vp out of the land of Egypt.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

29 And hee set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of ỹ one) euen to Dan.

31 Also he made an [n] house of high places, and made Priestes of the lowest of the people, which were not of the sonnes of Leui.

n That is, a temple, where altars were built for idolatrie.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto ỹ feast that is in Iudah, & offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and hee placed in Beth-el the Priests of the high places, which he had made.

o Because he would the more binde the peoples deuotion to his idolatrie, hee made a new holy day, besides those that the Lord had appointed in the Lawe.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth, (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a Lyon. 33 The obstinacie of Ieroboam.

AND beholde, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stood by the altar to offer incense.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but an other of that name.

2 And he cried against the altar by the commandement of the Lord, and sayde, O altar, altar, thus saith the Lord, Behold, a child shal be borne vnto the house of Dauid, * Iosiah by name, & vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

*2. Kings 23. 17.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

c By this signe ye shall knowe that the Lord hath sent me. ‖ Or, be powred out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him: but his hand which hee put forth against him, dried vp, and hee could not pul it in againe to him.

d The wicked rage against the Prophets of God, when they declare them Gods iudgement.

5 The altar also claue asunder, and the ashes fell out from the altar, according to the signe which the man of God had giuen by the † commandement of the Lord.

† Ebr. mouth.

6 Then the king answered & sayd vnto the man of God, [e] I beseech thee, pray vnto ỹ Lord thy God, & make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lorde, and the kings hand was restored, and became as it was afore.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites. ‖ Or, take sustenance.

7 Then the king sayde vnto the man of God, Come home with mee, that thou mayest ‖ dine, and I will giue thee a reward.

8 But the man of God saide vnto the king, If thou wouldest giue me halfe thine house, I woulde not goe in with thee, neither woulde I eate bread, nor drinke water in this place.

9 For so ‖ was it charged mee by the word of the Lord, saying, [f] Eate no bread, nor drinke water, nor turne againe by the same way that thou camest.

‖ Or, be charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angell.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the king, tolde they their father.

12 And their father said vnto them, What way went hee? and his sonnes † shewed him what way the man of God went, which came from Iudah.

† Ebr. looked.

13 And hee saide vnto his sonnes, Saddle mee the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

† Ebr. I am.

15 Then he said vnto him, [g] Come home with me, and eate bread.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

16 But hee answered, I may not returne wt̄ thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he saide vnto him, I am a Prophet also as thou art, and an [h] Angel spake vnto me by the word of the Lorde, saying, Bring him againe with thee into thine house, that hee may eate bread, and drinke water: but he lied vnto him.

h His fault is here double: first, in that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the worde

of the Lord came vnto ỳ prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, [i] Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commandement which the Lorde thy God commaunded thee,

22 But camest backe againe, and hast eaten bread & drunke water in the place (whereof hee did say vnto thee. Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread and drunke, he sadled him the asse, to wit, to the prophet whome he had brought againe.

24 And when hee was gone, [k] a Lyon met him by the way, and slewe him, and his body was cast in the way, and the asse stood thereby: the Lyon stoode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the Lyon standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commaundement of the Lord: therefore the Lorde hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had [l] not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and layde it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layde his body in his [m] owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, hee spake to his sonnes, saying, When I am dead, burie ye me also in the sepulchre, wherein the man of God is buried: laye my bones beside his bones.

32 For that thing which hee cried by the worde of the Lorde against the altar that is in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this, Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who woulde, might † consecrate himselfe, and be of the Priests of the high places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 *Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house.*
22 *Iudah is punished by Shishak.*

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, [a] & disguise thy selfe, that they know not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahiiah the Prophet, which tolde me * that I shoulde be king ouer this people,

3 And take † with [b] thee ten loaues, and ‖ craknels, and a bottell of honie, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his † sight was decayed for his age.

5 Then the Lorde saide vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shal faine her selfe to be [c] another.

6 Therefore when Ahiiah heard the sound of her feete as she came in at the doore, he said, Come in, thou [d] wife of Ieroboam: why feinest thou thus thy selfe to bee another? I am sent to thee with heauie tidings.

7 Goe, tel Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruaunt Dauid, which kept my commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and [f] molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore behold, I wil bring euil vpon the house of Ieroboam, and wil cut off from Ieroboam him that * s pisseth against the wal, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dounge, till it be all gone.

11 The dogges shall eate him of Ieroboams stocke that dieth in the citie, & the foules of the aire shal eate him that dieth in the fielde: [i] for the Lord hath said it.

12 Up

i God would reproue his follie by him, who was the occasion to bring him into error.

k By this fearefull example, God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which he had prepared for himselfe.

n Go the wicked profite not by Gods threatnings, but goe backeward and become worse and worse, 2. Tim. 3. 13. † Ebr. fill his hand.

a His owne conscience bare him witnes, that the Prophet of God would not satisfie his affections which was a wicked man.
* Chap. 11. 31.
† Ebr. in thine hand.

b According to the custom when they went to aske counsell of Prophets, 1. Sam. 9. 7.
‖ Or, wafers.
† Ebr. eies stood.

c Then the wife of Ieroboam.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked.

e Which was but a seruant.

f To wit, two calues.

* Chap. 21. 21. and 2. king. 9. 8.
g Euery man euen to the dogs, 1. Sam. 25. 22.
h As well him that is in the strong holde, as him that is abroad.
i They shall lacke the honour of buriall in token of Gods malediction.

12 Up therefore & get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is found [k] some goodnes toward the Lorde God of Israel in the house of Ieroboam.

14 Moreouer, the Lorde shall stirre him vp a king ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shal smite Israel, as when a reede is shaken in the water, & he shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the [m] riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, & when shee came to the threshold of the house, the yong man died,

18 And they buried him, and all Israel lamẽted him, according to the word of the Lord, which he spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams actes, how he warred, and howe he reigned, beholde, they are written in the booke of the Chronicles of the kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his steade.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere olde, when he began to reigne, and reigned seuenteene [p] yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his name there: & his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lorde had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also hee caried away all the shieldes of golde * which Salomon had made. *Chap. 10. 16.

27 And King Rehoboam made for them brasen shieldes, and committed them vnto the handes of the chiefe of the garde, which wayted at the doore of the kings house.

28 And when the king went into the house of the Lorde, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Naadab succeedeth Ieroboam. 29 Baasha killeth Nadab.

AND in the eighteenth yeere of king * Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah. *2. Chro. 13. 22.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lorde his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * saue onely in the matter of Uriah the Hittite. *2. Sam. 11. 4. and 12. 9.

6 And there was warre betweene Rehoboam and Ieroboam, as long as he liued.

7 The rest also of the actes of Abiiam, and all that hee did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abiiam, and Ieroboam. *2. Chron. 13. 3.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ *And in the twentie yeere of Ieroboam king of Israel, reigned Asa ouer Iudah. *2. Chron. 14. 1.

10 Yee reigned in Ierusalem one and fortie yeere, and his [c] mothers name was Maachah, the daughter of Abishalom.

k In the midwes of the wicked, God hath some, on whome he doeth bestowe his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shal not be excused, when they doe euill at the commandement of their gouernours.

o The Lorde smote him that he died, 2. Chron. 13. 20.

p And died before Ieroboam about 4. yeres.

‖ Or, besides all that their fathers had done by their sinnes.

q Where idolatrie reigneth all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chron. 12. 15.

s That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

c That is his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away al the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroied her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places, Neuertheless Asas heart was [e] vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lorde, siluer, and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that hee woulde let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lorde, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and king Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 There is a couenant betweene mee and thee, and betweene my father & thy father: behold, I haue sent vnto thee a present of siluer & golde: come, breake thy couenant with Baasha king of Israel, that he may [g] depart frō me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, & king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in ỹ booke of the Chronicles of the kings of Iudah? but in his olde age he was diseased in his [h] feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his steade.

25 And Nadab the sonne Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laide siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his steade.

29 And when he was king, hee [k] smote all the house of Ieroboam, he left none aliue to Ieroboam, vntill he had destroyed him, according to the * word of the Lord, which he spake by his seruant Ahiah the Shilonite,

30 Because of the sinnes of Ieroboam which hee committed, and wherewith he made Israel to sinne, by his [l] prouocation, wherewith he prouoked the Lord of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of ỹ kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, beganne Baasha the sonne of Ahiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twentie yeeres.

43 And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 *Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.*

THen the word of the Lord came to Iehu ỹ son of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes.

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will [b] make thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baashas stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.

7 And [c] also by the hand of Iehu the sonne of Hanani the Prophet, came the worde of the Lorde to Baasha, and to his house, that hee should

d Neither kinred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.
*2.Chro.15.16.
e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.
f Of the same purpose that Ieroboam did deuise the people should not goe vp to Ierusalem, lest they should follow Asa.
*2.Chron.16.2.
‖Or, Syria.
g And bere me no longer.
‖Or, made a proclamation.
†Ebr. none innocent.
h He had the goute, and put his truste rather in Physitions then in the Lord, 2.Chron.16.12.
i His great grandfather.
k So God stirred vp one tyrant to punish the wickednes of another.
*Chap.14.10.
l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.
m Which was the place where the kings of Israel remained.
a Thus spake Iehu to Baasha in the name of the Lord.
b Meaning the house of Baasha.
*Chap.15.29.
*Chap.14.11.
‖Or, valiantnes.
*2.Chron.16.1.
c That is, the Prophet did his message.

should be like the house of Jeroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed[d] him.

d Meaning. Nadab Jeroboams sonne.

8 ¶ In the sixe and twentie yeere of Asa king of Judah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah[e] drinking, til he was drunken in the house of Arza steward of his house in Tirzah.

e The Calde text hath thus, Drinking til he was drunken in the Temple of Arza the idole by his house in Tirzah.

10 And Zimri came and smote him, and killed him, in the seuen and twentie yeere of Asa king of Judah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha not leauing thereof one to pisse against the wal neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which he spake against Baasha by the hand of Jehu the[f] Prophet,

f Both Hanani his father and he were Prophets.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, & made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yere of Asa king of Judah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

g The siege had continued from the time of Nadab Jeroboams sonne.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged[h] Tirzah.

h Where Zimri keepe himselfe in hold.

18 And when Zimri saw, that the city was taken, hee went into the palace of the Kings house & † burnt himselfe, and the kings house with fire, and so died,

†Ebr. burnt the kings house vpon him.

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Lorde, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: for[i] halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

i That is the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that followed Omri, preuailed against ỹ people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Judah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, & built in the mountaine and called the name of the city, which he built, after the name of Shemer lord of the mountaine Samaria.

‖ Or, Shomeron.

25 But Omri did euill in the eyes of the Lord, and did[k] worse then all that were before him.

k For such is the nature of Idolatrie, that the superstitiõ therof both dayly increase, and the elder it is, the more abominable it is before God and his Church.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, & in his sines wherwith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried[l] in Samaria: and Ahab his sonne reigned in his stead.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

29 Nowe Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yere of Asa king of Judah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him,

31 For was it a light thing for him to walk in the sinnes of Jeroboam the sonne of Nebat, except he took Jezebel also ỹ daughter of Ethbaal king of the Zidonians to[m] wife and went and serued Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange Idolatry, and cruell persecution.

32 Also he reared vp an altar to Baal in the house of Baal, which he had build in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build[n] Jericho: he layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake †by Joshua the sonne of Nun,

n Reade Josh. 6.26.

†Ebr. by the hand of Iosh.

CHAP. XVII.

1 *Eliah forewarneth of the famine to come.* 4 *He is fed of rauens.* 9 *He is sent to Sarephath, where he restoreth his hostesse sonne to life.*

AND Eliah the Tishbite one of the inhabitants of Gilead said vnto Ahab, *As the Lord God of Israel liueth, before whome I [a] stand, their shalbe neither dew nor raine these yeres, but [b] according to my word.

*Eccles. 48.3. Iam. 5.16,17.

a That is, whom I serue.

b But as I shall declare by Gods reuelation.

2 ¶ And

2 ¶ And the woꝛde of the Loꝛd came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Jozden,

‖ Or, brooke.

4 And thou shalt dꝛinke of the riuer: and I haue commanded the [c] rauens to feede thee there.

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

5 So he went and did accoꝛding vnto the woꝛd of the Loꝛde: foꝛ he went and remained by the riuer Cherith that is ouer against Jozden.

6 And the rauens bꝛought him bꝛead and flesh in the moꝛning, and bꝛead and flesh in the euening, and he dꝛanke of the riuer.

7 And after a while the riuer dꝛied vp, because there fell no raine vpon the earth.

8 ¶ And the [d] woꝛd of the Loꝛd came vnto him, saying,

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them.

9 *Up, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to susteine thee.

*Luke 4. 25, 26.

10 So he aroꝛse and went to Zarephath: and when he came to the gate of the citie, beholde, the widow was there [e] gathering sticks: and he called her and said, Bꝛing me, I pꝛay thee, a litle water in a vessel, that I may dꝛinke.

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

11 And as she was going to fet it, hee called to her, and said, Bꝛing me, I pꝛay thee, a moꝛsell of bꝛead in thine hand,

12 And she sayde, As the Loꝛd thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a litle oyle in a cruse: and behold, I am gathering † a fewe sticks foꝛ to go in, and dꝛesse it foꝛ me and my sonne, that we may eate it, and [f] die.

† Ebr. two.

f Foꝛ there is no hope of any moꝛe sustenance.

13 And Eliiah sayde vnto her, Feare not, come, do as thou hast said, but make me thereof a litle cake first of all, and bꝛing it vnto me, and afteꝛward make foꝛ thee and thy sonne.

14 Foꝛ thus saith the Loꝛd God of Israel, [g] The meale in the barrell shall not be wasted, neither shal the oyle in the cruse be diminished, vnto the time that the Loꝛde sende raine vpon the earth,

g God receiueth no benefit foꝛ the vse of his, but he promiseth a most ample recompence foꝛ the same.

15 So she went, and did as Eliiah said, and she did eate: so did he and her house [h] foꝛ a certaine time,

h That is, till he had raine and food on the earth.

16 The barrell of the meale wasted not, noꝛ the oyle was spent out of the cruse, accoꝛding to the woꝛd of the Loꝛd, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenes was so soꝛe, ‖ that there was no [i] bꝛeath left in him.

‖ Or, that he died.

i God would try whether she had learned by his mercifull prouidence to make him her onely stay and comfoꝛt.

18 And she said vnto Eliiah, What haue I to do with thee, O thou man of God: art thou come vnto me to cal my sinne to remembꝛance, and to slay my sonne?

19 And hee sayde vnto her, Giue mee thy sonne, and he tooke him out of her bosome, and caryed him vp into a chamber where he abode, and layd him vpon his owne bed.

20 Then he called vnto the Loꝛd, and sayd, O Loꝛd my God, hast thou [k] punished also this widow, with whom I soiourne, by killing her sonne?

k He was afraid lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies, as he begun them specially while he there remained.

21 And he stretched himselfe vpon ỹ child thꝛee times, and called vnto the Loꝛd, and sayd, O Loꝛd my God, I pꝛay thee, let this childes soule come into him againe.

22 Then the Loꝛd heard the voyce of Eliiah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliiah tooke the child, and bꝛought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliiah sayd, Behold, thy sonne liueth.

24 And the woman said vnto Eliiah, Now [l] I know that thou art a man of God, and that the woꝛd of the Loꝛd in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 *Eliiah is sent to Ahab.* 13 *Obadiah hideth an hundred Prophets.* 40 *Eliiah killeth all Baals prophets.* 45 *He obteineth raine.*

AFter many dayes, the woꝛd of the Loꝛde came to Eliiah, in the [a] third yeꝛe, saying, Goe, shew thy selfe vnto Ahab, and I wil send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Eliiah went to shewe himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

b God had begunne to worke his feare in his heart, but had not yet bꝛought him to that knowledge, which is alo requisite of the godly: that is, to pꝛofesse his Name openly.

4 Foꝛ when Jezebel destroyed the Pꝛophets of the Loꝛd, Obadiah tooke an hundꝛed Pꝛophets, and hid them, by fiftie in a caue, and he fed them with bꝛead and water)

5 And Ahab said vnto Obadiah, Goe into the lande, vnto all the fountaines of water, and vnto all the riuers, if so bee that wee may finde grasse to saue the hoꝛses and the mules aliue, least we deꝛsine the land of the beasts.

6 And so they diuided the lande betweene them to walke thoꝛow it. Ahab went one way by him selfe, and Obadiah went another way by him selfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah [c] met him: and he knew him, and fell on his face, and said, Art not thou my lord Eliiah?

c God pitieth oft times the wicked foꝛ the godlies sake, and causeth Eliiah to meet with Obadiah, that the benefit might be knowen to be granted foꝛ Gods childꝛens sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Eliiah is here.

9 And he sayd, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Loꝛde thy God liueth, there is no nation oꝛ kingdome, whither my lord hath

not

not sent to seeke thee: and when they sayd, He is not heere, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lorde shall cary thee into some place that I doe not knowe: so when I come and tel Ahab, if he can not finde thee, then will he kill me: But I thy seruant [d] feare the Lord from my youth.

13 Was it not tolde my lorde, what I did when Iezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, & fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Eliiah is here, that he may slay me.

15 And Eliiah said, As the Lorde of hostes liueth, before who I stand, I will surely shew [e] my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Eliiah.

17 And when Ahab saw Eliiah, Ahab sayd vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto the mount Carmel, and ỹ prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezebels table.

20 ¶ So Ahab sent vnto al the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and sayd, How long s halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.

22 Then sayd Eliiah vnto the people, I onely remaine a Prophet of the Lorde: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lorde: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliiah sayde vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullock, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: they [i] leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and saide, Crie loude: for hee is a [k] god: either hee talketh or pursueth his enemies, or is in his iourney, or it may be that he sleepeth, and must be [l] awaked.

28 And they cryed loud, and cut themselues as their maner was, with kniues and lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliiah saide vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord, that was broken downe.

31 And Eliiah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whome the word of the Lord came, saying, * Israel shall be thy name)

32 And with the stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would conteine two † measures of seed,

33 And he put the wood in order, and hewed the bullocke in pieces, and layde him on the wood,

34 And sayde, Fill foure barrels with water, and powre it on the burnt offering and on the wood. Againe he sayde Doe so againe. And they did so the second time. And he sayd, Do it the third time. And they did it the third time.

35 And the water ran round about the altar, and he [m] filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliiah the Prophet came, and sayde, Lorde God of Abraham, Izhak and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lorde, heare me, and let this people know that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.

38 Then the fire of the Lord fel and consumed the burnt offring, & the wood, & the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God ought not onely bee to suffer the trueth to be vniustly slandered, but to reprooue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly or in part. Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnesse, which thinke that by any instance or suite the dead and vile idoles can helpe the worshippers in their necessities.

* Gen. 32.28. 2. king. 17.34.

† Ebr. Sats, which some thinke conteine about three pottles & a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer vs to run in blindnes and error for a time, yet at the length he calleth them home to him by signes, not ordinary signs and wonders.

40 And Eliiah ſaide vnto them, Take the prophets of Baal, let not [o] a man of them eſcape, and they tooke them, & Eliiah brought them to the brooke Kiſhon, and ſlew them there.

41 ¶ And Eliiah ſayde vnto Ahab, Get thee vp, eate and drinke, for there is a ſounde of much raine.

42 So Ahab went vp to eat and to drinke, and Eliiah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And ſayd to his ſeruant, Goe vp nowe and looke toward the way of the Sea, And hee went vp, and looked & ſayd, There is nothing. Againe he ſaid, Go againe [p] ſeuen times.

44 And at the ſeuenth time he ſayde, Beholde, there ariſeth a litle cloude out of the ſea like a mans hand. Then he ſaide, Up, and ſay vnto Ahab, Make ready thy charet, and get thee downe, that the raine ſtay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine, Then Ahab went vp and came to Iezreel.

46 And the hand of the Lorde was on Eliiah, and he girded vp his loynes, and ran [q] before Ahab till he came to Iezreel.

CHAP. XIX.

5 Eliiah fleeing from Iezebel, is nouriſhed by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Eliſha.

NOw Ahab tolde Iezebel all that Eliiah had done, and howe he had ſlaine all the [a] Prophets with the ſworde.

2 Then Iezebel ſent a meſſenger vnto Eliiah, ſaying, [b] The gods do ſo to mee and more alſo, if I make not thy life like one of their liues by to morow this time.

3 ¶ When he ſaw that, he arose, & went ‖ for his life, and came to Beer-sheba, which is in Iudah, and left his ſeruant there.

4 But hee went a dayes iourney into the wildernesſe, and came and ſate downe vnder a Iuniper tree, and deſired that he might die, and ſayd, It is now ynough: O Lorde, [c] take my ſoule for I am no better then my fathers.

5 And as he lay and ſlept vnder the Iuniper tree, behold nowe, an Angel touched him, and ſaid vnto him, Up, and eate.

6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: ſo hee did eate and drinke, and returned and ſlept.

7 And the Angel of the Lorde came againe the ſecond time and touched him, and ſayde, Up, and eate: for [d] thou haſt a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the ſtrength of that meat fortie dayes and fortie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and beholde the Lorde ſpake to him, and ſaid vnto him, What doeſt thou here, Eliiah?

10 And he anſwered, I haue [e] beene very ielous for the Lord God of hoſtes: for the children of Iſrael haue forſaken thy couenant, broken downe thine altars and ſlaine thy Prophets with the ſworde, * and I onely am left, and they ſeeke my life to take it away.

11 And he ſayd, Come out, and ſtand vpon the mount before the Lorde. And beholde, the Lord went by, and a mightie ſtrong winde rent the mountaines, and brake the rocks before the Lord: but the Lorde was [f] not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a ſtill and ſoft voyce.

13 And when Eliiah heard it, hee couered his face with his mantle, and went out, and ſtood in the entring in of the caue, and behold, there came a voyce vnto him, and ſayd, What doeſt thou here, Eliiah?

14 And he anſwered, I haue bene very ielous for the Lord God of hoſts, [g] because the children of Iſrael haue forſaken thy couenant, caſt downe thine altars, and ſlaine thy Prophets with the ſworde, and I onely am left, and they ſeeke my life to take it away.

15 And the Lorde ſayd vnto him, Goe, returne by the wildernesſe vnto Damaſcus, and when thou commeſt there anoynt Hazael king ouer ‖ Aram.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoint king ouer Iſrael: and Eliſha the ſonne of Shaphat of Abel Meholah ſhalt thou anoint to be Prophet in thy roume.

17 And * him that eſcapeth from the ſworde of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſworde of Iehu, ſhal Eliſha ſlay.

18 Yet will * I leaue ſeuen thouſande in Iſrael, euen [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.

19 ¶ So he departed thence and found Eliſha the ſonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfe: and Eliiah went toward him, and caſt his mantle vpon him.

20 And he left the oxen, and ran after Eliiah, and ſayd, [i] Let me I pray thee kiſſe my father and my mother, and then I will followe thee. Who anſwered him, Goe, returne: for what haue I done to thee?

21 And when hee went backe againe from him,

o He commanded them that as they were truely perſuaded to confeſſe the onely God: ſo they would ſerue him with all their power and deſtroy the idolaters his enemies.

p As Gods ſpirit moued him to pray, ſo was he ſtrengthened by the ſame that hee did not faint, but continued ſtill till he had obteined.

‖ Or, here and there.

q He was ſo ſtrengthened with Gods ſpirit, that he ran faſter then the charet was able to runne.

a To wit, of Baal.

b Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ Or, whither his minde led him.

c So hard a thing it is to bridle our impatiencie in affliction, that the ſaintes could not ouercome the ſame.

d He declareth that except God had nouriſhed him miraculouſly, it had not bin poſſible for him to haue gone this iourney.

e He complaineth, that the more zealous that he ſhewed himſelfe to maintaine Gods glorie, the more cruelly was he perſecuted.

*Rom. 11, 3.

f For the nature of man is not able to come neere vnto God, if he ſhould appeare in his ſtrength and full maieſtie, and therefore of his mercy he ſubmitteth himſelfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but becauſe our duty ſo requireth, we ought to do it.

‖ Or, Syria.

*2. King. 9. 1, 3. eccluſ 48, 8.

*Rom. 11. 4.

h He declareth that wicked diſſemblers and idolaters are not his.

i Though this naturall affection is not to be contemned, yet it ought be not to moue vs when God calleth vs to ſerue him.

him, he tooke a couple of oxen, and slew them, and sod their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliiah, and ministred vnto him.

k He would not slay til wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 *Samaria is besieged.* 13 *The Lord promiseth the victory to Ahab by a Prophet.* 31 *The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.*

THen Ben-hadad the king of ‖ Aram assembled all his armie, and two and thirtie [a] Kings with him, with horses, and charets and went vp and besieged ‖ Samaria, and fought against it.

‖ Or, Syria.

a That is, gouernours, and rulers of prouinces.

‖ Or, Shomeron.

2 And hee sent messengers to Ahab king of Israel, into the citie,

3 And sayde vnto him, Thus sayth Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and sayde, My lorde king, according to thy saying, [b] I am thine, and all that I haue.

b I am content to obey and pay tribute.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and sayth, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy gold, and thy women, and thy children,

6 [c] Or els I will sende my seruants vnto thee by to morow this time: and they shal search thine house and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

c He would not accept his answere, except hee did out of hand deliuer whatsoeuer he should aske: for he sought an occasion, how to make warre against him.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how hee seeketh mischiefe: for hee sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denyed him not.

8 And all the Elders, and all the people sayd to him, Hearken [d] not vnto him, nor consent.

d They thought it their duetie rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

9 Wherefore he sayd vnto the messengers of Ben-hadad. Tell my lorde the king, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not do. And the messengers departed and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods do so to me & more also, if the [e] dust of Samaria bee enough to all the people that follow me, for euery man an handfull.

e Much lesse shall there be found any pray, that is worth any thing, when they shall be so many.

11 And the king of Israel answered, and sayde, Tell him, Let not him that girdeth his harneis, boast himself, as he that [f] putteth it off.

f Boast not before the victorie be gotten.

12 And when he heard that tidings, as hee was with the kings drinking in the pauilions, he sayde vnto his seruants, ‖ Bring forth your engines, and they set them against the citie.

‖ Or, put your selues in order.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Israel, saying, Thus sayth the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest knowe, [g] that I am the Lord.

g Before God went about with signes and miracles to pul Ahab from his impietie and now again with woonderful victories.

14 And Ahab sayde, By whome? And hee sayd, Thus sayth the Lord, By the seruants of the princes of the prouinces. Hee sayd againe, Who shall order the battell? And hee answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, & they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drink til he was drunke in the tents, both hee and the kings: for two and thirtie Kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

h That is, young men trained in the seruice of Princes.

18 And he sayd, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slewe euery one his † enemie: and the ‖ Aramites fledde, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his [i] horsemen.

† Ebr. man.

‖ Or, Syrians.

i With them that were appointed for the preseruation of his person.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had sayd vnto him, Goe, be of good courage, and consider, and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the king of Aram sayde vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

k Thus the wicked blaspheme God in their furie, whome notwithstanding he suffereth not vnpunished.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie like the armie that thou hast lost, with such horses and such charets, and we will fight against them in the plaine, and doubtlesse wee shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after that yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred,

All they which were in the batell of the former were, vers. 15.

[l] assembled

Who am of like power in the valley: as I am in the hils, and can a well destroy a multitude with few as with many.

[m] I am the Lord.

29 And they pitched one ouer against the other ſeuen dayes, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlewe of the Aramites an hundred thouſande footmen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wall vpon ſeuen & twentie thouſand men that were left: and Ben-hadad fled into the citie, and came into †a ſecret chamber.

†Ebr. from chamber, to chamber.

31 ¶ And his ſeruants ſaid vnto him, Behold now, we haue heard ſay that the Kings of the houſe of Iſrael are mercifull kings: wee pray thee, let vs put ſackecloth about our [n] loynes, and ropes about our heads, and goe out to the king of Iſrael: it may bee that hee will ſaue thy life.

In ſigne of ſubmiſſion, and that we haue deſerued death, if he will punish vs with rigor.

32 Then they girded ſackecloth about their loines, and put ropes about their heads, and came to the King of Iſrael, and ſaid, Thy ſeruant Ben-hadad ſaith, I pray thee, let me liue: and he ſaid, Is he yet aliue? he is is my brother.

33 Now the men tooke diligent heed, ‖ if they could catch any thing of him, and made haſte, and ſaid, Thy brother [o] Ben-hadad. And he ſaid, Goe, bring him. So Ben-hadad came out vnto him, and cauſed him to come vp vnto the chariot.

‖Or, and caught of him.

He is aliue.

34 And Ben-hadad ſaid vnto him, The cities which my father tooke from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father did in Samaria, Then ſaid Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him go.

Thou ſhalt appoint in my perſe citie what thou wilt, and I will obey thee.

35 ¶ Then a certaine man of the ‖children of the prophets ſaid vnto his neighbour by the commandement of the Lord, [q] Smite mee, I pray thee. But the man refuſed to ſmite him.

‖Or, of the diſciples.

36 Then ſayd he vnto him, Becauſe thou haſt not obeyed the voice of the Lord, behold, as ſoone as thou art departed from me, a lion ſhall [r] ſlay thee. So when hee was departed from him, a lion found him and ſlew him.

By this exterrall ſigne hee would more liuely touch the kings heart.

Becauſe thou haſt tranſgreſſed the commandement of the Lord

37 Then he found another man and ſayde, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the King came by, hee cryed vnto the king, and ſaid, [s] Thy ſeruant went into the middes of the battell: and beholde there went away a man, who another man brought vnto me, and ſayd, Keepe this man: if he be loſt, or want, thy life ſhal go for his life, or els thou ſhalt pay a talent of ſiluer.

[s] By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, and let him eſcape, whome God had appointed to be ſlaine.

40 And as thy ſeruant had here and there to doe, hee was gone: And the king of Iſrael ſayd vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And hee haſted, and tooke the aſhes away from his face: and the king of Iſrael knew him that he was of the Prophets:

42 And he ſayd vnto him, Thus ſayeth the Lord, * becauſe thou haſt let goe out of thine hands a man whome I appointed to die, thy life ſhall goe for his life, and thy people for his people.

*Chap. 22, 38.

43 And the king of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖Samaria.

‖Or, Shomron.

CHAP. XXI.

1 Iezebel commaundeth to kill Naboth, for the vineyard that hee refuſed to ſell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

‖ AFter theſe things Naboth the Iſreelite had a vineyard in Iſreel, hard by the palace of Ahab king of Samaria.

‖Or, at this time.

2 And Ahab ſpake vnto Naboth, ſaying, [a] Giue me thy vineyard, that I may make mee a garden of herbs thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: or if it pleaſe thee, I will giue thee the worth of it in money.

a Though Ahabs tyrannie be condemned by the holy Spirit yet he was not ſo outragious that he would take from another man his right without full recompence.

3 And Naboth ſayde to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the word which Naboth the Iſreelite had ſpoken vnto him, for he had ſaid, I will not giue thee the inheritance of my fathers, and hee lay [b] vpon his bed, and turned his face and would eate no bread.

b Thus the wicked conſider not what is iuſt and lawfull, but freet inwardly, when they cannot haue their inordinate appetites ſatisfied.

5 Then Iezebel his wife came to him and ſaid vnto him, Why is thy ſpirit ſo ſadde that thou eateſt no bread?

6 And he ſayde vnto her, Becauſe I ſpake vnto Naboth the Iſreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it: but hee anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſayde vnto him, [c] Doeſt thou nowe gouerne the kingdome of Iſrael? vp, eate bread, and † be of good cheere, I will giue thee the vineyard of Naboth the Iſreelite.

c As though he ſaid, thou knoweſt not what it is to reigne, Commaund and intreat not.

†Ebr. let thine heart be merie.

8 ¶ So ſhe wrote letters in Ahabs name, and

and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

10 And set two wicked men before him, and let thē witnesse against him, saying, Thou diddest blaspheme God and the King: then carie him out, and stone him that he may die.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes then the iust lawes of God.

11 And the e men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which shee had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, & sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones that hee died.

†Ebr. bleste.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel sayde to Ahab, f Up, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

f This example of monstrous cruelitie the holy Ghost leaueth to vs, to the intent that we should abhorre all tyrannie, and specially in them, whome nature and kind should moue to be pitifull and inclined to mercy.

16 And when Ahab heard that Naboth was dead, hee rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the worde of the Lorde came vnto Eliiah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria. Loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus sayth the Lorde, g Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lorde, h In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9. 25, 26.

20 And Ahab sayde to Eliiah, Hast thou found me, O mine enemie? And he answered, I haue founde thee: for thou hast solde thy selfe to worke wickednesse in the sight of the Lorde.

21 *Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, as well him that is * shut vp as him that is left in Israel,

*Chap. 14. 10. 2. King. 9. 7.

*1. Sam. 25. 22.

*Chap. 14. 10.

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

*Chap. 15. 29.

*Chap. 16. 3.

23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel, ‖ by the wall of Izreel.

*2. King. 9. 33, 36.

‖Or, fortresse, or, possession.

24 The dogs shal eate him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fieldes, shall the foules of the ayre eate.

25 (But there was none like Ahab, who did i sell him selfe, to worke wickednesse in the sight of the Lorde: whom Iezebel his wife prouoked.

i By the wicked counsell of his wife, he became a vile idolater and cruel murtherer, as one that gaue him selfe wholy to serue sinne.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his clothes, and put sackecloth vpon † him and fasted, and lay in sackecloth and went k softly.

†Ebr. his flesh.

k In token of mourning, or as some reade, bare footed.

28 And the word of the Lorde came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me: because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his l sonnes dayes will I bring euill vpon his house.

l Meaning, in Iorams time, 2. King. 9. 26.

CHAP. XXII.

*2. Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the King what shal be the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 40 Ahab is slaine. 42 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

AND * they continued a three yeere without warre betweene Aram and Israel.

*2. Chro. 18. 1, 2.

a Benhadad the King of Syria and Ahab made a peace, which endured three yeeres.

2 And in the third yeere did Iehoshaphat the King of Iudah b come downe to the King of Israel.

b To see and visite him.

3 (Then the king of Israel sayde vnto his seruants, Knowe ye not that c Ramoth Gilead was ours? and wee stay, and take it not out of the hand of the King of Aram?

c The Kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not himselfe bounde thereby to restore it.

4 And hee sayde vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

5 Then Iehoshaphat saide vnto the King of Israel, e Aske counsaile, I pray thee, of the Lord to day.

e He seemed that he would not goe to the warre, except God approued it, yet when Ahab counselled the contrary, he would not obey.

6 Then the King of Israel gathered the f prophets vpon a foure hundred men, and sayde vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they say, Goe vp: for the Lorde shall deliuer it into the hands of the King.

f Meaning, the false prophets, which were flatterers and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slewe.

7 And Iehoshaphat saide, Is there here neuer a Prophet of the g Lord more, that wee

g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

might inquire of him?

8 And the King of Iſrael ſayde vnto Iehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whome wee may aſke counſell of the Lorde, but [h] I hate him: for he doeth not prophecie good vnto me, but euill. And Iehoſhaphat ſayde, Let not the king ſay ſo.

h Whereby we ſee that the wicked cannot abide to heare ſ truth, but hate the Prophets of God and molest them.

9 Then the king of Iſrael called an [i] Eunuche, and ſayde, Call quickely Michaiah the ſonne of Imlah.

i Reade Gene. 37.36.

10 And the king of Iſrael and Iehoſhaphat the king of Iudah ſate either of them on his throne in their [k] apparell in the voyde place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

k In their kingly apparell.

11 And Zidkiiah the ſonne of Chenaanah made [l] hornes of yron, and ſayde, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

l The true Prophets of God were accuſtomed to vſe ſignes for the confirmation of their doctrine, Iſa.10.2.Iere. 7.2.wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophetes prophecied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah, ſpake vnto him, ſaying, Beholde now, the wordes of the prophets declare good vnto the King with † [m] one accorde: let thy worde therefore, I pray thee, bee like the word of one of them, and ſpeake thou good.

†Ebr. mouth.

m This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing if the greater part approue it, be they neuer ſo vngodly.

14 And Michaiah ſaid, as the Lord liueth, whatſoeuer the Lorde ſaith vnto me, that will I ſpeake.

15 ¶ So hee came to the King, and the King ſaid vnto him, Michaiah, ſhall we goe againſt Ramoth Gilead to battell, or ſhall wee leaue off? And hee anſwered him, [n] Goe vp, and proſper: and the Lorde ſhall deliuer it into the hand of the king.

n He ſpeaketh this in diriſion, becauſe the king attributed ſo much to the falſe prophets meaning that by experience he ſhould trie that they were but flatterers.

16 And the King ſaide vnto him, How oft ſhall I charge thee, that thou tell mee nothing but that which is true in the Name of the Lord?

17 Then he ſaide, I ſaw all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepheard. And the Lord ſaid, [o] Theſe haue no maſter, let euery man returne vnto his houſe in peace.

o It is better they returne home then to be punished and ſcattered, becauſe they take warre in hand without Gods counſell and approbation.

18 (And the king of Iſrael ſayd vnto Iehoſhaphat, Did not I tell thee, that he woulde prophecie no good vnto me, but euill?)

19 Againe hee ſaide, Heare thou therefore the worde of the Lorde. I ſawe the Lorde ſit on his throne, and all the [p] hoſte of heauen ſtoode about him on his right hand and on his left hand.

p Meaning, his Angels.

20 And the Lord ſaide, Who ſhall ‖ entiſe Ahab, that he may go and fal at Ramoth Gilead? And one ſayde on this maner, and another ſaid on that maner.

‖Or, perſwade and deceiue.

21 Then there came foorth a ſpirit, and ſtood before the Lord, [q] ſaid, I wil entiſe him. And the Lord ſaid vnto him, Wherewith?

q Here we ſee that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

22 And hee ſayde, I will goe out, and be a [r] falſe ſpirite in the mouth of all his prophets. Then he ſayd, Thou ſhalt entiſe him, and ſhalt alſo preuaile: goe forth, and doe ſo.

r I will cauſe all his prophets to tell lies.

23 Now therefore beholde, the Lord hath put a lying ſpirite in the mouth of all theſe thy prophets, and the Lorde hath appointed euill againſt thee.

24 Then Zidkiiah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke and ſaide, *[s] When went the Spirit of the Lord from me, to ſpeake vnto thee?

*2.Chro.18.23.

s Thus the wicked would ſeeme that none were in the fauour of God, but they & that God hath giuen his graces to none ſo much as to them.

25 And Michaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber to hide thee.

26 And the king of Iſrael ſaid, Take Michaiah, and carry him vnto Amon the gouernor of the citie, and vnto Joaſh the kings ſonne,

27 And ſay, Thus ſayeth the king, Put this man in the priſon houſe, and feede him with [t] bread of affliction, and with water of affliction, vntill I returne in peace.

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

28 And Michaiah ſaid, If thou returne in peace, the Lord hath not ſpoken by me. And he ſaid, [u] Hearken all ye people.

u That when ye ſhall ſee theſe things come to paſſe, ye may giue God the glory and knowe that I am his true Prophet.

29 So the king of Iſrael & Iehoſhaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Iſrael ſayde to Iehoſhaphat, I will change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall, nor great, ſaue onely againſt the king of Iſrael.

32 And when the captaines of the charets ſaw Iehoſhaphat, they ſayde, Surely it is the king of Iſrael, & they turned to fight againſt him: and Iehoſhaphat [x] cryed.

x That is, to the Lord for helpe.

33 And when the captaines of the charets ſawe that hee was not the king of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ mightily and ſmote the King of Iſrael betweene the ioynts † of his brigandine. Wherefore hee ſaid vnto his charet man, Turne thine hand and carie mee out of the hoſte: for I am † hurt.

‖Or, in his ſimplicitie and ignorantly.

†Ebr. and betweene the brigandine.

†Ebr. ſicke.

35 And the battell encreaſed that day, and the [y] King ſtoode ſtill in his charet againſt the Aramites, and died at euen: and the blood ranne out of the wound into the middes of the charet.

y To wit, Ahab King of Iſrael.

36 And there went a proclamation throwout the [z] hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

z Of the Israelites.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according *vnto the word of the Lord which he spake.

‖ Or, the harlots washed it. *Chap. 21, 19.

39 Concerning the rest of the actes of Ahab and all that hee did, and the yuorie house which hee built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa beganne to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

*2. Chro. 20. 31.

42 Iehoshaphat was fiue and thirtie yeere old, when he began to reigne, and reigned fiue and twentie yeere in Ierusalem. And his mothers name was Azubah ỹ daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless [a] the hie places were not taken away: for the people offred still and burnt incense in the hie places.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the Temple was built.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthie deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remayned in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the [b] deputie was king.

48 Iehoshaphat made shippes of Tharshish to sayle to [d] Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

b In the time of this King, Idumea was subiect to Iudah and was gouerned by whome they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

49 Then sayd Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the shippes. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

‖ Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

THis second booke conteyneth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the tenne tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechias, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towardes those rulers and people which obey his Prophets and imbrace his worde: and contrariwise, of his plagues towardes those common weales which neglect his ministers, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 He is reproued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab:

2 [a] And Ahaziah fell thorow the lattesse windowe in his vpper chamber which was in Samaria: so hee was sicke: then hee sent messengers, to whome he saide, Goe, and enquire of [b] Baal-zebub the god of Ekron, if I recouer of this my disease.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fel downe at a grate which was vpon his house to glue light beneath.

b Ekron which stood at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could driue away the diuels of flies: or els to was so called because they were ingendred in great abundance of the blood of the sacrifices that were offered to that idole. 5 Hee shewed that idolaters haue not the true God, for els they would seeke to none but to him alone.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and goe vp to meete the messengers of the King of Samaria, and say vnto them, Is is not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou are gone vp, but shalt die the death. So Eliiah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and sayde vnto vs, Goe, and returne vnto the King which sent you, and say vnto him, Thus saith the Lorde, [d] Is it not because there is no God in Israel, that thou sendest to enquier of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And hee sayde vnto them, What maner of man was hee which came and met you, and told you these wordes?

8 And they sayde vnto him, Hee was an hairie man, and girded with a girdle of lether about his loynes. Then sayde he, It is Eliiah the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the top [f] of a mountaine, and he said vnto him, O man of God, the king hath commaunded that thou come downe.

10 But Eliiah answered, and sayd to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also hee sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and saide vnto him, [h] O man of God, thus the king commaudeth, Come downe quickly.

12 But Eliiah answered, and sayde vnto them, [i] If I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliiah, and besought him, and said vnto him, O man of God, I pray thee, let my [k] life and the life of these thy fiftie seruants be [l] precious in thy sight.

14 Beholde, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lorde saide vnto Eliiah, Goe downe with him, be [m] not afraide of his presence. So he arose, and went downe with him vnto the king.

16 And hee said vnto him, Thus saith the Lorde, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his worde?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the worde of the Lord which Eliiah had spoken. And [n] Iehoram began to reigne in his steade in the seconde yeere of Iehoram the sonne of Iehoshaphat King of Iudah, because hee had no sonne.

18 Concerning the rest of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lorde would take vp Eliiah into heauen by a whirle winde, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah said to Elisha, Tarie here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lorde will take thy master from [c] thine head this day? And he sayde, Yea, I [d] know it: hold yee your peace.

4 Againe Eliiah sayd vnto him, Elisha tarie here, I pray thee, for the Lord hath sent me to Iericho. But hee saide, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and sayde vnto him, Knowest thou that the Lorde will take thy master from thine head this day? And he sayde, Yea, I knowe it, holde ye your peace.

6 Moreouer Eliiah sayd vnto him, Tarie, I pray thee, heere: for the Lord hath sent me to Iorden. But hee sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stoode on the other side afarre off, and they two stoode by Iorden.

8 ¶ Then Eliiah tooke his cloke, and wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Nowe when they were passed ouer, Eliiah said vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit [g] be doubled vpon me.

10 And he sayde, Thou hast asked an hard thing:

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d Ignorance is the mother of errour and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He speaketh this in mockerie, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k Which himselfe my selfe before God and his seruant.

l That is, spare my life and let me not die as the other two.

m Thus the Lorde graciously deliuerie to dis that they feare not the threatenings of tyrants, which otherwhile of themselues are afraide to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reign & in the 18. yeere, which was the 2. yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram,

a Which was that place, where the children of Israel, were circumcised after they came ouer Iorden, and ha bene fourtie yeeres in the wilderneslie, as Ioth. 5. 9.

b So called because they are begotten as it were aneiw by the heauenly doctrine.

c That is, from being any maz thine head: to be as head, is to be the maister, as to be at the feete, is to be a scholer.

d For the Lorde had reuelled it vnto him.

e Not onely at Beth-el, but at Iericho & other places were there Prophets, which had schelers, whom they instructed, and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double place in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy spirit being deuided into three parts, let me haue two.

thing: yet if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

¶ And as they went walking and talking, beholde, there appeared a charet of fire, and hoꝛſes of fire, & did ſeperate them twaine. *So Eliiah went vp by a whirle winde into [h] heauen.

*Eccles. 48. 9. 1. mac. 2. 58.

h Thus God hath left a teſtimonie in al ages (both before the law, in the law, and in the time of the goſpel) of our reſurrection.

12 And Eliſha ſaw it, and he cryed, My father, my father, the charet of Iſrael, and the hoꝛſemen thereof: and hee ſawe him no moꝛe: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp alſo the cloke of Eliiah that fell from him, and returned, and ſtoode by the banke of Ioꝛden.

14 After, he tooke the cloke of Eliiah, that fell from him, and ſmote the waters, and ſaid, Where is the Loꝛde God of Eliiah? And ſo he alſo, after hee had ſtriken the waters, ſo that they were deuided this way and that way, went ouer, euen Eliſha.

15 And when the children of the Pꝛophets, which were at Iericho, ſawe him on the other ſide, they ſaid, [i] The Spirit of Eliiah doth reſt on Eliſha, and they came to meete him, and fel to the ground before him,

i The ſpirit of propherie is giuen to him, as it was to Eliiah.

16 And ſayd vnto him, Behold now, there be with thy ſeruants fifty ſtrong men: let them goe, wee pꝛay thee, and ſeeke thy [k] maſter, if ſo be the Spirite of the Loꝛd hath taken him vp, and caſt him vpon ſome mountaine, oꝛ into ſome valley. But he ſaid, [l] Ye ſhall not ſend.

k Meaning, Eliiah: for they thought his body had bene caſt in ſome mountaine. l Becauſe the fact was extraordinarie, they doubted where he was become, but Eliſha was aſſured that he was taken vp to God.

17 Yet they were inſtant vpon him, till he was aſhamed: wherefoꝛe he ſaide, Send. So they ſent fiftie men, which ſought three dayes, but found him not.

18 Therefoꝛe they returned to him, (foꝛ he taried at Iericho) and he ſaid vnto them, Did not I ſay vnto you, Goe not?

19 ¶ And the men of the citie ſaid vnto Eliſha, Behold, we pꝛay thee: the ſituation of this citie is pleaſant, as thou, my loꝛde, ſeeſt, but the water is naught, and the ground ‖ barren.

‖ Or, killeth the inhabitants.

20 Then he ſaid, Bꝛing me a new cruſe, & put ſalt therein. And they bꝛought it to him.

21 And he went vnto the ſpꝛing of the waters, and caſt there [m] the ſalt, and ſayde, Thus ſaith the Loꝛd, I haue healed this water: death ſhal no moꝛe come thereof, neither barrenneſſe to the ground.

m Thus God gaue him power, euen contrary to nature, to make that water pꝛofitable foꝛ manyde, which before was hurtfull.

22 So the waters were healed vntill this day, accoꝛding to the woꝛde of Eliſha which he had ſpoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, litle children came out of the citie, and mocked him and ſayde vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And hee turned backe, and looked on them, and [n] curſed them in ỹ name of the Loꝛd. And two beares came out of the foꝛeſt, & tare in pieces two and foꝛtie children of them.

n Perceiuing their malicious heart againſt the Loꝛd, and his woꝛd, he deſireth God to take vengeance of that iniurie done vnto him.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 Hee and Iehoſhaphat goe to warre againſt Moab, which rebelled. 13 Eliſha reproueth him, 17 and giueth their hoſte water. 24 The Moabites are ouercome. 27 Their king ſacrificeth his ſonne.

NOwe Iehoꝛam the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the [a] eighteenth yeere of Iehoſhaphat king of Iudah, and reigned twelue yeeres.

a Reade the annotation in the firſt chapter and ſeuenteenth verſe.

2 And hee wꝛought euill in the ſight of the Loꝛde, but not like his father noꝛ like his mother: foꝛ he tooke away the image of Baal that his father had made.

3 Neuertheleſſe, hee cleaued vnto [b] the ſinnes of Ieroboam, the ſonne of Nebat, which made Iſrael to ſinne, and departed not therefrom.

b He ſacrificed to the golden calues, that Ieroboam had made.

4 ¶ Then [c] Meſha King of Moab had ſtoꝛe of ſheepe, and rendꝛed vnto the king of Iſrael an hundꝛeth thouſande lambes, and an hundꝛeth thouſand rammes with the woolle.

c This was done after that Dauid had made the Moabites tributaries to his ſucceſſoꝛs.

5 But when Ahab was dead, the King of Moab rebelled againſt the king of Iſrael.

6 Therefoꝛe King Iehoꝛam went out of Samaria the ſame ſeaſon, and numbꝛed all Iſrael,

7 And went and ſent to Iehoſhaphat king of Iudah, ſaying, The King of Moab hath rebelled againſt mee: wilt thou goe with me to battel againſt Moab? And he anſwered, I wil goe vp: foꝛ [d] I am, as thou art, my people, as thy people, and mine hoꝛſes, as thine hoꝛſes.

d Reade 1. kin. 22. 4.

8 Then ſaid hee, What way ſhall wee goe vp? And he anſwered, The way of the wildernelle of Edom.

9 ¶ So went the King of Iſrael and the King of Iudah, and the [e] King of Edom, and when they had compaſſed ỹ way ſeuen dayes, they had no water foꝛ the hoſte, noꝛ foꝛ the cattell that † followed them.

e Meaning, the diceroy oꝛ lieutenant of the king of Iudah. reade 1. kin. 22. 47.

† Ebr. that were at their feete.

10 Therefoꝛe the king of Iſrael ſayd, Alas, that ỹ Loꝛde hath called theſe three kings, to giue them into the hand of Moab.

11 But Iehoſhaphat ſayde, Is there not here a Pꝛophet of the Loꝛde, that wee may inquire of the Loꝛd by him? And one of the king of Iſraels ſeruants anſwered, and ſaide, Here is Eliſha the ſonne of Shaphat, which [f] powred water on the hands of Eliiah.

f That is, who was his ſeruant. g. He is able to inſtruct vs what is Gods will in this point.

12 Then Iehoſhaphat ſayde, [g] The woꝛde of the Loꝛde is with him. Therefoꝛe the king of Iſrael, and Iehoſhaphat, and the king of Edom went doꝛwne to him.

13 And Eliſha ſaid vnto the King of Iſrael, [h] What haue I to doe with thee? get thee

h He knew that this wicked king would haue but vſed his counſell to ſerue his turn, and therefoꝛe he diſdayned to anſwere him.

to the prophetes of thy father and to the prophets of thy mother. And the king of Israel sayd vnto him, [i] Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.

14 Then Elisha said, As the Lord of hosts liueth, in whose sight I stande, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would [k] not haue looked toward thee, nor seene thee.

k God suffereth his worde to be declared to the wicked, because of the godly that are among them.

15 But now bring mee a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.

l He sang songs to Gods glorie, and so stirred vp the Prophets heart to prophecie.

16 And hee sayde, Thus sayeth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Yee shall neither see winde nor see raine, yet the valley shall be filled with water, that yee may drinke, both yee and your cattell, and your beasts.

18 But this is a [m] small thing in the sight of the Lorde: for he will giue Moab into your hand.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

19 And yee shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and [n] marre euery good fielde with stones.

n Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able † to put on harnesse, and vpward, and stoode in their border.

† Ebr. to gird him self with a girdle.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, [o] This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoyle.

o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

24 And when they came to the host of Israel the Israelites arose vp, and smote the Moabites, so that they fledde before them, but they [p] inuaded them, and smote Moab.

p Meaning, they followed them into the townes.

25 And they destroyed the cities: and on all the good fieldes euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walls.

26 And when the King of Moab saw that the battell was too sore for him, hee tooke with him seuen hundred men that drew the sworde, to breake through vnto the King of Edom: but they could not.

r Some referre it to the king of Edoms sonne, whom they say hee had taken in that skirmish: but rather it seemed to be his owne sonne, whome he offred to his gods to pacifie them, which barbarous cruelitie mooued the Israelites hearts of pitie to depart.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and [r] offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 Hee obtayneth for the Shunammite a sonne at Gods hand. 18 Who dying, 23 he raiseth him vp againe. 40 Hee maketh sweete the pottage, 42 And multiplyeth the loaues.

AND one of the wiues [a] of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did [b] feare the Lord: and the creditour is come to take away my two sonnes to be his [c] bondmen.

a Reade Chap. 2. 3.

b And therefore fell not into debt by vnthriftinesse or prodegalitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

2 Then Elisha sayde vnto her, What shall I doe for thee: tell me, what hast thou at home? And she saide, Thine handmaide hath nothing at home, saue a [d] pitcher of oyle.

d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.

3 And he sayde, Goe, and borowe thee vessels abroade of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into [e] all those vessels, and set aside those that are full.

e The Prophet declareth hereby vnto her, that God neuer forsaketh to prouide for his seruants, their wiues and children, if they trust in him.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, shee saide vnto her sonne, Bring mee yet a vessell. And hee sayde vnto her, There is no more vessels. And the oyle [f] ceased.

f To augment and increase in the vessels.

7 Then shee came and tolde the man of God. And hee said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] rest.

g God here did not onely prouide for his seruant, that his debts should be payed, and so keepe his doctrine and profession without slander, but also for his wife and children.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she sayd vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make [h] him a litle chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that he may turne in thither when hee commeth to vs.

h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to his study and prayers.

11 ¶ And on a day, hee came thither and turned into the chamber, and lay therein,

12 And saide to Gehazi his seruant, Call this Shunammite: and when hee called her, shee stoode before him.

13 Then he sayde vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, [i] what shall wee doe for thee? Is there any thing to be spoken for thee to the King, or to the captaine of the host? And shee answered,

i Thus the seruants of God are not vnthankfull for the benefites they receiue.

red, J[k] dwell among mine owne people.

14 Againe hee sayde, What is then to be done for her? Then Gehazi answered, Indeed she hath [l] no sonne, and her husband is old.

15 Then sayde he, Call her. And hee called her, and she stood in the doore.

16 And he sayde, *At this time appointed according to the time of life, thou shalt imbrace a sonne. And she sayd, Oh my Lord, thou man of GOD, doe not lie vnto thy handmaide.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had sayd vnto her.

18 ¶ And when the child was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he sayde vnto his father, [m] Mine head, mine head. Who sayde to his seruaunt, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and he sate on her knees till noone, and died.

21 Then she went vp, and layd him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called her husbande, and sayde, Send with me I pray thee, one of the yong men and one of the asses: for J will haste to the man of God, and come againe.

23 And he sayd, Wherefore wilt thou go to him to day? it is neither [n] newe moone nor Sabbath day. And she answered, † All shall be well.

24 Then she sadled an asse, and sayd to her seruant, Driue, and goe forward: stay not for me to get vp, except J bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God sawe her ‖ ouer against him, hee sayde to Gehazi his seruant, Beholde, the Shunammite.

26 Runne nowe, J say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is thy child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God sayde, Let her alone: for her soule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she sayd, Did J desire a sonne of my Lord? did J not say deceiue me not?

29 Then he sayd to Gehazi, Gird thy loines, and take my staffe in thine hande, and goe thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe sayde, As the Lord liueth, and as thy soule liueth, J will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them and had layed the staffe vpon the face of the childe, but he neither spake nor heard: wherefore hee returned to meete him, and tolde him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold the child was dead, and layde vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and [q] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked vp and down in the house, and went vp and stretched himselfe vpon him: then the child neesed [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and sayde, Call this Shunammite. So he called her, which came in vnto him. And he sayd vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, [s] a famine was in the land, and the children of the Prophets dwel with him. And he sayd vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbes, and found as it were a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eat: and when they did eate of the pottage, they cryed out, and sayd, O thou man of God [u] death is in the pot: and they could not eate thereof.

41 Then he sayd, Bring meale. And he cast it into the pot, and sayd, Powre out for the people, that they may eate; and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, euen twentie loaues of barley, and full eares of corne in the huske. And hee sayde, Giue vnto the people that they may eate.

43 And his seruant answered, How should J set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there [x] shall remaine.

44 So he set it before them, and they did eate

k I am content with that that God hath sent me, and can want nothing that one can doe for another.

l Which then was a reproch: and therefore hee would that his master should pray to God for her, that shee might be faithfull.

*Gen. 18. 10.

m His head ached sore, and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

† Ebr. peace.

‖ Or, farre off.

o In token of humilitie and loy that he had met with him.

† Ebr. her soule is in bitternesse.

p Bade him by no meanes that nothing may let thee in the way Luke. 10. 4.

q The like did Elijah to the widowes sonne at Sarephta, 1 Kin. 17. 21. and S. Paul Act. 20. 10. signifying the care that ought to be in them, that beare the word of God and are distributers of the spirituall life.

r Meaning, often times.

s That is, in the land of Israel

t Which the Apothecaries call Colloquintida, and is most vehement and dangerous in purging.

u They feared that they were poisoned, because of the bitternes.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie because he tooke money and rayment of Naaman.

NOw was there one Naaman Captaine of the hoste of the king of Aram, a great man, and honorable in the sight of his Lord, because that by him the Lord had [a] deliuered the Aramites. He also was a mightie man and valiant, but a leper.

a Heare appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

2 And the Aramits had gone out by bands, and had taken a litle maide of the land of Israel, and she † serued Naamans wife.

†Ebr. she was before.

3 And she sayde vnto her mistres, Woulde God my lorde were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

b Meaning, Elisha.

4 And [c] he went in, and tolde his lorde, saying, Thus and thus sayeth the mayde that is of the land of Israel.

c That is, Naaman tolde it to the king of Syria.

5 And the king of Aram said, Goe thy way thither, and I will sende a letter vnto the king of Israel. And he departed, and [d] tooke † with him tenne Talents of siluer, and sixe thousand peeces of golde, and tenne chaunge of rayments,

d To giue this as a present to the Prophet. †Ebr. in his hand.

6 And brought the letter to the king of Israel to this effect, Now whē this letter is come vnto thee, vnderstande, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doth send to me, that I shoulde heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that ỹ king of Israel had rent his clothes he sent vnto the king, saying, [e] Wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall knowe that there is a Prophet in Israel.

e The Prophet rebuketh the king because he did not consider that God was true in his promes, and therefore would not leaue his church destitute of a Prophet, whose prayers he would heare, and to whome other should haue recourse for comfort.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth and went away, and sayde, Beholde, I thought with my selfe, He wil surely come out, and stand, and cal on the name of the Lorde his God, and put his hand on the place, and heale the leprosie.

f Mans reason murmureth, whē it considereth onely the signes and outward things, and hath not regard to the word of God, which is there annexed.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and sayde, [g] Father if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he sayth to thee, Wash and be cleane?

g This declareth that seruits ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants must be affectioned as toward their children.

14 Then went he downe, and * washed himselfe seuen times in Iorden, according to the saying of the man of GOD: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

*Luke 4.27.

15 ¶ And hee turned againe to the man of God, hee, and all his company, and came and stoode before him, and sayde, Beholde nowe, I know that there is no God in al the world but in Israel: nowe therefore I pray thee, take a †reward of thy seruant.

†Ebr. blessing.

16 But he sayd, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but he refused.

h So the Lord commandeth that they that receiue freely should giue also freely.

17 Moreouer Naaman sayd, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I do bowe downe, I say, in the house of Rimmon, the Lord be merciful vnto thy seruant in this poynt.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, least others by his example might fall to idolatrie: for as by his outwarde parte he confesseth that he will neuer serue any but the true God.

19 Unto whom he sayd, [k] Go in peace. So he departed from him about halfe a dayes iorney of ground.

k The Prophet did not approue his acte, but after the common maner of speach he bideth him farwell.

20 And Gehazi the seruant of Elisha the man of God, said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] he light downe from the charet to meet him, and said, Is all well?

l Declaring thereby what honour and affection he bare to the prophets master.

22 And he answered, All is well: my master hath sent mee, saying, Beholde there bee come to me, euen now from mount Ephraim two yong men of the children of the prophets: giue them, I pray thee a talent of siluer, and two change of garments.

23 And Naaman sayd, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the ‖ towre, he tooke them out of their handes, and layd them in

‖Or, forteresse or secret place.

in the house, and sent away the men: and [m] they departed.

m Naamans seruants.

25 ¶ Then he went in, and stoode before his maister. And Elisha said vnto him, Whence commest thou, Gehazi? And he said, Thy seruant went no whither.

n Was not I present with thee in Spirite?

26 But he said vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyardes, and sheepe, and oxen, and men seruants, and mayde seruants?

o That is, many to ble possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seed for euer. And he went out from his presence a leper white as snow.

p To be an example to al such, as by whose couetousities Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsel to the King of Israel 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets sayde vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now go to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Go.

a Or a piece of wood fit to build with.

3 And one sayd, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I wil goe.

4 So hee went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cryed, and said, Alas master, it was but borrowed.

‖ Or, the axe head.

6 And the man of God sayde, where fell it? And hee shewed him the place. Then hee cut downe a peece of wood, and cast in thither, and he caused the yron to [b] swimme.

b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had giuen such abundance of his spirite.

7 Then he said, Take it vp to thee, And hee stretched out his hand and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and sayd, In [c] such and such a place shalbe my campe.

c Meaning, that he would lie in ambush and take the Israelites at vnwares.

9 Therefore the man of God sent vnto the king of Israel saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, and [d] saued himselfe from thence, not once nor twise.

d The wicked conspire nothing so craftely but God can reueile it to his seruants and cause their counsell to be disclosed.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants and sayd vnto them, Wil ye not shewe me which of vs bewrayeth our counsel to the king of Israel?

12 Then one of his seruants sayde, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the words that thou speakest in thy [e] priuie chamber.

e There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it vnto the king.

13 And he sayd, Goe, and espie where hee is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, and charets, and a [f] mightie hoste: and they came by night, and compalled the citie.

f Though it had beene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power ynough, though it be but against one or a fewe.

15 And when the seruant of the man of God arose earely to goe out, beholde, an hoste compalled the Citie with horses and charets. Then his seruant said vnto him, Alas master, how shall we doe?

16 And hee answered, [g] Feare not: for they that be with vs, are moe then they that be with them.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. *2. Chron. 32. 7.

17 Then Elisha prayed, and sayd, Lord, I beseech thee, open his eyes [h] that hee may see. And the Lorde opened the eyes of the seruant, and he looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

h That he may behold how thou hast prepared an army to rescue vs.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee with blindnesse. And hee smote them with blindnesse, according to the word of Elisha.

i Meaning the Syrians his enemies, which came downe, thinking themselues sure of him.

19 And Elisha sayd vnto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whome yee seeke. But he led [k] them to Samaria.

k Thus he did being led by the Spirite of God, and not because he sought his owne reuengeance, but onely to set forth the glory of God.

20 And when they were come to Samaria, Elisha sayd, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when he sawe them, [l] My father, shall I smite them, shall I smite them?

l The wicked vse reuerent and graue words towards fierce foes of God, when they thinke to haue any commoditie by them, though in their heart they can not abide them.

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eate and drinke and go to their master.

m For this gentle intreaty and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israel, of what kings dayes.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bandes of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered al his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses heade was at fourescore peeces of siluer, and the fourth part of a kab of doues [n] dounge at fiue peeces of siluer.

n The Elders write, that they burned it in the siege for lacke of wood.

26 And

26 And as the king of Israel was going vpon the wal, there cryed a woman vnto him saying, Helpe, my lord, O King.

27 And he sayd, Seeing the Lord doeth not succour thee, how should I helpe thee with the o barne, or with the wine presse?

o Meaning any kind of vitaile, as corne and wine. &c.

28 Also the king saide vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eate him to day, and wee will eate my sonne to morow,

*Deut. 21. 53. 57.

29 *So we sod my sonne, and did eate him: and I sayd to her the day after, Giue thy sonne, that wee may eate him, but shee hath hid her sonne.

30 And when the king had heard ‖ the words of the woman he rent his clothes, (and as hee went vpon the wall, the people looked, and beholde, hee had sackecloth ‖ within p vpon his flesh)

‖ Or, vnder his clothes.

p Thus hypocrites, when they feele gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

31 And he sayd, God do so to me, and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And the King sent a man before him: but before q messenger came to him, he said to the Elders, See ye not how this murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore and handle him roughly at the doore: is not the sounde of his masters feete behind him him?

q Meaning, Iehoram Ahabs sonne who killed the Prophets, and caused Naboth to be stoned

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayd, Behold, this euill commeth of the Lorde r should I attend on the Lord any longer?

r So the wicked fall into a rage, and desperation, if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 Elisha prophecieth plentie of vitaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the word of Elisha is troden to death.

THen Elisha sayde, Heare ye the worde of the Lord: thus saith the Lord, a To morrow this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are only reuealed by Gods Spirit.

2 Then a prince, on whose hande the king b leaned, answered the man of God, and sayde, Though the Lorde would make c windowes in the heauen, could this thing come to passe? And hee sayde, Beholde, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

b To whom the king gaue the charge and ouer sight of things, as verse. 17.

c He mocketh at the Prophets words, saying, that if God rayned downe corne from heauen, yet this could not come to passe.

d Thy infidelity shall be punished herein when thou shalt see this myracle and yet not be partaker thereof.

3 Now there were foure leprous men at the e entring in of the gate: and they sayde one to another, Why sit we here vntill we die?

e For it was commanded in the lawe that they shoulde dwell apart, and not among their brethren, Leuit. 13. 46.

4 If we say, We wil enter into the city, the famine is in the cite, and wee shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lorde had caused the campe of the Aramites to heare a noyse of charetes and a noyse of horses, and a noyse of a great army, so that they saide one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse or shaking of a leafe.

7 Wherefore they arose, and fledde in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and s fled for their liues.

g The wicked neede no greater enemy then their owne conscience to pursue them.

8 And when these lepers came to the vtmost parte of the campe, they entred into one tent, and did eate and drinke, and carped thence siluer and golde, and rayment, and went and hid it: after they returned, and entred into another tent, and carried thence also, and went and hid it.

9 Then sayde one to another, We doe not wel: this day is a day of good tydings, and we holde our peace: if we tarrie til day light, some ‖ mischiefe will come vpon vs. Nowe therefore, come let vs goe, and tell the kings household.

‖ Or, we shall be punished for our fault.

10 So they came and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied and asses tied: and the tents are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants h I wil shew now, what the Aramites haue done vnto vs. They know we that we are affamished, therefore they are gone out of the camp to hide themselues in the field, saying, When they come out of the Citie, wee shall catch them aliue, and get into the citie.

h He misstrusted the Prophets words, & therefore could beleeue nothing, as they which are more politike then godly euer call most perils then needeth.

13 And one of his seruants answered and sayd, Let men take nowe fiue of the horses that remaine, and are left in the citie, (behold, they are euen as all the i multitude of Israel that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

14 So they tooke ‖ two charets of horses, & the king sent after the hoste of the Aramites, saying, Go and see.

‖ Or, two horses of the charet, which were accustomed to drawe in the charet.

15 And they went after thē vnto Iorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in

in their haſte: and the meſſengers returned, and told the king.

16 Then the people went out and ſpoiled the campe of the Aramites: ſo a meaſure of fine floure was at a ſhekel, and two meaſures of barley at a ſhekel [k] according to the worde of the Lord.

[k] Which he ſpake by the mouth of Eliſha, verſe 2.

17 And the king gaue the prince (on whoſe hand hee leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and hee died, as the man of God had ſaide, which ſpake it, when the king came downe to him.

[l] As the people preaſſed out of the gate to runne to the Syrians tents where they had heard was meat, and great ſpoile left.

18 And it came to paſſe, as the man of God had ſpoken to the king, ſaying, Two meaſures of barly at a ſhekel, and a meaſure of fine floure ſhall be at a ſhekel, to morow about this time in the gate of Samaria.

19 But the prince had anſwered the man of God, and ſaide, Though the Lorde woulde make windowes in the heauen, could it ſo come to paſſe? And hee ſayde, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: for the people trode vpon him in the gate and he dyed.

CHAP. VIII.

1 Eliſha prophecieth vnto the Shunammite the dearth of ſeuen yeeres. 12 He prophecieth to Hazael that he ſhal bee king of Syria. 15 Hee reigneth after Ben-hadad. 16 Ieboram reigneth ouer Iudah. 20 Edom falleth from Iudah. 35 Ahaziah ſucceedeth Ieboram.

THen ſpake Eliſha vnto the woman, *whoſe ſonne he had reſtored to life, ſaying, Vp, and go, thou, and thine houſe, and ſoiourne where thou [a] canſt ſoiourne: for the Lord hath called for a famine, and it commeth alſo vpon the land ſeuen yeeres.

*Chap. 4. 35.

[a] Where thou canſt finde a commodious place to dwell, where as is plentie.

2 And the woman arose, and did after the ſaying of the man of God, and went both ſhee and her houſholde, and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 ¶ And at the ſeuen yeeres end, the woman returned out of the land of the Philiſtims, and went out [b] to call vpon the king for her houſe and for her land.

[b] That is, to complaine on them which had taken her poſſeſſions while ſhe was abſent.

4 And the king talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pray thee, all the great actes that Eliſha hath done.

5 And as he tolde the [c] king, how he had reſtored one dead to life, beholde, the woman, whoſe ſonne he hath raiſed to life, called vpon the king for her houſe, and for her land. Then Gehazi ſayde, My lorde, O king, this is the woman, and this is her ſonne, whom Eliſha reſtored to life.

[c] Gods wonderfull prouidence appeareth in this that he cauſed the king to be deſirous to heare of him, whom before he contemned, and alſo hereby prepared an entrance to the poore widowes ſuite.

6 And when the king aſked the woman, ſhe tolde him: ſo the king appointed her an Eunuch, ſaying, Reſtore thou all that are hers, and all the [d] fruites of her lands ſince the day ſhe left the land, euen vntill this time.

[d] The king cauſed that to be fully reſtored which was wrongfully holden from her.

7 ¶ Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſicke, and one told him, ſaying, The man of God is come hither.

8 And the king ſaid vnto Hazael, Take a preſent in thine hand, and goe meet the man of God, that thou mayeſt inquire of the Lorde by him, ſaying, Shall I couer of this diſeaſe?

9 ¶ So Hazael went to meete him, & took the preſent in his hande, and of euery [e] good thing of Damaſcus, euen the burden of fourtie Camels, and came and ſtoode before him, and ſayde, Thy ſonne Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?

[e] Of all the chiefeſt and precious things of the country.

10 And Eliſha ſayde to him, Go, and ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lord hath ſhewed me, that hee ſhall ſurely dye.

[f] Meaning, that he ſhould recouer of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtaine the kingdome.

11 And he looked vpon him ſtedfaſtly, till Hazael was aſhamed, and the man of God wept.

12 And Hazael ſayde, Why weepeth my lorde? And he anſwered, Becauſe I knowe the euill that thou ſhalt do vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, and their yong men ſhalt thou ſlay with the ſword, and ſhalt dash their infants againſt the ſtones, and rent in peices their women with child.

13 Then Hazael ſayde, What? is thy ſeruant ſa dog, that I ſhould do this great thing? And Eliſha anſwered, the Lorde hath ſhewed me, that thou ſhalt be king of Aram.

[g] That I ſhould be without all humanitie and pitie.

14 ¶ So hee departed from Eliſha, and came to his maſter, who ſayde to him, What ſayd Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt recouer.

15 And on the morowe hee tooke a thicke cloth and dipt in water, and [h] ſpread it on his face, and he died: and Hazael reigned in his ſteade.

[h] Vnder pretence to refreſh or eaſe him, he ſtifled him, with this cloth. *2. Chron. 22. 4.

16 ¶ *Now in the firſt yere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat king of Iudah, [i] Iehoram the ſonne of Iehoſhaphat king of Iudah began [k] to reigne.

[i] Reade chap. 3. 17.

[k] He was confirmed in his kingdome after his fathers death.

17 He was two and thirtie yere old, when he began to reigne: and he reigned eight yeere in Ieruſalem.

18 And hee walked in the wayes of the Kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife, and hee did euill in the ſight of the Lord.

[l] The holy Ghoſt theweth hereby what danger it is to ioyne with infidels. *2. Sam. 7. 12. [m] Which had bene ſubiect from Dauids time vntill this time of Iehoram.

19 Yet the Lord would not deſtroy Iudah, for Dauid his ſeruants ſake, as hee had promiſed him to giue him a light, and to his children for euer.

20 ¶ In thoſe dayes Edom [m] rebelled from vnder the hande of Iudah, & made a king ouer

ouer themselues.

21 Therefore Joram went to Zair, and al his charets with him, and he arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder ỹ hand of Judah vnto this day, then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Joram and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the City of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yere of Joram ỹ sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Judah begin to reigne.

26 [o] Two and twentie yeere olde was Ahaziah when he began to reigne, and he reigned one yeere in Jerusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Joram the sonne of Ahab to warre against Hazael the King of Aram in [p] Ramoth Gilead, and the Aramites smote Joram.

29 And king Joram returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Judah went downe to see Joram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel. 24 And killeth Iehoram the king thereof. 27 And Ahaziah, otherwise called Ochozias, the king of Iudah, 32 And causeth Iezebel to bee cast downe out of a windowe, and the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, *[a] Gird thy loynes and take this boxe of oyle in thine hand and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him †to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus sayth the Lord, I haue annointed thee for king ouer Israel, then open the doore, and flee without any tarrying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And hee answered, To thee, O captaine.

6 And he arose, & went into the house, and he powred the oile on his head, and sayde vnto him, Thus saith the Lorde God of Israel, I haue [b] annointed thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruantes of the Lorde * of the hand of Iezebel.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wal, as wel him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the dogs shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] seruants of his lord, And one sayd vnto him, is all well? wherefore came this [d] madde fellowe to thee? And he sayd vnto them, Ye know the man, and what his talke was.

12 And they sayd, It is false, tel vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lorde, I haue anointed thee for king ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Joram: (Now Joram kept Ramoth Gilead, he and all Israel, because of Hazael king of Aram.

15 And * king Joram returned to bee healed in Izreel of the wounds, which ỹ Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu sayde, If it bee your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, & went to Izreel: for Joram lay there, and [e] Ahaziah king of Judah was come downe to see Joram.

17 And the watchman that stoode in the towre in Izreel spied the companie of Iehu as he came, and sayde I see a company. And Iehoram said, Take a horseman and send to meet them, that he may say, Is it peace?

18 So there went one on horsebacke to meete

o This was a citie in Iudah giuen to the Leuites, Iosh. 21. 23. and after turned from king Iehoram. because of his idolatrie.

*2. Chron. 22, 1.

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yeeres olde, as 2. Chro. 22. 2.

p Which was a Citie in the tribe of Gad beyond Jordan.

q This is a city belonging to the tribe of Issachar.

*1. King 19. 16, 17.

a Prepare thy selfe to go diligently about thy business: for in those countreys they vsed long garments which they tucked vp, when they went about earnest business.

†Hebr. from chamber to chamber.

b This anoynting was for kings Priests and Prophets, which were all figures of Christ, in whom these three offices were accomplished.

*1. King. 21, 15, 25.

*1. King. 14, 10, and 21. 21.

*1. Kin. 14. 10, and 21. 22.

*1. Kin. 16. 3, 11.

c That is the rest of the armie, whom he called before, his brethren, verse. 2.

d In this estimation the world hath the ministers of God notwithstanding for asmuch as the world hateth their slanders the children of God (yea they called the sonne of God a deceiuer, and sayd he had the deuill:) therefore they ought not to be discouraged.

*Chap. 8. 29.

e God had this ordeined, as is read. 2. Chro. 22. 7. that this wicked & idolatrous King, we was more ready to gratifie wicked Joram, than to obey the will of God, should perish with him, by whose meanes he thought to haue bene auenger.

meete him, and sayd, Thus sayth the king, Is it peace? And Iehu sayde, What hast thou to doe with peace? ‖ Turne behinde me. And the watchman tolde saying, The messenger came to them, but he commeth not againe.

‖Or, follow me.

19 Then hee sent out another on horsebacke, which came to them, and sayde, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, Hee came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for hee marcheth furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram sayde, Make ready: and his charet was made readie. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And hee answered, What g peace: whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

g Meaning, that inasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and sayde to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrowe went through his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the fielde of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layde this burden vpon him:

‖Or, spake this prophecie against him.

26 *Surely I haue seene yesterday the blood of Naboth, and the blood of his h sonnes, sayde the Lord, and I will reuder it thee in this fielde, saith the Lord: now therefore take and cast him in the fielde according to the worde of the Lord.

*1. King. 21. 29.

h By this place it is euident that Iezebel caused both Naboth & his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claymed possession.

27 But when Ahaziah the king of Iudah sawe this, hee fledde by the way of the garden house: And Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, reckoning whole yeres: for chap. 8. 25. before, when he said that he began to reigne the twelfe yere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a windowe.

l Being of an hautie and cruel nature, she would still reteine her princely state and dignitie.

31 And as Iehu entred at the gate, shee sayde, Had m Zimri peace, which slewe his master?

m As though he would say, Can any traitour as any that riseth against his superiour, haue good successe? reade 1. King. 16. 13.

32 And he lift vp his eyes to the windowe, and sayd, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖Or, chiefe seruants.

33 And he saide, Cast her downe: and they cast her downe, n and he sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foote.

n This he did by the motion of the Spirit of God that her blood should be the last that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when he was come in, hee did eate and drinke, and sayde, Visite now yonder cursed woman, and burie her: for shee is a o Kings daughter.

o To wit, of the King of Iudea. 1. King. 16. 31.

35 And they went to burie her, but they founde no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he sayde, This is the worde of the Lord, which he spake ‖ by his seruant Eliah the Tishbite, saying, * In the fielde of Izreel shall the dogs eate the flesh of Iezebel.

‖Or, by the hand of.

*1. King. 21. 23.

37 And the carkeis of Iezebel shall be as doung vpon the ground in the fielde of Izreel, so that none shall say, p This is Iezebel.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word and persecute his seruants.

CHAP. X.

Iehu causeth the seuentie sonnes of Ahab to be slaine, 24 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the Priestes of Baal. 35 After his death his sonne reigneth in his steade.

AHab had nowe seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vseth to call them sonnes, which are either children or nephewes.

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraide, and said, Behold, two Kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

b He wants them to prouoke them vnder hand, for he would take his part of no.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izreel by to morow this time. (Now the kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they

tooke the Kings sonne and slewe the seuentie persons, and layde their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he sayde, Let them lay them on two heaps at the entring in of the gate vntill the morning.

9 And when it was day, hee went out, and stoode and said to all the people, Ye be [d] righteous: beholde, I conspired against my master, and slew him: but who slewe all these?

d Hee cannot iustly condemne me for the kings death, seeing he haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

10 Know now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lorde hath brought to passe the things that he spake † by his seruant * Eliah.

† Hebr. by the hand of.

* 1. King. 21, 29.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his [e] priests, so that he let none of his remaine.

e Meaning, which were the idolatrous priestes.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,

13 Hee met with the brethren of Ahaziah king of Iudah, and sayde, Who are yee? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliue. And they tooke them alyue, and slew them at the well beside the house where the sheepe are shorne, euen two and fortie men, and he [f] left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, he mette with Iehonadab the sonne of Rechab comming to meete him, and hee [g] ‖ blessed him, & said to him, Is thine heart vpright, as mine heart is towarde thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when hee had giuen him his hand, he tooke him vp to him into the charet.

g For he feared God & lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie, 35.5.

‖ Or, prayled God for him.

16 And he said, Come with me, and see the zeale that I haue for the Lorde: so they made him ride in his charet.

17 And when hee came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the worde of the Lord, which he spake to Eliah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued [h] Baal a litle, but Iehu shall serue him much more.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also vsed, 1. King. 16.32. and 22.53.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priestes, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

† Hebr. sanctifie.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee saide vnto him that had the charge of the vestrie, Bring foorth vestiments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he saide vnto the seruants of Baal, Search diligently, and looke, lest there bee heere with you any of the [i] seruants of the Lorde, but the seruants of Baal onely.

i Thus God wouth haue his seruants preserued, and idolatres destroyed: as in his law he giueth expresse commandement, Deut. 13.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and said, If any of the men whō I haue brought into your handes, escape, ‖ his soule shall be for his soule.

‖ Or, he shall lie for him.

25 And when he had made an ende of the burnt offering, Iehu said to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaines cast them out, and went vnto the [k] citie, where was the temple of Baal.

k Which citie was neere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threwe down the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord saide vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shal thy [l] sonnes vnto the fourth generation sit on the throne of Israel.

l Thus God approueth and rewarded his zeale in executing Gods iudgment, albeit his wickednesse was afterward punished.

31 But Iehu regarded not to walke in the lawe of the Lorde God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lorde beganne to ‖ lothe Israel, and Hazael smote them in all the coastes of Israel,

‖ Or, to cut them off.

33 From Iorden Eastward, euen all the lande of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and al that he did, and al his valiant deedes, are they not written in the booke of the Chronicles

nicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Jehu reigned ouer Israel in Samaria is eight and twenty yeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his priests are destroyed.

*2.Chro.22.10. THen * Athaliah the mother of Ahaziah when shee sawe that her sonne was dead, she arose, and destroyed all the [a] kings seede.

a Meaning all the posteritie of Jehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab.

2 But Jehosheba the daughter of King Joram, and sister to Ahaziah [b] tooke Joash the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, both him and his nource, keeping them in the [c] bed chamber, and they hid him from Athaliah, so that he was not slaine.

b The Lord promised to maintaine the familie of Dauid, and not to quench the light thereof: therefore he moued the heart of Jehosheba to preserue him.

c Where the Priests did die. *2.Chro.23.13.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere [d] Jehoiada sent and tooke the captaines ouer hundreths, with other captaines and them of the garde and caused them to come vnto him into the house of the Lorde, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the kings sonne.

d The chiefe Priest Jehoshebas husband.

5 And hee commaunded them, saying, This is it that yee must doe, The third part of [e] you, that commeth on the Sabbath, shall [f] warde toward the kings house:

e Of the Leuites, which had charge of the keeping of the Temple and kept watch by course.

6 And another third part in the gate of [g] Sur: and another third part in the gate behinde them of the garde: and yee shall keepe watch ‖ in the house of Mallah.

f That none should come vpon them, while they were crowning the King.

g Called the Sail gate of the Temple, 2.Chro 23.5.

‖Or, that none breake his order.

7 And two partes of you, that is, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

h Whose charge is ended.

8 And yee shall compasse the king round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him bee slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Jehoiada the Priest commaunded, and they tooke euery man his men that entred in to their charge on the [i] Sabbath with them that went out of it on the Sabbath, & came to Jehoiada the Priest.

i Reade verse 5. and 7.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shieldes that were king Dauids, and were in the house of the Lord.

k To wit, Jehoiada.

11 And the garde stoode, euery man with his weapon in his hande, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out [l] the kings sonne, and put the crowne vpon him, and gaue him [m] the Testimonie, and they made him king: also they anoynted him, and clapt their hands, and sayd, God saue the King.

l That is, Joas which had been kept secret sixe yeeres.

m Meaning, the Law of God which is his chiefe charge, and wherby onely his throne is stablished.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the king stoode by a [n] pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

n Where the kings place was in the Temple.

15 But Jehoiada the Priest commanded the captaines of the hundreths that had [p] rule of the host, and said vnto them, Haue her ‖ forth of the ranges, and hee that [o] followed her, let him die by the sworde: for the Priest had sayd, Let her not be slaine in the house of the Lord.

‖Or, out of the Temple.

o To take her part.

16 Then they laide hands on her, and shee went by the way, by the which the horses goe to the house of the King, and there was shee slaine.

17 And Jehoiada made a couenant betweene the Lorde, and [p] the king and the people, that they should be the Lords people: likewise betweene the [q] king and the people.

p That both the King and the people should maintaine the true worship of God, and destroy all idolatrie.

q That he should gouerne and they obey in the feare of God.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the [r] altars: and the [s] Priest set a garde ouer the house of the Lord.

r Euen in the place where he had blasphemed God and thought to haue bene holpen by his meanes, there God poured his vengeance vpon him.

s To wit, Jehoiada.

19 Then hee tooke the captaines of hundreths, and the other captaines, and the garde, and all the people of the land: & they brought the king from the house of the Lord, and came by the way of the gate of the garde to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sworde beside the Kings house.

t Which by her crueltie and persecution had bene in the whole land before.

21 Seuen yeere olde was Jehoash when he began to reigne.

CHAP. XII.

6 Ioash maketh prouision for the repairing of the Temple. 16 He slayeth the King of Syria by a present from comming against Ierusalē. 20 He is killed by two of his seruāts.

*2.Chron.24.1. IN * the seuenth yeere of Jehu, Jehoash began to reigne, and reigned fourtie yeeres in Jerusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Jehoash did that which was good in the sight of the Lorde all his time that [a] Jehoiada the Priest taught him.

a So long as rulers giue eare to the true ministers of God, they prosper.

3 But [b] the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 ¶ And Iehoash sayde to the Priest, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all that money that one offreth willingly, and bringeth into the house of the Lord,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shal repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest and the other Priests, and said vnto them, Why repaire yee not the ruines of the Temple: now therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repayre the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neyther to repayre the decayed places of Temple.

9 Then Iehoiada the Priest tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lorde. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the Kings Secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord,

11 And they gaue the money made ready into the hands of them, [g] that vndertooke the the worke, and that had the ouersight of the house of the Lorde: and they payd it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to ỹ masons and hewers of stone, and to buy timber and hewed stone, to repayre that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer, instrumẽts of musicke, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to ỹ workemen, which repayred therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath & tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash King of Iudah tooke all the [i] halowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was founde in the treasures of the house of the Lorde, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the bookes of the Chronicles of the king of Iudah?

23 ¶ And his seruants arose and wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iosachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in ỹ citie of Dauid. And Amaziah his sonne reigned in his steade.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yere.

2 And he did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And the Lorde was angrie with Israel, and deliuered them into the hande of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all [b] his dayes.

4 And Iehoahaz besought the Lorde, and the Lord heard him: for hee sawe the trouble of Israel, wherewith the King of Aram troubled him.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as † before time.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them. euen the [e] groue also remained still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and tenne charets, and tenne thousand footemen, because the king [f] of Aram had destroyed them, and made them like

[b] So hard a thing it is for them, that are in authoritie, to bee brought to the perfit obedience of God.

[c] That is, the money of redẽption, Exo. 30. 12. also the money which the Priest valued the vowes at, Leuit. 27. 2. and their free liberalitie.

[d] For the temple which was built an hundreth fifty and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolaters.

[e] He taketh from them the ordering of the money, because of their negligence.

[f] That is, on the south side.

‖ Or, vessel.

[g] For the king had appoynted other which were meete for that purpose, Chap. 22, 5.

[h] For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24. 14.

[i] After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him who be pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

[k] Because he had put Zachary the sonne of Iehoiada to death, 2. Chron. 24. 25, 1 Read 2. Sam. 5. 9.

‖ Or, Iosabad.

[a] By worshipping the calues, which Ieroboam did erect in Israel.

[b] While Iehoahaz liued.

[c] To wit, Ioash the sonne of Iehoahaz.

[d] Safely and without danger.

† Ebr. as yesterday and before yesterday.

[e] Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 6. 21.

[f] That is, Hazael and Ben-hadad his sonne as verse 3. Read of Hazael, chap. 8. 12.

like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his steade.

10 ¶ In the seuen and thirtieth yeere of Joash King of Judah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

g His chiefe purpose is to describe the kingdome of Judah and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

11 And did euill in the sight of the Lorde: for hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Joash and all that he did, and his valiant deedes, and howe he fought against Amaziah King of Judah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Ieroboam sate vpon his seate: and Joash was buried in Samaria among ye kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Joash the king of Israel came downe vnto him, and wept vpon his face, and sayde, h O my father, my father, the charet of Israel, and the horsemen of the same.

h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as Chap. 2. 12. meaning that by their prayers they did more prosper their countrey then by force of armes.

15 Then Elisha saide vnto him, Take a bowe and arrowes. And hee tooke vnto him bowe and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his handes vpon the kings hands,

17 And sayde, Open the windowe i Eastward. And when he had opened it, Elisha said, Shoote. And hee shot. And he saide, Behold the arrowe of the Lordes deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

i That is, toward Syria, so that he did not onely prophesie with wordes, but also confirmed him by these figures that he should haue the victorie.

18 Againe he said, Take the arrowes. And he took them. And he saide vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was k angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadest consumed it, where now thou shalt smite Aram but thrise.

k Because hee seemed content to haue victorie against the enemies of God for twise or thrise, & had not a zeale to ouercome them continually and to destroy them vtterly. *Eccius. 48. 14.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he l reuiued and stood vpon his feete.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore ye Lord had mercie on them and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as m yet.

m That is, vntil their sinnes were come to a full measure, & there was no more hope of amendment.

25 So Hazael the King of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Wherefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hande of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for three times did Joash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the King of Iudah putteth to death them that slewe his father, 7 And after smiteth Edom, 15 Ioash dyeth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe second yeere of Joash sonne of Iehoahaz King of Israel reigned * Amaziah the sonne of Joash king of Judah. *2. Chron. 25. 1.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

a In the beginning of his reigne hee seemed to haue an outward shewe of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans. *Chap. 12. 20.

3 And he did a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Joash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slewe his seruants which had * killed the king his father.

b Because they neither consented nor were partakers with their fathers in that acte. *Deut. 24. 16. ezek. 18. 20.

6 But the children of those that did slay him, he b slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lorde commanded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for ye fathers but euery man shalbe put to death for his owne sinne.

c For the Idumeans, whome Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.

7 He slewe also of c Edom in the valley of salt ten thousand, and tooke ‖ the citie of Sela by warre, and called the name thereof Jokthеel vnto this day.

‖ Or, the towre, or rocke, 2. Chro. 25. 12.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, d let vs see one another in the face.

d Let vs fight hand to hand and trie it by battell, and not destroy one another cities.

9 Then Iehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the e cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

e By this parable Iehoash compareth himselfe to a cedar tree because of his great kingdome ouer ten tribes, & Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers that spoyled the citie of Judah.

10 Because thou hast smitten Edom,

thine heart hath made thee proude: [f] bragge of glory, and tary at home, why doest thou pro-
uoke to thine hurt, that thou shouldest fal, and
Iudah with thee?

11 But Amaziah would not heare: there-
fore Iehoash King of Israel went vp: and hee
and Amaziah king of Iudah saw one another
in [y] face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before
Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke A-
maziah King of Iudah, the sonne of Iehoash
the sonne of Ahaziah, at Beth-shemesh, and
‖ came to Ierusalem, and brake downe the
wall of Ierusalem from the gate of Ephraim
to the corner gate, foure hundreth cubites.

14 And hee tooke all the golde and siluer,
and al the vessels that were found in the house
of the Lord, and in the treasures of the kings
house, and the children that were in hostage,
and returned to Samaria.

15 Concerning the rest of the actes of Ie-
hoash which hee did and his valiant deedes, and
how hee fought with Amaziah king of Iudah,
are they not written in the booke of the Chro-
nicles of the Kings of Israel?

16 And Iehoash slept with his fathers, and
was buried at Samaria among the kings of
Israel: and Ieroboam his sonne reigned in
his steade.

17 ¶ And Amaziah the sonne of Ioash
king of Iudah, liued after the death of Iehoash
sonne of Iehoahaz king of Israel fifteen yere.

18 Concerning the rest of the actes of A-
maziah, are they not written in the booke of
the Chronicles of the kings of Iudah?

18 But they* wrought treason against him
in Ierusalem, and he fled to [b] Lachish, but they
sent after him to Lachish, and slew him there.

20 And they brought him on horses, and
hee was buried at Ierusalem with his fathers
in the citie of Dauid.

21 Then all the people of Iudah tooke
[i] Azariah which was sixteene yeere olde, and
made him king for his father Amaziah.

22 He built [k] Elath, and restored it to Iu-
dah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah
the sonne of Ioash king of Iudah, was Iero-
boam the sonne Ioash made king ouer Isra-
el in Samaria, and reigned one [l] fortie yere.

24 And he did euil in the sight of the Lord:
for he departed not from all the [l] sinnes of Ie-
roboam the sonne of Nebat, which made Isra-
el to sinne.

25 He restored the coast of Israel, from the
entring of Hamath, vnto the Sea of the wil-
dernesse, according to the worde of the Lorde
God of Israel, which he spake † by his seruant
Ionah the sonne of Amittai the Prophet,
which was of Gath Hepher.

26 For the Lord saw the exceeding bitter
affliction of Israel, so that there was none
[m] shutte vp, nor any left, neither yet any that
could helpe Israel.

27 Yet the Lord † had not decreed to put
out the name of Israel from vnder the hea-
uen: therefore hee preserued them by the hand
of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ie-
roboam, and all that hee did, and his valiant
deedes and how he fought, and how hee resto-
red Damascus, and [n] Hamath to Iudah in Is-
rael, are they not written in the booke of the
Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers,
euen with the kings of Israel, and Zachariah
his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the King of Iudah becommeth a leper.* 5 *Of*
Iotham, 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,*
30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the † seuen and twentieth yeere of Iero-
boam king of Israel, began Azariah, sonne
of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee
was made king, and he reigned two and fiftie
yeere in Ierusalem: and his mothers name
was Iecholiah of Ierusalem.

3 And he did [a] vprightly in the sight of the
Lord, according to al y his father Amaziah did.

4 But the hie places were not put away:
for the people yet offered, and burned incense
in the hie places.

5 And the Lord [b] smote the king: and hee
was a leper vnto the day of his death, and
dwelt in an house apart, ¶ Iotham the kings
sonne gouerned the house, and [c] iudged the
people of the land.

6 Concerning the rest of the actes of Aza-
riah, and all that he did, are they not written in
the booke of the Chronicles of the Kings of
Iudah?

7 So Azariah slept with his fathers, and
they buried him with his fathers in the citie of
Dauid, and Iotham his sonne reigned in his
stead.

8 ¶ In the eight and thirtieth yere of A-
zariah King of Iudah did Zachariah the sonne
of Ieroboam reigne ouer Israel in Samaria
sixe [d] moneths,

9 And did euill in the sight of the Lord, as
did his fathers: for hee departed not from the
sinnes of Ieroboam the sonne of Nebat, which
made Israel to sinne.

10 And Shallum the sonne of Iabesh
conspired against him, and smote him in the
sight of the people, and [e] killed him, and reig-
ned in his stead.

11 Concerning the rest of the actes of Za-
chariah,

[f] Bragge of the victorie so that thou tarie at home and anoy me not.

‖ Or, brought him.

[g] That is, which Israelites had giuen to them of Iudah for an assurance of peace

*2. Chro. 25. 27.

[b] Which citie Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

[i] Who is also called Vzziah, 2. Chro. 26. 1.

[k] Which is also called Elanon, or Eloth.

[l] Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

† Ebr. by the hand of.

† Ebr. had not spoken.

[m] Reade 1. Kin. 14. 10.

[n] Which was also called Antiochia of Syria, or Riblah.

† Ebr. in the twentieth yeere and seuenth yeere.

[a] So long as he gaue eare to Zachariah the Prophet.

[b] His father and grandfather were slaine by their subiects & seruants, and he, because he would vsurpe y Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie 2. Chro. 26. 21.

[c] As viceroy, or deputie to his father.

[d] He was the fourth in diuers from Iehu, who reigned accor-ding to Gods promise, but in him God began to execute his wrath against the house of Iehu.

[e] Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne Menahem, who reigned but two yeres.

chariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Jabesh began to reigne in the nine and thirtieth yeere of Uzziah king of Judah: and hee reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, and reigned in his steade.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in the Booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coastes thereof, from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yeere of Azariah king of Judah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned tenne yeeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Assyria came against the land: & Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him, & establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assyria fifty shekels of siluer apeece: so the king of Assyria returned and tarried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings pallace with [i] Argob and Arieh, and with him fifty men of the Gileadites: so hee killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, beholde they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah king of Judah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the son of Nebat, that made Israel to sin.

29 In the dayes of Pekah king of Israel [k] came Tiglah Pileser king of Assyr, & took Ijon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and carryed them away to Assyr.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slewe him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Uzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham son of ‖ Uzziah king Judah to reigne.

33 Five and twentie yeeres olde was hee when he began to reigne, and he reigned sixteene yeeres in Jerusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lorde: he did according [l] to all that his father Uzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

37 In [m] those daies the Lord began to send against Judah Rezin the king of Aram, and [n] Pekah the sonne Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his steade.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his son in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuenteenth yere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Judah began to reigne.

*Chap. 10. 30.

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In steade of seeking helpe of God he went about by money to purchase the fauor of this king being an infidel, and therefore God forsooke him, and But soone afterward brake promise, destroyed his countrey and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes. 1. Chron. 5. 26.

* 2. Chron. 27. 1.

‖ Or, Azariah.

l The verie that his vprightnesse was not such, but that he had many and great faultes.

m After the death of Iotham.

n Which slewe of Iudah in one day sixe score thousand sight-ting men. 2. chron. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezechiah, and of him wicked Manasseth: saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twenty yeere olde was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, & did not vprightly in the sight of the Lord his God, like Dauid his father.

3 But walked in the way of the king of Israel, yea, and made his sonne to [b] go thorow the fire, after the abomination of the heathen, whome the Lorde had cast out before the children of Israel.

4 Also he offered and burnt incense in the hie places and on the hilles, and vnder euerie greene tree.

5 * Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the king of Aram, & out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the golde that was found in the [f] house of the Lord, and in the treasures of the Kings house, and sent a present vnto the king of Asshur.

9 And the King of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz sawe the altar that was at Damascus, hee sent to Uriiah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Uriiah the Priest made an altar [g] in all points like to that which king Ahaz had sent from Damascus, so did Uriiah the priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar and offered [h] thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings beside the altar:

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the [i] North side of the altar.

15 And king Ahaz commanded Uriiah the priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meat offring, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offrings: and powre therby al the blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shall be for me to enquire of God.

16 And Uriiah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, [m] because of the king of Asshur.

19 Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of Dauid, & Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Hoshea king of Israel is taken.* 11 *And he and all his realme brought to the Assyrians,* 18 *for their idolatry.* 25 *Lions destroy the Assyrians that dwelt in Samaria.* 29 *Euery one worshippeth the god of his nation,* 35 *contrary to the commandements of God.*

IN the twelft yere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, & reigned nine yeres.

2 And he did euill in the sight of the Lord, [a] but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for hee had sent messengers to So King of Egypt, and brought no present vnto the king of Asshur, [b] as he had done yeerely: therefore the King of Asshur shut him vp, and put him in prison.

5 Thē the king of Asshur came vp thorow out all the land, and went against Samaria, and besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Israel [d] sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of

b That is offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was Leuit. 18. 21. deut. 18. 10. *Iia. 7. 1.

c For the Lord preserued the citie and his people for his promises sake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it. Cha. 14. 22.

e Contrary to the admonition of the Prophet Mal. Isai. 7. 4.

f Thus he spared not to spoyle the Temple of God to haue succour of men, and wouldē not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.

g We see that there is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne.

h Either ascendings for peace or prosperitie, or of thanksgiuing, as Leuit. 3. 1. or els meaning the morning and euening offering. Exo. 29. 38. nom. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.

l Or, tent, wherin they lay on the Sabbath which had serued their weeke in the Temple, and is departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might be a refuge for him if the king should suddenly assayle his house.

a Though he inuented no new idolatrie or impitie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

b For he had payde tribute for the space of eight yere.

*Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

of the kings of Israel, which they vsed.

9 And the children of Israel had doone secretly things that were not vpright before the Lord their God, and throughout all their Cities had built hie places, both from the tower [c] of the watch, to the defensed citie.

c Meaning, throughout al their borders.

10 And had made them images [e] groues vpon euery hie hill, and vnder euery greene tree.

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lorde had sayd vnto them, * Ye shal do no such thing,

*Deut. 4. 19.

13 Notwithstanding the Lord testified to Israel, and to Iudah † by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commaundements and my statutes, according to al the law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

†Ebr. by the hand of.
*Ier. 18. 11. and 25. 5. and 35. 15.

14 Neuertheless they would not obey, * but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeue in the Lord their God.

*Deut. 31. 27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proove that they were godly, is but to declare that we are the children of the wicked.

15 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, [g] followed the heathen that were round about them: concerning whom the Lorde had charged them, that they should not doe like them.

16 Finally they left all the commaundements of the Lorde their God, and made them molten images, * euen two calues, and made a groue, and worshipped all thes hoste of heauen, and serued Baal.

*Exod. 32. 8. 1. king. 12. 28.

g That is, the sunne the moone and stars, Deut. 4. 19.

17 And they made their sonnes and their daughters [h] passe through the fire, and vsed witchcraft and inchantments, yea, [i] sold themselues to do euill in the sight of the Lord, to anger him.

h Leuit. chap. 18. 3.
i Leuit of this phrase, 1. king. 21. 20. and 25.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah [k] onely.

k No whole tribe was left but Iudah and they of Beniamin and Leui, which remayned were counted with Iudah.

19 Yet Iudah kept not the commaundements of the Lorde their God, but walked according to [l] facion of Israel, which they vsed,

l Out of the land where he shewed the greatest tokens of his presence and fauour.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill hee had cast them out of his [m] sight,

m That is God cut off the tenne tribes, 1. king. 12. 16, 20.

21 For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in al the sinnes of Ieroboam, which hee did, and departed not therefrom,

23 Untill the Lorde put Israel away out of his sight, as he had sayd † by all his seruants the * Prophets, and carried Israel away out of their land to Assur vnto this day.

†Ebr. by the hand of.
*Iere. 25. 9.

24 And the king of Assur brought folke from Babel, and from [n] Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the Cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4. 9.

25 ¶ And at the beginning of their dwelling there, they [o] feared not the Lorde: therefore the Lorde sent lions among them, which slewe them.

o That is, they serued him not: therefore, least they should blaspheme him, as though there were no God, because he chastised the Israelites, he thewed his mightie power among them by this strange punishment.

26 Wherefore they spake to the king of Assur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, know not the manner of the God of the lande: therefore he hath sent lions among them, and beholde, they slay them, because they know not the maner of the God of the land.

27 Then the king of Assur commanded, saying, Cary thither one of the Priests whome ye brought thence, and let him goe and dwell there, and teach them the maner of the GOD [p] of the countrey.

p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.

28 So one of the Priestes, which they had carried from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the high places, which the Samaritans had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made [q] Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

q Meaning, that euery countrey serued their idole, which was most esteemed in that place whence they came.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

*Ezek. 20. 39. Zepha. 1. 5.

32 Thus they feared the Lord, and appointed out Priestes out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They [r] feared the Lorde, but serued their gods after the maner of the nations whō they carried thence.

r That is, they had a certaine knowledge of God and feared him, because of the punishment, but they continued still in idolatrie, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth vers. 34.

34 Unto this day they do after the old maner: they neither feare God, neither doe after [s] their ordinances, nor after their customes, nor after the lawe, nor after the commaundement, which the Lorde commaunded the children of Iaakob, * whom he named Israel,

s He meaneth this by the Israelites, to whom God had giuen his commandements.
*Gen. 32. 28. 1. king. 18. 31. *Iud. 6. 10. Iere. 10. 2.

35 And with whom the Lorde had made a couenants, and charged them, saying, * Feare none other gods, nor bowe your selues to them,

them,nor ſerue them,nor ſacrifice to them:

36 But feare the Lord which brought you out of the lande of Egypt with great power, and a ſtretched out arme: him feare yee, and worſhip him,and ſacrifice to him.

37 Alſo ye keepe diligently the ſtatutes and the ordinances, and the lawe,and the commandement,which he wrote for you, that ye do thē continually,and feare not other gods,

38 And forget not the couenant that I haue made with you,neither feare ye other gods.

39 But feare the Lorde your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not,but did after their cuſtome.

That is,theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

41 So theſe [a] nations feared the Lord,and ſerued their images alſo: ſo did their children, and their childrens children: as did their fathers,ſo do they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpēt, and deſtroyeth the idoles,7 and proſpereth. 11 Iſrael is caryed away captiue. 30 the blaſphemie of Sanherib.

*2Chron.28.27. and 29.1.

NOw in the third yere of Hoſhea, ſonne of Elath king of Iſrael, * Hezekiah the ſonne of Ahaz king of Iudah began to raigne.

2 He was fiue and twenty yeres old when he began to reigne,and reigned nine and twentie yere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah,

a Although they of Iudah were giuen to idolatry and impietie,as they of Iſrael were, yet God for his promiſe ſake was mercifull vnto ỹ throne of Dauid: and yet by his iudgement towarn the other,prouoked them to repentance.

3 And he did [a] vprightly in the ſight of the Lorde,according to all that Dauid his father had done.

*Num.21.8,9.

4 He tooke away the hie places, and brake the images,and cut downe the groues,& brake in peeces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and hee called it [b] Nehuſhtan.

b That is, a piece of braſſe: thus he calleth the ſerpent by contempt.which notwithſtanding was ſet vp by the word of God, and myracles were wrought by it: yet when it was abuſed to idolatrie, this good King deſtroyed it,not thinking it worthy to be called a ſerpent, but a piece of braſſe.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Iudah, neither were there any ſuch before him,

c Reade chap. 17.9.

6 For he claue vnto the Lord,and departed not from him, but kept his commandements, which the Lord had commanded Moſes.

7 So the lord was with him, & he proſpered in all things that he tooke in hand: alſo hee rebelled againſt the king of Aſſhur,and ſerued him not.

*Chap.17.3.

8 Hee ſmote the Philiſtims vnto Azzah, and the coaſtes thereof, [c] from the watch towre vnto the defenſed citie,

9 ¶ * And in the fourth yeere of king Hezekiah,(which was the ſeuenth yere of Hoſhea ſonne of Elah king of Iſrael) Shalmaneſer king of Aſſhur came vp againſt Samaria, and beſieged it.

10 And after three yeeres they tooke in, euen in the ſixt yeere of Hezekiah, that is, *the ninth yeere of Hoſhea king of Iſrael was Samaria taken.

*Chap.17.6.

11 The king of Aſſhur did carry away Iſrael vnto Aſſhur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they would not obey the voice of the Lord their God,but tranſgreſſed his couenant: that is, all that Moſes the ſeruant of the Lord had comanded, and would neither obey nor do them.

*2.Chron.32.1. Iſa.36.1.eccluſ. 48.18,19.

13 ¶ * Moreouer, in the foureteenth yere of king Hezekiah, Sanherib king of Aſſhur came vp againſt all the ſtrong Cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah,ſent vnto the king of Aſſhur to Lachiſh, ſaying, [d] I haue offended:depart from me, and what thou layeſt vpon mee,I will beare it. And the king of Aſſhur appoined vnto Hezekiah king of Iudah three hundreth talents of ſiluer, and thirty talents of gold.

d As his zeale was before praiſed,ſo his weakneſſe is here ſet forth,that none ſhould glory in himſelfe.

15 Therefore Hezekiah gaue all the ſiluer that was found in the houſe of the Lord,and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the doores of the Temple of the Lord,and the pillars (which the ſayd Hezekiah king of Iudah had couered ouer) and gaue them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent [e] Tartan,and Rab-ſaris, And Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Ieruſalem. And they went vp,and came to Ieruſalem, and when they were come vp, they ſtood by the conduite of the vpper poole, which is by the path of the fullers field,

e After certaine yeeres when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſendeth captaines & army againſt him.

18 And called to the king. Then came out to them Eliakim the ſonne of Helkiah, which was ſteward of the houſe, and Shebnah the Chanceller, and Ioah the ſonne of Aſaph the ‖Recorder.

‖Or, writer of Chronicles,or ſecretarie.

19 And Rabſhakeh ſayd vnto them, Tell ye Hezekiah,I pray you, Thus ſaith the great king, euen the great king of Aſſhur, What confidence is this wherein thou truſteſt?

†Ebr.talke of the lippes.

20 Thou thinkeſt, Surely I haue † eloquence, [f] but counſell and ſtrength are for the warre. On whome then doeſt thou truſt, that thou rebelleſt againſt me?

f Thou thinkeſt that words will ſerue to perſuade thy people to mouse my maſter.

21 Loe, thou truſteſt nowe in this broken ſtaffe of reede, to wit, on [g] Egypt,on which if a man leane,it will goe into his hand,& pearce it: ſo is Pharaoh king of Egypt vnto all that truſt on him.

g Egypt ſhall not onely be able not to ſuccour thee, but ſhalbe an hurt vnto thee.

22 But if ye ſay vnto me, We truſt in the Lord our God,is not that he whoſe hie places, and whoſe altars Hezekiah hath [h] taken away, and

h Thus the Idolaters thinke that Gods religion is deſtroyed, when ſuperſtition and idolatry are remoued.

and hath ſayde to Iudah and Ieruſalem, Yee ſhall worſhip before this altar in Ieruſalem?

i Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to finde nith two thouſand horſes.

23 Nowe therefore giue i hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For how canſt thou deſpiſe any captain of the leaſt of my maſters ſeruants, and put thy truſt on Egypt for chartes and horſemen?

k The wicked alwayes in their proſperity flatter themſelues, that God doth fauour them. Thus he ſpeaketh to feare Hezekiah, that by reſiſting him, he ſhould reſiſt God.

25 Am I now come vp without the k Lord to this place to deſtroy it? the Lord ſayd to me, Go vp againſt this land and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, & Ioah ſayd vnto Rabſhakeh, Speake I pray thee, to thy ſeruaunts in the ‖Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖Or Syrians,

27 But Rabſhakeh ſayd vnto them, Hath my maſter ſent me to thy maſter and to thee to ſpeake theſe wordes, and not to the men which ſit on the wall, that they may eate their owne doung, and drinke † their owne piſſe with you?

† Ebr. The water of their feete.

28 So Rabſhakeh ſtoode and cryed with a loude voice in the Iewes language, and ſpake, ſaying, Heare the wordes of the great king, of the king of Aſſhur.

29 Thus ſayeth the king, Let not Hezekiah deceiue you: for he ſhall not bee able to deliuer you ‖ out of mine hand.

‖ Or, by his hand.

30 Neither let Hezekiah make you to truſt in the Lord ſaying, The Lord will ſurely deliuer vs, and this citie ſhall not be giuen ouer into the hand of the king of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſaith the king of Aſſhur, Make † appointment with me, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

† Ebr. bleſſing: meaning the conditions of peace.

32 Till l I come and bring you to a land like your owne lande, euen a land of wheate and wine, a land of bread and vineyardes, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for hee deceiueth you, ſaying, The Lord will deliuer vs.

l He maketh himſelfe ſo ſure, that he will not grant them truce, except they render themſelues to be led away captiues.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Aſſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the m Lord ſhould deliuer Ieruſalem out of mine hand?

m This is an execrable blaſphemy againſt the true God to make him equall with the Idoles of other nations: therefore God did moſt sharplie punish it.

36 But the people held their peace and anſwered him not a word: for the Kings commandement was, ſaying, Anſwere ye him not.

37 Then Eliakim, the ſonne of Hilkiah which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſah the recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhekeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourefcore and fiue thouſand men of the Aſſyrians. 37 Sancherib is killed of his owne ſonnes.

AND * when King Hezekiah heard it, hee rent his clothes and put on ſackecloth, and came into the houſe of the Lord,

* 2 Ki. 37. 1.

2 And ſent Eliakim which was the Steward of the houſe, and Shebnah the chanceller, and the Elders of the ‖Priеſtes clothed in ſackecloth a to Iſaiah the Prophet the ſonne of Amoz.

‖ Or, Prieſts.

a To heare ſome new prophecie, and to haue counſell of him.

3 And they ſayd vnto him thus ſaith Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to b the birth, and there is no ſtrength to bring forth.

b The dangers are ſo great that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhekeh, whome the king of Aſſhur his maſter hath ſent to raile on ‖ the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the c remnant that are left.

‖ Or, God.

c Meaning, of Ieruſalem, which onely remained of all the cities of Iudah.

5 ¶ So the ſeruantes of King Hezekiah came to Iſaiah.

6 And Iſaiah ſayde vnto them, So ſhall ye ſay to your maſter, Thus ſayeth the Lord, Bee not afraide of the wordes which thou haſt heard, wherewith the ſeruants of the King of Aſſhur haue blaſphemed me.

7 Beholde, I will ſend a blaſt d vpon him, and he ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

d The Lord can with an eaſie blaſt driue away all the ſtrength of man and turne it into duſt.

8 ¶ So Rabſhakeh returned, and founde the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 e He heard alſo men ſay of Tirhakah king of ‖ Ethiopia, Beholde, he is come out to fight againſt thee: hee therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

e That is, Sunnebrith.
‖ Or, blacke Moores.
f For the Kings of Ethiopia and Egypt ioined together againſt the king of Aſſyria becauſe of his oppreſſion of other countries.

10 Thus ſhall yee ſpeake vnto Hezekiah king of Iudah, and ſay, Let not thy God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not be deliuered into the hand of the king of Aſſhur.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all landes, howe they haue deſtroyed them; and ſhalt thou bee deliuered?

12 Haue the gods of the Heathen deliuered them which my fathers haue deſtroyed?

moone any moze out of the land, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commaunded them, and according to all the Lawe that my seruant Moses commanded them.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to do moze wickedly then did the heathen people, whome the Lozde destroyed before the children of Israel.

10 Therefore the Lozde spake by his seruants the Prophets, saying,

11 *Because that Manasseh King of Iudah hath done such abominations, and hath wrought moze wickedly then all that the Amozites (which were before him) did, and hath made Iudah sinne also with his idols,

* Ierem. 15.4.

12 Therefore thus saith the Lozd God of Israel, Beholde, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

* 1. Sam. 3.11. c Meaning, that whosoeuer shall heare of this great plague, shalbe astonished.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, & the plummet of the house of Ahab: and I wil wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hand of ther enemies, and they shall be robbed and spoyled of all their aduersaries,

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time there fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shedde [f] innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lozd.

f The Ebrewes write that hee slew Isaiah the Prophet who was his father in law.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ *Amon was two and twentie yeere olde, when he began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

* 2. Chron. 33. 20, 21.

20 And he did euil in the sight of the Lozd, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them.

22 And hee forsooke the Lozde God of his fathers, and walked not in the [g] way of the Lozd.

g That is, according to his commaundements.

23 And the seruants of Amon conspired against him, and slewe the King in his owne house.

24 And the people of the lande slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne regned in his stead.

‖ Or, he buried him: to wit, Iosiah his sonne.

CHAP. XXII.

4 *Iosiah repaireth the Temple.* 8 *Hilkiah findeth the booke of the Lawe, and causeth it to bee presented to Iosiah.* 12 *Who sendeth to Huldah the prophetesse to inquire the Lords will.*

IOsiah was * eight yere olde when he began to reigne, and he reigned one & thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozkath.

* 2. Chron. 34.1.

2 And he did vprightly in the sight of the Lozd, and [a] walked in all the wayes of Dauid his father, & bowed neither to the right hand, nor to the left.

a His zeale was prophetied of, & his name mentioned by Iudo the prophet, more then three hundred yeeres before, 1. King. 13. 2. and being but eight yere old, he sought the God of his father Dauid, 2. Chro. 34.

3 ¶ And in the eighteenth yeere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lozd, saying,

4 Go vp to Hilkiah the high Priest, that he may ‖ sum the siluer which is brought into the house of the Lozd, which the keepers of the ‖ [b] dooze haue gathered of the people.

‖ Or, coine, as verse 9.

‖ Or, vessell.

b Certeine of the Priests were appointed to this office, as Chap. 12.9.

5 And let them [c] deliuer it into the hand of them that doe the wozke, and haue the ouersight of the house of the Lozde: let them giue it to them that wozke in the house of the Lozd, to repaire the decayed places of the house:

c From the time of Ioash to the space of 124. yeres the temple remained without reparation through the negligence of the priests, this declareth, that they haue a charge, & execute it not, ought to haue it taken frō them.

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

d So God prouides him of faithfull seruits, seeing he went about so zealously to set forth the worke of God.

7 Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale [d] faithfully.

8 And Hilkiah the high Priest saide vnto Shaphan the chancellor, I haue founde the [e] booke of the Lawe in the house of the Lozde: and Hilkiah gaue the booke to Shaphan, and he read it.

e This was the copy that Moses left them, as appeareth. 5. Deu. 31.24. which either by the negligence of the Priests had bin lost, or els by the wickednesse of idolatrous kings had bene abolished.

9 So Shaphan the chancellor came to the King, and brought him wozde againe, and said, Thy seruants † haue gathered the mony, that was founde in the house, and haue deliuered it vnto the hands of them that do the wozke and haue the ouersight of the house of the Lozd.

† Ebr. melted.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered

deliuered mee a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Lawe, hee rent his clothes.

12 Therefore the king commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Aſahiah the kings ſeruant, ſaying,

13 Goe and [f] inquire of the Lord for me, and for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Lorde that is kindled againſt vs, becauſe our fathers haue not obeyed the words of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Prieſt & Ahikam, and Achbor and Shaphan, and Aſahiah went vnto Huldah the propheteſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Hathas keeper of the wardrobe: (and ſhee dwelt in Ieruſalem in [g] the colledge) and they communed with her.

15 And ſhee anſwered them, Thus ſaith the Lorde God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the words of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger mee with all the [h] workes of their handes: my wrath alſo ſhall bee kindled againſt this place, and ſhall not be quenched.

18 But to the King of Iudah, who ſent you to inquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſayeth the Lorde God of Iſrael, The words that thou haſt heard, ſhal come to paſſe.

19 But becauſe thine heart did [i] melt, and thou haſt humbled thy ſelfe before the Lorde, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould bee deſtroyed & accurſed, and haſt rent thy clothes, and wept before mee, I haue alſo heard it, ſaith the Lord.

20 Beholde therefore, I will gather thee to thy fathers, & thou ſhalt be put in thy graue in [k] peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idols, after he had killed their Prieſtes. 22 Hee keepeth Paſſeouer. 24 He deſtroyeth the coniurers. 29 Hee was killed in Megiddo, 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After hee was taken, his ſonne Iehoiakim was made king.

THen *the King [a] ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 And the king went vp into the houſe of the Lorde, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Prieſtes and Prophets, and all the people both ſmal and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the houſe of the Lord.

3 And the king ſtoode by [b] the pillar, and made a [c] couenant before the Lorde, that they ſhoulde walke after the Lorde, and keepe his commandements, and his teſtimonies, and his ſtatutes with all their heart, and with all their ſoule, that they might accompliſh the words of this couenant written in this booke. And all the people ſtood to the couenant.

4 Then the King commaunded Hilkiah the hie Prieſt and the [d] Prieſtes of the ſecond order, and the keepers of the doore, to bring out of the Temple of the Lorde all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and hee burnt them without Ieruſalem in the fieldes of Kedron, and carried [e] the powder of them into Beth-el.

5 And he put downe the [f] Chemarims, whome the kings of Iudah had founded to burne incenſe in the hie places, and in the cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne and to the moone, and to the planets, and to all the hoſt of heauen.

6 And hee brought out the [g] groue from the Temple of the Lorde without Ieruſalem vnto the valley of Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the [h] graues: of the children of the people.

7 And he brake downe the houſes of the Sodomites, that were in the houſe of the Lorde, where the women woue hangings for the groue.

8 Alſo hee brought all the Prieſtes out of the cities of Iudah, and defiled the hie places where the Prieſtes had burnt incenſe, euen from Geba to Beer-sheba, and deſtroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the prieſtes of the hie places [i] came not vp to the altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſoone or his daughter to paſſe thorow the fire to Molech.

f Meaning, to ſome Prophet whom God reuileth ſ knowledge of things vnto, as Ier. 21.1. though at other times they inquired the Lord by Urim and Thummim.

g Or the houſe of doctrine which was neere to the Temple, and where the learned aſſembled to entreat of the Scriptures, and the doctrine of the Prophets.

h The works of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

i Meaning, that he did repent, as they that do not repent, are ſaid to harden their heart, Pſal. 95.8

k Whereupon we may gather, that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

*2. Chron. 34.

a Becauſe he ſ great plag of God that t threatned he h no more ſpeed way to auoid then to turne God by repen tance, which not come but faith. & faith hearing of t word of God b Where ſ had his plac Chap. 11. 14. c As Ioshua Ioſh. 24. 22.

d Meaning t which were i in dignitie to bie Prieſt.

e In contemp that altar, wh Ieroboam ha there built to crifice to his calues.

f Meaning. t Prieſts of Ba which were c led Chemarim either becauſe they ware bla garments, or were ſmoked burning ince to idoles.

g He remo the groue wh idolaters ſay i notion had pl ted nere vnto temple, contr to the cõman ment of ſ L Deu. 16. 21. o ſome reade, t ſimilitude of a groue which was hanged the Temple.

h Both in co tempt of the i dols, and repu of them which had worſhipped them in their liues.

i Becauſe t thoſe that had forſaken ſ Lo to ſerue idoles, were not mete to miniſter in the ſeruice of t Lord for the in ſtruction of o thers.

k Which was valley neere to Ieruſalem, an ſignifieth a ta bret, becauſe they ſmote on the tabret whil their children were burning, that their cri ſhould not be heard, Leuit. 18.21. where after Ioſiah cam manded carie to be caſt in co tempt thereof.

The idolatrous kings had dedicate horses and charets to the sunne, either to worship the image of it about as the heathen did, or els to sacrifice vnto it, as a sacrifice right agreeable.

11 He put downe also the [l] horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chãber of Nethan-melech the eunuch, which was ruler of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lord did the king breake downe, and hasted thence, and cast the dust of them in the [‖] brooke Kedron.

[l] Or, valley.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the [m] mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

[m] That was the mount of olives, so called, because it was full of olyues. * 1. King. 11.7.

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place, brake hee downe, and burnt the hie place, and stampt it to pouder and burnt the groue.

[n] Which Ieroboam had built for Israel, 1. Kin. 12.28, 29.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the worde of the Lorde, that the [o] man of God proclaimed, which cryed the same words.

[o] According to the prophesie of Iadde, 1. Kin. 13.2.

17 Then he said, What title is that which I see? And the men of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said hee, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] prophet that came from Samaria.

[p] Meaning, the prophet which came after him and caused him to beare contrary to the commandement of the Lorde, which were both two, buried in one graue, 1. Kin. 13.31.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lorde, and did to them according to all the factes that hee had done in Beth-el.

20 And he sacrificed all the Priestes of the hie places that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commaunded all the people, saying, * Keepe the passeouer vnto the Lorde your God, * as it is written in the booke of this couenant.

* 2. Chro. 35.1. Esd. 1.1. * Exod. 12.3. Leuit. 16.2.

22 And there was no Passeouer holden [q] like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

[q] For the multitude and zeale of the people, with the great preparation.

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the * Law, which were written in the booke that Hilkiah the Priest founde in the house of the Lord.

* Leuit. 20.27. deut. 18.11.

25 Like vnto him was there no king before him that turned to the Lorde with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neyther after him arose there any like him.

26 Notwithstanding the Lord turned not from the [r] fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

[r] Because of the wicked heart of the people, which would not turne vnto him by repentance.

27 Therefore the Lorde saide, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, & the house whereof I said, * My name shalbe there.

* 1. King. 8.29. and 9.3. chap. 21.7.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Ashur to the riuer Perath. And king Iosiah went against him, whome when Pharaoh saw, he slew him at Megiddo.

* 2. Chro. 35.20.

[s] Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore would haue slayen him, yet he consulted not with the Lord, and therefore was slaine.

30 Then his seruants caried him dead frõ Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 * Iehoahaz was three and twenty yere olde when hee beganne to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

* 2. Chro. 36.1, 2.

32 And he did euill in the sight of the Lord, according to all that his [t] fathers had done.

[t] Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bonds [u] at Riblah in the lande of Hamath, [‖] while hee reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of golde.

[u] Which was Antiochia in Syria, called also Hamath. [‖] Or, that he should not reigne.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim,

him, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and tared the lande to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeeres olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of ỹ Lorde, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the ende of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

IN his[a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lorde sent against him bands of the Chaldees, and bandes of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah to destroy it, * according to the worde of the Lord, which he spake by his seruants the Prophets.

*Chap.20.17. and 23.27.

b Though God vse these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

3 Surely by the[b] commaundement of the Lord came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

c Not that he was buried with his fathers, but he died in ỹ way, as they led him prisoner toward Babylon: read Iere.22.19.

6 So Iehoiakim[c] slept with his fathers, and Iehoiachin his sonne reigned in his steade.

‖Or, Euphrates.

7 ¶ And the King of Egypt came no more out of his lande: for the King of Babel had taken from the riuer of Egypt, vnto the riuer ‖Perath, all that pertained to the King of Egypt.

8 ¶ Iehoiachin was eighteene yeeres olde, when hee began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord according to all that his father had done.

*Dan.1.1.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah[d] came out against the king of Babel, hee, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere[e] of his reigne.

d That is, yeelded himselfe vnto to him by ỹ counsell of Ieremie.

e In the reigne of the King of Babylon.

*13 * And he caried out thence all the treasures of the house of the Lorde, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the Temple of the Lorde, as the Lord had said.

*Chap.20.17. isa.39.6.

14 And hee carried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousande into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mightie of the land caried hee away into captiuitie from Ierusalem to Babel.

*2.Chro.36.10. esther 2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, and lockesmithes a thousande: and all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ *And the king of Babel made Mattaniah his vncle king in his steade, and changed his name to Zedekiah.

*Iere.37.1. and 52.1.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lorde was against Ierusalem and Iudah vntill he cast them out of his[f] sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem & Iudah in Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND *in the[a] ninth yeere of his reigne, the[b] tenth moneth and tenth day of the moneth Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they built ‖fortes against it round about it.

*Iere.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖Or, a mount.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was[c] sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eat their children, Lam.4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of

the [d] gate, which is betweene two walles that was by the kings garden: nowe the Caldees were by the citie round about: and the king went by the way of the wildernesse.

5 But the armie of the Caldees pursued after the king, and tooke him in the desertes of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the king of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 ¶ And in the fift moneth, and [f] seuenth day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lorde, & the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the city, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe stewarde cary away captiues:

12 But the chiefe steward left of the poore of the lande to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lorde, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and carried the brasse of them to Babel.

14 The pots [h] also & the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the alhpannes, and the basens, and al that was of golde, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lorde: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapitere thereon was brasse, and the height of the chapiter was with netwoorke three cubits, and pomgranates vpon the chapiter round about, all of brasse: and likewise was the seconde pillar with the netwoorke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

19 And out of the city he tooke an Eunuch that had the ouersight of the men of warre, and [k] fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the host, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slewe them at Riblah in the land of Hamath. So Iudah was carried away captiue out of his owne land.

22 * Howbeit there remained people in the lande of Iudah, whome Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when al the captaines of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael, the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah [l] sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and yee shall bee well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, and ten men with him, and smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after [n] Iehoiachin king of Iudah was caried away in the twelft moneth and the seuen and twentieth day of the moneth, Euilmerodach king of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

THE

[d] Which was a posterne doore or some secret gate to issue out at.

[e] Or condemned him for his periurie & treason, 2.Chro.36.13.

[f] Ieremie writeth Chap 52. 12. the tenth day, because the fire continued from ‖ seuenth day to the tenth. ‖ Or, Captaine of the gard.

[g] While the siege endured.

[h] Of these trade Exod.27.3.

[i] That is, one appointed to succeed in the high Priests roume, if he were sicke or else otherwise letted.

[k] Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

[l] That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselues to Nebuchadnezzar, seeing it was the reuealed will of the Lord.

[m] Contrary to Ieremies counsell, Ierem. 40. 41. and 42. 43. chappters.

[n] Thus long was he, his wife and his children in Babylon, whom Nebuchadnezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seed of Dauid was reserued euen vnto Christ.

[o] Meaning, that he had an ordinarie in the court.

1.King.7.15. Iere.52.21. 2.Chro.3.15.

Chap.20.17. iere.27.19,20.

Iere.40.7.

Iere.41.1.

THE FIRST BOOKE OF

the ‡ Chronicles, or ‖ Paralipomenon.

‡Ebr. words of dayes.
‖Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set foorth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgment of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakod, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it letteth foorth more amplie his acts, both concerning ciuill gouernment, and also the Administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham,* 27 *And from Abraham to Esau.* 33 *His children.* 43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enoh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuhelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

a Meaning, that Sheth was Adams sonne, and Enoh Sheths sonne.

b It had bene sufficient to haue named Shem, of whome came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham, and Iapheth.

5 ¶ * The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Seba and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, & Casluhim, of whome came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite.
15 And the Hiuite, and the Arkite, and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam & Asshur, and Arpachshad, and Lud, & [d] Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his daies was the earth deuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad & Sheleph, and Hazermaueth and Ierah,
21 And Hadoram and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and Ishmael,
29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Ietur, Naphish and Kedamah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, & Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian were Ephah, and Epher, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.
34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, & Korah.
3 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The

c Who did first lift vp himselfe aboue others, Gene. 10. 8.

d Of whome came the Syrians, and therefore they are called Aramites throughout all the Scripture.
e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the stock of Abraham.
g Who came of Shem, and of him Shelah.

*Gen. 10. 2. and 11. 10.
‖Or, Riphath.
‖Or, Rodanim.
*Gen. 10. 22. and 11. 10.
*Gen. 25. 4.
*Gen. 21. 2.
*Gen. 36. 9.
‖Or, Zepho.

h Reade Gen. 25. 4.

i These were borne of three diuers mothers, reade Gen. 36. 4.
k Which was Eliphaz concubine: reade Gen. 36. 12.
l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Dilhon were Uz, and Aran.

43 ¶ And theſe were the [m] kings that reigned in the land of Edom, before a king reigned ouer the children of Iſrael, to wit, Bela the ſonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Ioab the ſonne of Zerah of [n] Bozrah reigned in his ſteade.

45 And when Iobab was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad which ſmote Midian in the fielde of Moab, reigned in his ſteade, and the name of his citie was Auith.

47 So Hadad died, and Shamlah of Maſrecah reigned in his ſteade.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſteade.

50 And Baal-hanan died, and Hadad reigned in his ſteade, and the name of his citie was ‖Pai, and his wiues name Mehetabel ỏ daughter of Matred the daughter of Mezahab.

51 Hadad died alſo, and there were Dukes in Edom, Duke Timna, Duke ‖Aliah, Duke Ietheth,

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: theſe were the Dukes of Edom.

CHAP. II.

The genealogie of Iudah vnto Iſhai the father of Dauid.

THeſe are the ſonnes of Iſrael, *Reuben, Simeon, Leui and Iudah, Iſſhachar, and Zebulun,

2 Dan, Ioſeph, and Beniamin, Naphtali, Gad, and Aſher.

3 *The ſonnes of [a] Iudah, Er, and Onan, and Shelah, theſe three were borne to him of the daughter of Shua the Canaanite: but Er the eldeſt ſonne of Iudah was euill in the ſight of the Lord, and he ſlew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: ſo al the ſonnes of Iudah were fiue.

5 *The ſonnes of Pharez, Hezron and Hamul.

6 The ſonnes alſo of Zerah were ‖Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

7 And the ſonne of Carmi, ‖* Achar that troubled Iſrael, tranſgreſſing in the the thing excommunicate.

8 The ſonne alſo of Ethan, Azariah.

9 And ỏ ſonnes of Hezron that were borne vnto him, Ierahmeel, & [c] Ram, and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahſhon [d] ỏ prince of the children of Iudah,

11 And Nahſhon begate Salma, & Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖Iſhai,

13 *And Iſhai begate his eldeſt ſonne Eliab, and Abinadab the ſecond, and ‖Shimma the third,

14 Nathaneel the fourth, & Raddai the fift,

15 Ozem the ſixt, and Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah, and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa was Iether an Iſhmeelite.

18 ¶ And [e] Caleb the ſonne of Hezron begat Ierioth of Azubah his wife, and his ſonnes are theſe, Ieſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 *And Hur begate Uri, and Uri begate Bezaleel.

21 And afterwarde came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threeſcore yeere olde, and ſhe bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Gethur with Aram tooke the townes of Iair [g] from them, and Kenath, and the townes thereof, euen threeſcore cities. All theſe were the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſhur the [i] father of Tekoa.

25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Ozen, and Ozen and Ahiiah,

26 Alſo Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel, were Maaz, & Iamin, & Ekar.

28 And the ſonnes of Onam were Shammai and Iada. And the ſonnes of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur was called Abiahil, and ſhee bare him Ahban and Molid.

30 The ſonnes alſo of Nadab were Seled & Appaim: but Seled died without children.

31 And the ſonne of Appaim was Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

32 And the ſonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.

33 And

m He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him that kings ſhould come of him. 8. kings reigned one after another in Iouda vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

‖Or, Pau.

‖Or, Aluah.

*Gen. 29. 32. & 30. 5. and 35. 18.

[o] Gen. 38. 3. and 46. 12. chap. 4. 1.

a Though Iudah was not Iacobs eldeſt ſonne, yet he firſt beginneth at him, becauſe he would come to the genealogie of Dauid, of whome came Chriſt.

*Gen. 38. 29. matth. 1. 3.

*Ruth. 4. 18.

‖Or, Zabdi.

b Of theſe, reade 1. King. 4. 31.

‖Or, Achan.

*Ioſh. 7. 1.

c Whom Saint Matth. calleth Aram, Matth. 1. 3.

d That is, chiefe of the familie.

‖Or, Ieſſe.

*1. Sam. 16. 19. and 17. 12.

‖Or, Shamnah.

e Who was called Chelubai the ſonne of Hezron. verſe 9.

Exod. 30. 2.

f Who was prince of mount Gilead, reade, Nom. 32. 40.

g That is, the Gethurites and Syrians tooke the townes from Iairs children.

h Which was a towne named of the husband and wife, called alſo Beth-lehem Ephratah.

i Meaning, the chief and prince.

k Who died whiles his father was aliue, and therefore it is ſayd, verſe. 34. that Sheſhal had no ſonnes.

33 And the ſonnes of Jonathan were Peleth and Zara. Theſe were the ſonnes of Jerahmeel.

34 And Sheſhan had no ſonnes, but daughters. And Sheſhan had a ſeruant that was an Egyptian, named Jarha.

35 And Sheſhan gaue his daughter to Jarah his ſeruant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Jehu, and Jehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,

41 And Shallum begate Jekamiah, and Jekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Jerahmeel, were Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron were Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb, bare Haran and Moza, and Gazez: Haran alſo begate Gazez.

47 The ſonnes of Jahdi were Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph,

48 Calebs concubine Maachah bare Sheber, and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achſah was Calebs daughter,

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephzathah Shobal the father of Kiriath-iearim.

51 Shalma the father of Beth-lehem, and Hareph the father of Beth-gadar.

52 And Shobal the father of Kiriath-iearim had ſonnes, and hee ‖ was the ouerſeer of halfe Hammenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mihzaites, of them came the Zarreathites, and the Eſhtaulites.

54 The ſonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the houſe of Joab, and ‖ halfe the Manahthites, and the Zorites.

55 And the families of ỹ [o] Scribes dwelling at Jabez the Tirathites, the Shimmeathites the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the houſe of Rechab.

[l] That is, the chiefe gouernour or prince of the Ziphims, becauſe the prince ought to haue a fatherly care and affection toward his people.

[m] This difference was betweene the wife and the concubine, that the wife was taken with certaine ſolemnities of mariage, and her children did inherite: the concubine had no ſolemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

* Ioſh.15.17.

‖ Or, he that ſawe the halfe, becauſe the prince ought to ouerſee his ſubiects.

[n] Meaning, the chiefe and principal.

‖ Or, the Zorites, the halfe of the Manahthites.

[o] Which were men learned, and expert in the law.

[p] Reade Nom. 10.29. and Judg.1.16.

CHAP. III.

1 *The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſiah.*

THeſe alſo were the ſonnes of [a] Dauid, which were borne vnto him in Hebron: ỹ eldeſt Amnon of Ahinoam, the Izraelitеſſe: the ſecond [b] Daniel of Abigail the Carmeliteſſe.

2 The third, Abſalom the ſonne of Maachah daughter of Talmai king of Geſhur: the fourth Adoniiah the ſonne of Haggith:

3 The fift Shephatiah of Abital: the ſixt Ithream by Eglah his wife.

4 Theſe ſixe were borne vnto him in Hebron: and there he reigned ſeuen yeere and ſixe monethes: and in Jeruſalem he reigned three and thirtie yeere.

5 And theſe foure were borne vnto him in Jeruſalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathſhua the daughter of Ammiel:

6 Ibhar alſo, and [d] Eliſhama, and Eliphalet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine in number.

9 Theſe are all the ſonnes of Dauid, beſides the ſonnes of the concubines, and Thamar their ſiſter.

10 ¶ And Salomons ſonne was Rehoboam, whoſe ſonne was Abiah, and Aſa his ſon, and Jehoſhaphat his ſonne,

11 And Joram his ſonne, and Ahaziah his ſonne, and Joaſh his ſonne,

12 And Amaziah his ſonne and Azariah his ſonne and Jotham his ſonne.

13 And Ahaz his ſonne, and Hezekiah his ſonne, and Manaſſeh his ſonne,

14 And Amon his ſonne, and Joſiah his ſonne.

15 ¶ And of the ſonnes of Joſiah, the [e] eldeſt was ‖ Johanan, the ſecond Jehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the ſonnes of Jehoakim were Jeconiah his ſonne, and Zedekiah his ſonne.

17 And the ſonnes of Jekoniah, Aſir and Shealtiel his ſonne:

18 Malchiram alſo and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſonnes of Pedaiah were [f] Zerubbabel and Shimmei: and the ſonnes of Zerubbabel were Meſhullam, and Hananiah, and and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, and Juſhabheſed, fiue in number.

21 And the ſonnes of Hananiah were Pelatiah, and Jeſaiah: the ſonnes of Rephaiah, the

[a] He returneth to the genealogie of Dauid, to ſhew that Chriſt came of his ſtocke.

[b] Which is called Cheleab, borne of her that was Nabals wife the Carmelite.

[c] Called alſo Bath-ſheba the daughter of Eliam: ſo they gaue them diuers names.

[d] Eliſhama, or Eliſhua, 2. Sam.5.15. and Eliphelet died, and Dauid named thoſe ſonnes, which were next borne, by the ſame names: in the booke of kings his children are mentioned which were aliue, and here both they that were aliue and dead.

[e] So called, becauſe he was preferred to the dignitie royal, before his brother Jehoiakim which was the elder.

‖ Or, Iehoahaz, 2.King.23.30.

[f] S. Matth. ſaith that Zorobabel was ſonne of Salathiel, meaning that he was his nephew, according to the Ebrewe ſpeach for he was Pedaiahs ſonne.

the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And ỽ ſonne of Shechaniah was Shemaiah: & the ſonnes of Shemaiah were Hattuſh and Igeal, and Bariah, and Neariah, and Shaphat, ſixe.

g So that Shemaiah was Shechaniahs naturall ſonne, and the other fiue his nephewes, and in al were ſixe.

23 And the ſonnes of Neariah were Elioenai, and Hezekiah, and Azrikam three,

24 And the ſonnes of Elioenai were Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, ſeuen.

CHAP. IIII.

1 The genealogie of the ſonnes of Iudah, 5 of Aſhur. 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 38 And conqueſts.

a Meaning, they came of Iudah, as nephewes and kinſmen: for onely Pharez was his naturall ſonne. *Gen. 38. 29, & 46. 12. chap. 2. 4.

THe *ſonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: theſe are the families of the Zoreathites.

3 And theſe were of the father of Etam, Izreel, and Iſhma and Idbaſh: and the name of their ſiſter was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: theſe are the ſonnes of Hur, the b eldeſt ſonne of Ephratah, the father of Beth-lehem,

b The firſt borne of his mother, and not the eldeſt ſonne of his father.

5 But Aſhur the father of Tekoa had two wiues, Helean, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahtari: theſe were the ſonnes of Naarah.

7 And the ſonnes of Heleah were Zereth, Iezohar and Ethnan.

8 Alſo Coz begate Anub, and Zobebah, and the families of Aharhel the ſonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name c Iabez ſaying, becauſe I beare him in ſorowe.

c Otherwiſe called Othniel, Iudge. 1. 13.

10 And Iabez called on the God of Iſrael, ſaying, If thou wilt bleſſe mee in deede, and enlarge my coaſtes, and d if thine hand be with me and thou wilt cauſe mee to be deliuered from euill, that I bee not hurt. And God granted the thing that he aſked.

d It is to be vnderſtood, that then he would accompliſh his dowe which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir which was the father of Eſhton.

12 And Eſhton begate Beth-rapha, and Paſeah, and Tehinnah the father of the citie of Nahah: theſe are the men of Rechah.

13 ¶ And the ſonnes of Kenaz were Othniel and Seraiah, and the ſonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the e father of the valley of craftſmen: for they were craftſmen.

e The lord of that valley where the artiſicers did worke.

15 ¶ And the ſonnes of Caleb the ſonne of f Iephunneh were Iru, Elah, and Naam. And the ſonne Elah was Kenaz.

f Called alſo Eſton.

16 And the ſonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſonnes of Ezrah were Iether and Mered, and Epher, and Ialon, and he begate Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his ‖ wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and theſe are the ſonnes of Bithiah the daughter of Pharaoh ‖ which Mered tooke.

‖ Or, ſhe bare, meaning, the ſecond wife of Ezra.

‖ Or, of whome he had Mered.

19 And the ſonnes of the wife of Hodiah, the ſiſter of Naham the father of Keilah were the Garmites, & Eſhtemoa the Maachathite.

20 And the ſonnes of Shimon were Amnon & Rinnah, Ben-hanam & Tilon. And the ſonnes of Iſhi were Zoheth, and Benzoheth.

21 ¶ * The ſonnes of Shelah, the ſonne of Iudah were Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholdes of them that wrought fine linnen in the houſe of Aſhbea.

*Gen. 38. 1, 3, 5.

22 And Iokim and the men of Chozeba and Ioaſh, and Saraph, which had the dominion in Moab, and ‖ Iaſhubi Lehem. Theſe alſo are ancient things.

‖ Or, of the inhabitants of Lehem.

23 Theſe were potters, and dwelt among plants and hedges: g there they dwelt with the king for his worke,

g They were king Dauids Gardiners, and ſerued him in his works.

24 * The ſonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and h Shaul.

*Gen. 46. 10. exod. 6. 15.

h His ſonne Obad is here omitted.

25 Whoſe ſonne was Shallum, and his ſonne, Mibſam, and his ſonne Miſhma.

26 And the ſonnes of Miſhma, Hamuel was his ſonne, Zacchur his ſonne, and Shimei his ſonne.

27 And Shimei had ſixteene ſonnes, and ſixe daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar Shual,

i The cities belonged to the tribe of Iudah, Ioſh. 15. 2. and were giuen to the tribe of Simeon.

29 And at Bilhah, and at Ezem, and at Tolad.

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Suſim, at Beth-birei, and at Shaaraim theſe were their cities vnto the reigne of k Dauid.

k Then Dauid reſtored them to the tribe of Iudah.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Aſhan, fiue cities.

33 And all their townes that were round about theſe cities vnto Baal, Theſe are their habitations, and the declaration of their genealogie:

34 And Meſhobab, and Iamlech, and Ioſhah the ſonne of Amaſhiah,

35 And Ioel and Iehu the ſonne of Ioſhibiah, the ſonne of Seraiah, the ſonne of Aſiel,

36 And Elionai, & Iaakobah, & Ieſhohaiah, & Aſaiah & Adiel, & Ieſimiel, and Benaiah,

37 And

37 And Ziza the sonne of Shiphei, the sonne of Allon the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, & smote their tents, and the inhabitans that were found there, and destroied them vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Uzziel y sonnes of Ishi were their captaines.

43 And they smote the rest of Amalek that had [m] escaped, & they dwelt there vnto this day.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwelling vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 *The birthright taken from Ruben and giuen to the sonnes of Ioseph.* 3 *The genealogie of Reuben,* 11 *and Gad,* 23 *And of the halfe tribe of Manasseh.*

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] sonnes of Ioseph y sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Iosephs)

3 *The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur [c] carryed away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in [d] Aroer, euen vnto Nebo, and Baal-meon.

9 Also Eastward he inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattell in the lande of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefest, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, & Meshullam, & Sheba, & Sorai, and Iacan, and Zia, & Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of y houshold of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbes of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield & sword, and to draw a bow, exercised in warre, were foure and fourtie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fifty thousande, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of † persons an hundreth thousande.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steades vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the lande, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heades of the houses of their fathers, euen Epher & Ishi, and Eliel, and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of the houholdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had destroyed before them.

26 And the God of Israel [l] stirred vp the spirite of Pul king of Asshur, and the spirite of Tilgath Pilneeser king of Asshur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes according to Iacobs prophecie, Gen. 49. 8. and because Christ should come of him.

*Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Uzziah king of Israel, 2. King. 15. 29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

‖ Or, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine

f Both the whole countrey and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord that gaue them the victory

† Ebr. soules of men.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

*2. King. 18. 11. brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 *The genealogie of the ſonnes of Leui,* 31 *Their order in the miniſterie of the Tabernacle.* 49 *Aaron and his ſonnes Prieſtes.* 54 *Their habitations.*

THe ſonnes of Leui were Gerſhon, Kohath, and Merari.

*Gen. 46. 11. exod. 6 16. chap. 23. 12. 2 * And the ſonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moſes and Miriam. And the ſonnes of Aaron, *Nadab, and Abihu, and * Eleazar, and Ithamar,

*Leuit. 10. 1. *Nom. 20. 29. 4 Eleazar begate Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zarahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub.

8 And Ahitub begate [a]Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was [b]Prieſt in the houſe of that Salomon built in Jeruſalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed when the Lord carried away into captiuitie Iudah and Jeruſalem by the hand of Nebuchad-nezzar.

16 ¶ The ſonnes of Leui were Gerſhom, Kohath, and Merari.

17 And theſe be the names of the ſonnes of Gerſhom, Libni, and Shimei.

18 And the ſonnes of Kohath were Amram, and Izhar, and Hebron and Uzziel.

19 The ſonnes of Merari Mahli [e] Mushi: and theſe are the families of Leui, concerning their fathers.

20 Of Gerſhom, Libni, his ſonne, Jahath his ſonne, Zimmah his ſonne,

21 Joah his ſonne, Iddo his ſonne, Zerah his ſonne, Jeaterai his ſonne.

22 The ſonnes of Kohath, [d] Aminadab his ſonne, *Korah his ſonne, Aſſir his ſonne,

23 Elkanah his ſonne, and Ebiaſaph his ſonne, and Aſſir his ſonne,

24 Tahath his ſonne, Uriel his ſonne, Uzziah his ſonne, and Shaul his ſonne,

25 And the ſonnes of Elkanah, Amaſai, and Ahimoth.

26 Elkanah, the ſonnes of Elkanah, Zophai his ſonne, and Nahath his ſonne,

27 Eliab his ſonne, Jeroham his ſonne, Elkanah his ſonne,

29 And the ſonnes of Shemuel, the eldeſt [e] Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Uzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe bee they whome Dauid ſet for to ſing in the houſe of the Lord after that the arke had [f] reſt.

32 And they miniſtred before the Tabernacle, euen the Tabernacle of the Congregation with [g] ſinging, vntill Salomon had built the houſe of the Lord in Jeruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children of the ſonnes of Kohath, Heman a ſinger, the ſonne of Joel, the ſonne of Shemuel.

34 The ſonne of Elkanah, the ſonne of Jeroham, the ſonne of Eliel, the ſonne of Toah,

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Joel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ‖ ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his ‖ brother [h] Aſaph ſtoode on his right hande: and Aſaph was the ſonne of Berechiah, the ſonne of Shimea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei.

43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethen the ſonnes of Merari were on the left hande, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,

47 The ſonne of Mahli, the ſonne of Mushi, the ſonne of Merari, the ſonne of Leui,

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto al the ſeruice of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe

a Which was hie Prieſt after that Abiathar was depoſed, according to the prophecie of Eli the Prieſt, 1. Sam. 2 31, 35.

b And did valiantly reſiſt king Uzziah, who would haue vſurped the Prieſtes office, 2. Chron. 26. 17. 18.

c That is, he was led into captiuitie with his father Seraiah the high prieſt, 2. King. 25. 18.

d Who ſeemeth to be called Izhar, Exod. 6. 21. *Nom. 16. 1.

e Who is alſo called Joel. 1. Sam. 8. 2. and the 33. verſe of this chapter.

f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.

g Reade Exod. 27. 21.

‖ Or, nephewe.

‖ Or, couſin.

h Meaning, the couſin of Heman, verſe. 33.

i The Leuites are called the ſingers brethren, becauſe they came of the ſame ſtocke.

k Reade Num. 4. 4.

cense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his son, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his son.

54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iuda, and the suburbes thereof round about it.

56 But the fielde of the citie, and the villages thereof, they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbes,

58 And [p] Hilen with her suburbes, and Debir with her suburbes,

59 And Ashan and her suburbes, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Beniamin, Geba and her suburbes, and [q] Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh by lot ten cities.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Iokmeam also and her suburbes, and Beth-horon with her suburbes,

69 And Aialon with her suburbes, and Gath Rimmon and her suburbes,

70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbes, and ‖ Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Unto the sonnes of [s] Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbes, and ‖ Ashtaroth with her suburbes,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbes, Daberath and her suburbes,

73 ‖ Ramoth also and her suburbes, and ‖ Anem with her suburbes,

74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon & her suburbes,

75 And ‖ Hukok and her suburbes, and Rehob and her suburbes,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, and ‖ Hammon and her suburbs, and ‖ Kiriathaim and her suburbes,

77 Unto the rest of the children of Merari were giuen out of the tribe of Zebulun ‖ Rimmon and her suburbes, ‖ Tabor and her suburbes,

78 And on the other side Iordan by Iericho, euen on the East side of Iordan, out of the tribe of Reuben, * Bezer in the wildernesse wt her suburbes, and Iahzah with her suburbs,

79 And Kedemoth with her suburbes, and Mephaath with her suburbes,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

81 And Heshbon with her suburbes, and Iaazer with her suburbes.

CHAP. VII.

1 *The genealogie of Issachar, Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

NOw the sonnes of Issachar were Tola & ‖ Puah, [a] Iashub, & Shimrom, foure,

2 And the sonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heades in the houshoIdes of their fathers. Of Tola were valiant men of warre in their generations, [b] whose number was in the dayes of Dauid two and twentie thousand, and fiue hundreth.

3 And the sonne of Uzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Isshiah, [c] fiue men all princes.

4 And with them in their generations after the houshold of their fathers were bands of men of warre for battell fiue and thirtie thou-

l Or, cities which were giuen to the Leuites.

m They were first appointed, and prepared so.

n Which was also called Kiriath arba Gen. 23.2. Iosh. 21.11

o That he that had killed a man might flee thereunto for succour, till his cause were tried. Deut. 19.2.

p Which Iosthus calleth Hosion, Iosh. 15.51. and 21.15.

q Or, Almon, Iosh. 21.18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse. 66.

s Iosh. 21.22.

‖ Or, Tanach, Iosh. 21.25.

‖ Or, Gath-rimmon.

s Who in the first verse is called also Gershom.

‖ Or, Beeshterah, Iosh. 21.27.

‖ Or, Kishon, Iosh. 21.28.

‖ Or, Iarmuth, Iosh. 21.29.

‖ Or, Engannim, Iosh. 21.29.

‖ Or, Hilkah, Iosh. 21.31.

‖ Or, Ammothdor, Iosh. 21.32.

‖ Or, Kartan, Iosh. 21.32.

‖ Or, Kokneam.

‖ Or, Kartah. Iosh. 21.32.

* Iosh. 20.8. and 21.36.

‖ Or, Phuuah.

a Who also is called Iob, Gen. 46.13.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24.1.

c Meaning, the foure sonnes, and the father.

land: for they had many wiues and children.

5 And their ‖brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The sonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.

7 And the sonnes of Bela, Ezbon, and Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houlholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioath, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies, according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundreth.

10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousande and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of ‖ Ir, but Hushim was the sonne [f] of ‖ another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum [g] of the sonnes of Bilhah.

14 The sonne of Manasseh was Ashriel whome shee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Shereh: and his sonnes were Ulam and Rakem.

17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the lande, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 * And when hee went in to his wife, shee conceiued, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖ Bimhal, and Ashuath: these were the children of Japhlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, and Shelesh, and Amai.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pispa, and Ara.

39 And the sonnes of Ulla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of sixe and twentie thousand men.

CHAP.

‖ Or, kinsemen.

[d] Called also Ahbel. Gen. 46. 21. Num. 26. 38.

[e] Which were the chiefe: for els there were seuen in all, as appeareth Gen. 46. 21

‖ Or, kinsfolkes.

‖ Or, neece.

[k] To wit, of Ephraim.

‖ Or, Iri.

[f] Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.

‖ Or, of Aher.

‖ Or, Shillem. Gen. 46. 24.

[g] These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

* Num. 26. 29, 31 Ioth. 17. 1.

‖ Or, Iezer, Num. 26. 30.

[h] Meaning, the sister of Gilead.

[i] Which was one of the fiue principall cities of the Philistims, like the Ephraimites.

‖ Or, Adalah.

* Gen. 46. 17.

‖ Or, Kimbal.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And race of Saul.*

a He continueth in the description of the tribe of Beniamin, because his purpose is to set fourth the genealogie of Saul.

BEniamin also [a] begate Bela his eldest son, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and [b] they were caried away captiues to Manahath,

b Hebr. the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and [c] hee begate Uzza, and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent [d] away Hushim and Baara his wiues.

d After he had put away his two wiues.

9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesha, and Malcham,

10 And Ieuz, and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim he begate Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they driue away the inhabitants of Gath)

14 And Ahio, Shashak and Ieremoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Espah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

‖ Or, Araiah.

21 And ‖ Adaiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anthothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, and Sheheriah, and Athaliah,

27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham,

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem.

28 These were the chiefe [e] fathers according to their generations, euen princes, which dwelt in Ierusalem.

* Chap. 9. 35.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimea: these also dwelt with their brethren in Ierusalem, euen by their brethren.

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbosheth. 2. Sam. 2. 8.

h He is likewise called Mephibosheth, 2. Sa. 5. 6.

33 And [f] Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and [g] Eshbaal.

34 And the sonne of Ionathan was [h] Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose son was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fiue sonnes, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Ulam were valiant men of warre which shot with the bowe, & had many sonnes and Nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah Numbred.* 10 *Of the Priestes and Leuites,* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and beholde, they are written in the booke of the Kings of Israel and of Iudah, and they were [a] caried away to Babel for their transgression.

a Hitherto he hath described their genealogies before they were into captiuitie: and now he describeth their dwellings after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel the Priestes, the Leuits, and the [b] Nethinims.

b Hebr. the Gideonites, which serued in the Temple, reade Ios. 9. 23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh,

4 Uthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah, the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren fiue hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu the sonne of Meshullom, the sonne of Hodauiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generations nine hundreth, fiftie and fiue: all

these men were ‖ chiefe fathers in the houſe-holdes of their fathers. ‖Or, chiefe of the families.

10 ¶ And of the Prieſtes, Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the [c] chiefe of the houſe of God. c That is, he was the high Prieſt.

12 And Adaiah the ſonne of Jeroham, the ſonne of Pashhur, the ſonne of Malchiiah, and Maalai the ſonne of Adiel, the ſonne of Jahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſholdes of their fathers a thouſande, ſeuen hundreth and three ſcore valiant men, for the [d] worke of the ſeruice of the houſe of God. d To ſerue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſſhub, the ſonne of Azrikam, the ſonne of Hashabiah of the ſonnes of Merari,

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Jeduthun, and Berechiah, the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] kings gate Eaſtward. e So called, becauſe the king came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, and office to keepe the gates of the [f] Tabernacle: and their families were ouer the hoſte of the Lorde, keeping the entrie. f Their charge was, that none ſhould enter into thoſe places, which were onely appointed for the Prieſtes to miniſter in.

29 And Phinehas the ſonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office. ‖Or, for their fidelitie.

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters Eaſtward, Weſtward, Northward & Southward.

25 And their brethren, which were in their townes, came at [g] ſeuen daies from time to time with them. g They ſerued weekely, as Eze. 4.10.

26 For theſe foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God. ‖Or, opening of the doores.

27 And they lay round about the houſe of God, becauſe the charge was theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuary, and of the [h] floure, and the wine, and the oile, & the incenſe, & the ſweete odours. h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the ſonnes of the prieſtes made ointments of ſweete odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath. *Exod. 25.30.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, which dwelt in the chambers, [i] and had none other charge: for they had to doe in that buſineſſe day and night. i But were continually occupied in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jeruſalem.

35 *And in Gibeon dwelt ‖ the father of Gibeon, Jeiel, and the name of his wife was Maachah. *Chap. 8.29. ‖Or, Abigibeon.

36 And his eldeſt ſonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Jeruſalem, euen by their brethren.

39 And *Ner begate Kish, and Kish begat Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal. *1. Sam. 14.51. chap. 8.33.

40 And the ſonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the ſonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza. k Who was alſo called Jehoadah, Chap. 8.36.

43 And Moza begate Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.

44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims, 5 In which he dieth, 6 And his ſonnes alſo. 13 The cauſe of Sauls death.*

Then

*1.Sam.31.1. THen * the Philiſtims fought againſt Iſrael, and the men of Iſrael fled before the Philiſtims, & fell downe ſlaine in mount Gilboa.

2 And the Philiſtims purſued after Saul, and after his ſonnes, and the Philiſtims ſmote Jonathan, and Abinadab, and Malchiſhua the ſonnes of Saul.

3 And the battell was ſore againſt Saul, †Ebr. ſonnd. and the archers † hit him, and hee was wounded of the archers.

4 Then ſayd Saul to his armour bearer, Draw out thy ſword, and thruſt me thorow therewith, leſt theſe vncircumciſed come and mocke at mee: but his armour bearer would not, for hee was ſore afraide: therefore Saul tooke the ſword and fell vpon it.

5 And when his armour bearer ſawe that Saul was deade, hee fell likewiſe vpon the ſword, and died.

6 So Saul died and his three ſonnes, and all his houſe, they died together.

7 And when all the men of Iſrael that were in the valley, ſaw how they fled, and that Saul and his ſonnes were deade, they forſooke their cities, and fled away, and the Philiſtims came and dwelt in them.

8 And on the morrow when the Philiſtims came to ſpoile thē that were ſlaine, they found †Ebr. fallen. Saul and his ſonnes † lying in mount Gilboa.

9 And when they had ſtript him, they tooke his head and his armour, and ſent them into the lande of the Philiſtims round about, to publiſh it vnto their idoles, and to the people.

10 And they laid vp his armour in y houſe of their god, and ſet vp his head in the houſe of a Which was the idole of the Philiſtims, and from the belly downeward had the forme of a fiſh, and vpward of a man. a Dagon.

11 ¶ When all they of Jabeth Gilead heard all that the Philiſtims had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the body of Saul, and the bodies of his ſonnes, and brought them to Jabeth, and buried the bones of them vnder an oke in Jabeth, and faſted ſeuen daies.

13 So Saul died for his tranſgreſſion, that he committed againſt the Lorde * euen againſt the word of the Lord, which he kept not, *1.Sam.15.23. and in that hee fought and aſked counſell of a ‖ * familiar ſpirite, ‖Or, witch, and ſorcereſſe. *1.Sam.28.8.

14 And aſked not of the Lorde: therefore he ſlewe him, and turned the kingdome vnto Dauid the ſonne of Iſhai.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebuſites rebell againſt Dauid, from whome he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

*2.Sam.5.1. THen * all Iſrael gathered themſelues to Dauid vnto Hebron, ſaying, Behold, we are thy bones and thy fleſh.

2 And in time paſt euen when Saul was king, thou leddeſt Iſrael out and in: and the Lord thy God ſaid vnto thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be captaine ouer my people Iſrael.

3 So came all the Elders of Iſrael to the king to Hebron, & Dauid made a couenant wt them in Hebron before the Lorde. And they anointed Dauid king ouer Iſrael, * according *1.Sam.16.13. to y word of the Lord by the hand of Samuel.

4 ¶ And Dauid and all Iſrael went to Jeruſalem, which is Jebus, where were the Jebuſites, the inhabitants of the land.

5 And the inhabitants of Jebus ſayde to Dauid, Thou ſhalt not come in hither. Neuertheleſſe Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid ſaide, * Whoſoeuer ſmiteth *2.Sam.5.8. the Jebuſites firſt, ſhall bee the chiefe and captaine. So Joab the ſonne of Zeruiah went firſt vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery ſide from *2.Sam.5.9. Millo euen round about, and Joab repaired the reſt of the citie.

9 And Dauid proſpered, and grewe: for the Lord of hoſtes was with him.

10 ¶ * These alſo are the chiefe of the va- *2.Sam.23.8. liant men that were with Dauid, and ioyned their force with him in his kingdome with all Iſrael, to make him king ouer Iſrael, according to the word of the Lord.

11 And this is the number of the valiant men whome Dauid had, Jaſhobeam the ſonne of Hachmoni, the b chiefe among thirtie: hee lift vp his ſpeare againſt three hundreth, whom he ſlew at one time. b Meaning, the moſt excellent and beſt eſteemed for his valiantnes: ſome reade, the chiefe of the princes. ‖Or, his vncle.

12 And after him was Eleazar the ſonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philiſtims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philiſtims.

14 And they ſtoode in the middes of the fielde, c and ſaued it, and ſlewe the Philiſtims: ſo the Lord gaue a great victorie. c This act is referred to Shammah, 2. Sam. 23. 11.

15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim. which ſeemeth was the chiefeſt of theſe. d That is, Eleazar and his two companions.

16 And when Dauid was in the holde, the Philiſtims gariſon was at Beth-lehem.

17 And Dauid longed, and ſayde, * Oh *2.Sam.23.15. that one would giue me to drinke of the water of the Well of Beth-lehem that is at the gate.

18 Then theſe three brake thorowe the

a This was after the death of Iſhboſheth Sauls ſonne, when Dauid had reigned ouer Iudah ſeuen yeeres and ſixe monthes in Hebron, 2. Sam. 5. 5.

hoste of the Philistims, and drew water out of the Well of Beth-lehem that was by the gate, and tooke it and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And saide, let not my God suffer me to doe this: should I drinke the [c] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mightie men.

c That is, this water, for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundreth, and slewe them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine: * but he attained not vnto the first three.

*2.Sam.23.19.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and was of Kabzeel, he slew two ‖ strong men of Moab: he went downe also and slew a Lyon in the middes of a pit in time of snowe.

‖Or, Lyons.

23 And hee slewe an Egyptian, a man of great stature, euen fiue cubites long, and in the Egyptians hand was a speare like a weauers beame: & he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

25 Beholde, hee was honourable among thirtie, but he attained not vnto the [f] first three. * And Dauid made him of his counsell.

f Meaning, those three which brought the water to Dauid.

*2.Sam.23.23.

26 ¶ These also were valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem.

27 [g] Shammoth the Harodite, Helez the Pelonite,

g Called also Shemmoah, 2. Sam.23.25.

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Husathite, Ilai the Ahohite,

h He is also called Sebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Harite, Eliphal the sonne of Ur.

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Uzia the Ashterathite, Shama and Ieiel the sonnes of Hotham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fledde from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THese also are they that came to Dauid to [a] Ziklag, while hee was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

4 They were weaponed with bowes, and could vse the right & the left hand with stones and with arrowes, and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherin were excellent shooters with slings, Iudg.20.16.

3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Azmaueth, Berachah and Iehu the Antothite.

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iahaziel, and Iohanan, and Iozabad the Gederathite.

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah, the sonnes of Ieroham of ‖ Gedor,

‖Or, Gedur.

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wildernesse, valiant men of warre, and men of armes, and apt for battell, which could handle ‖ speare and shielde, and their faces were like the faces of [c] Lyons, and were like the Roes in the mountaines in swiftnesse,

‖Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ‖Mishma-

10 ‖ Mishmannah the fourth, Jeremiah the fift.

‖Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the host: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jorden in the [d] first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

d Which the Hebrues called Nisan or Abib, conteining halfe March and halfe April, when Jorden was wont to ouerflow his bankes, reade, Iosh. 3. 15.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered [e] & said vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart shall bee knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine handes, the God of our fathers behold it, and rebuke it.

e The spirit of holinesse and courage moued him to speake thus.

18 And the [e] spirite came vpon Amasai, which was the chiefe of thirtie, and he sayde, Thine are we, Dauid, and with thee, O sonne of Jshai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but they [f] helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He wil fall to his master Saul ‖ for our heads.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their country. *1. Sam. 29. 4.

‖Or, on the ieopardie of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, heades of the thousandes that were of Manasseh.

21 And they helped Dauid against [g] that band: for they were all valiant men and were captaines in the host.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

h Meaning, mighty or strong: for the Ebrues say a thing is of God when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lord.

24 The children of Judah that bare shield and ‖ speare, were sixe thousand and eight hundred armed to the warre.

‖Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundred.

26 Of the children of Leui foure thousand and sixe hundred.

27 And Jehoiada was the chiefe of them of [i] Aaron: and with him three thousande and

i Of the Leuites which came by diuerse of Aaron.

seuen hundred.

28 And Zadok a yong man very valiant, and of his fathers household came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousande, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Jssachar which were men that had vnderstanding of the [l] times, to know what Jsrael ought to doe the heads of them were two hundred, and all their brethren were at their commandement.

l Men of good experience, which knew at all times what was to be done

33 Of Zebulun that went out to battell, expert in war, and in all instruments of warre, fiftie thousand ‖ which could set the battell in array: they were not of a † double heart.

‖Or, set themselues in aray.

†Ebr. heart and heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and sixe hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundred and twentie thousand.

38 [m] All these men of warre ‖ that could leade an armie, came with ‖ vpright heart to Hebron to make Dauid king ouer all Jsrael: and all the rest of Jsrael was of one accord to make Dauid king:

m So that his whole host were three hundred twentie and two thousand two hundred twentie and two.

‖Or, fight in their aray.

‖Or, with a good courage.

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

n The rest of the Israelites.

40 Moreouer they that were neere them vntill Jssachar, and Zebulon, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meate, floure, figges, and reisins, and wine and oyle, and beeues and sheepe aboundantly: for there was ioy in Jsrael.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he touched it.

AND Dauid counselled with the captaines of thousandes and of hundreds, and with all the gouernours.

2 And Dauid sayde to all the Congregation of Jsrael, If it seeme good to you, and that

it

it proceedeth of the Lorde our God, wee will send it to and fro vnto our brethrē, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

5 ¶ *So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath, in Kiriah-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde, that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caryed the Aarke of God in a new cart out of the house of Abinadab: and Uzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all their might, both with songs and with Harps, and with violes, and with timbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing flooze of [e] Chidon, Uzza put foorth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lorde was kindled against Uzza, and he smote him, because he layed his hand vpon the Arke: so he died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Uzza, and hee called the name of that place Perez-Uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Arke to come into the citie of Dauid, but caused it to turne into the house of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three monethes: and the Lorde blessed the house of Obed Edom, and all that he had.

a This first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

*2. Sam. 6, 2.

‖Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriah-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

‖Or, Baale, reade 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

e Called also Nachon, 2. Sa. 6. 6.

f Before the Arke for blurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Numb. 4. 15. so that here al good intentions are condemned, except they be cōmanded by the word of God.

g Who was a Leuite, & called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

1 *Hiram sendeth wood and workemen to Dauid.* 4 *The names of his children.* 8 14 *By the counsell of God he goeth against the Philistims, and ouercommeth them.* 15 *God fighteth for him.*

*2. Sam. 5. 11.

†Ebr. Zor.

THen * sent Hiram the King of † Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdome was lift vp an high, because of his [a] people of Israel.

a Because of Gods promise made to the people of Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

b Elpalet and Nogah are not mentioned. 2. Sam. 5. 14. so there are but eleuen, and here thirteene.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And whē Dauid heard, he went out against them.

‖Or, Eliada.

9 And the Philistims came, and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hande? And the Lord sayde vnto him, Go vp: for I wil deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath deuided mine enemies with mine hande, as waters are deuided: therefore they called the name of that place, [c] Baal-perazim.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God sayde to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lorde brought the feare of him vpon all nations.

CHAP. XV.

1 *Dauid prepareth an house for the Arke.* 4 *The number and order of the Leuites.* 16 *The singers are chosen out among them.* 25 *They bring againe the Arke with ioy.* 29 *Dauid dancing before it, is despised of his wife Michal.*

AND Dauid made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2. Sam. 5. 7. 9.

2 Then Dauid sayd* None ought to carie the Arke of God, but the Leuites: for the Lord

*Num. 4. 2, 20.

Lord hath chosen thē to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

[b] From the house of Obed Edom. 2. Sam. 6.10,12.

4 And Dauid assembled the sonnes of Aaron, and the Leuites,

5 Of the sonnes of Kohath, Uriel the chiefe and his ‖ brethren fiue score.

‖ Or, kinsmen.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred & twenty.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirty.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

[c] Why was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6,18,22, and num. 3.30.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

[d] The third sonne of Kohath, Exod 6.18.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he sayd vnto thē, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

[e] Prepare your selues, & be pure, abstaine from all things where by ye might be polluted, and so not able to come to the Tabernacle. *Chap. 13,10.

13 For * because ye were not there at the first the Lorde our God made a breach among vs: for we sought him not after due [f] order.

[f] According as he hath appointed in the Law.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded * according to the word of the Lord.

*Exod. 25.14,15.

16 And Dauid spake vnto the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with [g] instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

[g] These instruments and other ceremonies, which they obserued were instructions of their infancie, which concerned to the comming of Christ.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel the porters.

[h] Which were inferior in dignitie.

19 So Heman, Asaph, and Ethan were singers to make a sounde with cymballes of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

[i] This was an instrument of musicke, or a certain tune, whereunto they accustomed to sing Psalmes.

21 And Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon [k] Sheminith Jenazzeah.

[k] Which was the eight tune, ouer the which he that was most excellent had charge.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

[l] To wit, to appoint Psalmes, & songs to them that sung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehohaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blowe with trumpets before the Arke of God, and Obed Edom and Jeiah were porters [m] for the Arke,

[m] With Berechiah and Elkanah, verse. 23. *2. Sam. 6.12.

25 * So Dauid and the Elders of Israel and the captaines of thousandes went to bring vp the Arke of the couenant of the Lorde from the house of Obed Edom with ioy.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, they offered [o] seuen bullockes and seuen rammes.

[n] That is, gaue them strength to execute their office.

[o] Besides the bullocke and the fat beast, which Dauid offered at euery first pace. 2. Sam. 6.13.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen [p] Ephod.

[p] Read 2. Sam. 6.14.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting and sounde of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

[q] It was so called because it put the Israelites in remembrance of the Lords couenant made with them. *2. Sam. 6.16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph, and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in prayse of the Lord.

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offred burnt offerings and peace offerings before God.

*2. Sam. 6.17.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, hee [a] blessed the people in the Name of the Lord.

[a] He called vpon the Name of God desiring him to prosper the people, and giue good successe to their beginnings.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lorde, and

and to [b] rehearse and to thanke and prayse the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euē Jeiel with instruments, viols and harpes, and Asaph to make a sound with cymbals,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lorde by the hand of Asaph and his brethren.

8 *Prayse the Lorde and call vpon his Name: declare his [d] works among the people.

9 Sing vnto him, sing prayse vnto him, and talke of all his [e] wonderfull works.

10 Reioyce in his holy Name: let ỹ hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous works that he hath done, his wonders, & the [f] iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

14 He is the Lorde our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the word, which he commanded to a thousand generations:

16 *Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Law, & to Israel for an euerlasting couenant.

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were [h] fewe in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 He suffered no man to doe them wrong, but rebuked [i] kings for their sakes, saying,

22 Touch not mine [k] anointed, and do my [l] Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to bee praysed, and he is to bee feared aboue all gods.

26 For all the gods of the people are [m] idoles, but the Lord made the heauens.

27 Prayse and glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lorde the glorie of his Name: bring an offering and come before him, and worship the Lorde in the glorious Sanctuarie.

30 [n] Tremble ye before him, all the earth: surely the world shall be stable and not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: Let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lorde: for he commeth to [p] iudge the earth.

34 Prayse the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may prayse thine holy name, and [q] glorie in thy prayse.

36 Blessed be the Lord God of Israel for euer and euer: and let al people say, [r] So be it, and prayse the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom & his brethren, three score and eight: and Obed Edom the sonne of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord which he commanded Israel.

41 And with [s] them were Heman and Jeduthun, and the rest that were chosen (which were appointed by names) to prayse the Lorde, because his mercie endureth for euer.

42 Euen with them were Heman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lorde. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 And prayeth vnto God.

NOw * afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Beholde, I dwell in an house of [a] cedar trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Do [c] all that is in thine heart: for God is with thee.

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b To wit, Gods benefits toward his people.

c Dauid gaue them this psalme to prayse ỹ Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.
*Psal. 105. 1. Isa. 12. 4.

d Whereof this is the chiefest that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the flocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning, hereby that the promise of adoption onely appertaineth to the Church.
*Gen 22. 16, 17, 18. Luke 1. 73 heb. 6. 27.

† Hebr. coard, whereby parcels of land were measured.

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people and them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posteritie.
*Psal. 95. 1.

m His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart & mouth to consent to these prayses.

s With Zadok and the rest of the Priestes.

t Declaring that after our vocation to God we are chiefly bound to our own house, for the which as for all other things, we ought to pray vnto God, and instruct our families to prayse his name.

*2. Sam. 7. 2.

a Well built and faire.

b That is, in tents couered with skinnes.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

3 And the same [d] night euen the worde of God came to Nathan, saying,

4 Go and tell Dauid my seruant, Thus saith the Lord, Thou shalt not builde mee an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from [e] tent to tent, and from habitation to habitation.

6 Whereseeuer I haue [f] walked with all Israel, spake I one word to any of the iudges of Israel (whome I commanded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat [g] and from following the sheepe, that thou shouldest be a prince ouer my people Israel.

8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and [h] will plant it, that they may dwell in their place, and moue no more: neither shall the † wicked people ‖ vexe them any more, as at the beginning,

10 And since the time that I commanded iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for [k] euer.

13 I will be his father, and hee shall by my sonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.

14 But I wil establish him in mine house, and in my kingdome for euer, and his throne shall be stablished for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king [m] went in and ‖ sate before the Lord and said, Who am I, O Lorde God, and what is mine house that thou hast brought me [n] hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hie degree, O Lord God.

18 What can Dauid desire more of thee, for the honour of thy seruant? for thou know-

est thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer what one nation in the earth is like the people of Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordained the people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, bee confirmed for euer, and doe as thou hast sayd,

24 And let thy name be stable and magnified for euer, that it may be sayd, The Lorde of hosts, God of Israel, is the God of [q] Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast [r] reueiled vnto the eare of thy seruaunt, that thou wilt builde him an house: therefore thy seruant hath † bene bold to pray before thee.

26 Therfore now Lorde (for thou art God, and hast spoken this goodnesse vnto thy seruant.)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may bee before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 *The battell of Dauid against the Philistims,* 2 *And against Moab,* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

AND after this, Dauid smote the Philistims, and subdued thē, and tooke [a] Gath, and the villages thereof out of the hande of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah vnto Hamah, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousande charets, and seuen thousande horsemen, and twentie thousand footemen, and * destroyed all the charets, but hee reserued of thē an hundred charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, & the Aramites became Dauids seruants,

[d] After that Nathan had spoken to Dauid.

[e] That is, in a tent which remoued to and fro.

[f] Meaning, whereseeuer his Arke went which was a signe of his presence.

[g] Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

‖ Or, gotten thee fame.

[h] Make them sure that they shall not remoue.

† Ebr. sonnes of iniquitie.

‖ Or, consume.

[i] Will giue thee great posteritie.

[k] That is, vnto the comming of Christ: for then these figures should cease.

[l] Which was Saul.

[m] He went in to the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ Or, remained.

[n] Meaning, to this kingly estate.

[o] Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceed of me.

[p] Freely, and according to thy purpose of thy will without any desteuing.

[q] That is, he shewed himselfe in deede to be their God, by deliuering them from dangers, and preseruing them.

[r] Thou hast declared vnto me by Nathan the Prophet.

† Ebr. hath found.

[s] And canst not breake promise.

[a] Which 2. Sa. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

‖ Or, paid tribute.

‖ Or, Hadadezer.

‖ Or, Euphrates.

* 2. Sam. 8. 5.

‖ Or, Darmesek.

seruants, and brought giftes: and the Lorde
b That is, in all things that he enterprised. b preserued Dauid where soeuer he went.

7 And Dauid tooke the shieldes of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

c Which 2. Sa. 8.8. are called Betah and Berothai. 8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen *Sea, and the pillars and the vessels of brasse. *1.King.7.23. Iere.52.20.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

d Called also Ioram, 2. Sam. 8.10. 10 Therefore he sent d Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of gold and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lorde, with the siluer and golde that hee brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoyled. 12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand,

f Which is vnderstand that Ioab slew twelue thousand, as is in the title of the three score psalme, and Abitha the rest. 13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and *the* Lord preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement & iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

‖ Or, Seraiah, *2. Sam. 8.17, 18. 17 *And Benaiah the sonne of Iehoiada was ouer the g Cherethites & the Pelethites: and the sonnes of Dauid were chiefe about the king.

g Reade 2. Sa. 8.18.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie, against Dauid, 15 And is ouercome.

*2. Sam. 10.2. AFter this also * Nahash the King of the children of Ammon dyed, and his sonne reigned in his stead.

a Because Nahash receiued Dauid, and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same. 2 And Dauid sayd, I will shew kindenesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke and to spie out the land?

b Thus the malicious euer interpret the purpose of the godly in the worst sence 4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the halfe vnto the buttocks, and sent them away.

c They shaued off the halfe of their beards, 2. Sam. 10.4. d To put them to shame and villanie, whereas the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments & beards, they thus disfigured them to make them odious to others.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tarie at Iericho, vntill your beards be growen: then returne.

‖ Or, had made themselues to be abhorred of Dauid. 6 ¶ When the children of Ammon sawe that they ‖ stanke in the sight of Dauid, then sent Hanun & the children of Ammon a thousand talents of siluer to hire them charets and horsemen out *of Aram Naharaim and out of Aram Maachah, and out of c Zobah.

*2. Sam. 10.6, 8. c Which were fiue in all. 7 And they hired them two and thirtie thousand charets and the king of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together frō their cities, and came to the battell.

f Which was a citie of the tribe of Reuben beyond Iorden. 8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the city. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he sayd, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong and let vs shewe our selues valiant for our g people, and for the cities of our God and let the Lord do that which is good in his owne sight.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious and commit the successe to God. 14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem,

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the h riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

h That is, Euphrates.

17 And when it was shewed Dauid, hee gathered

gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, & fourtie thousand footemen, and killed Shophach the captaine of the host.

19 And when ỹ seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, & serued him. And the Aramites would no more succour ỹ children of Ammon.

i For this place reade 2. Sam. 10.18.

CHAP. XX.

1 *Rabbah destroyed.* 3 *The Ammonites tormented.* 4 *The Philistims are thrise ouercome with their gyans.*

AND* when the yeere was expired, in the time that Kings go out a warfare, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged [a] Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

*2.Sam.11.1.

a Which was the chiefe citie of the Ammonites.

2 *Then Dauid tooke the crowne of their King from off his head, and founde it the weight of a [b] talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

*2.Sam.12.29, 30.

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ *And after this also there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slewe ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

*2.Sam.21.18.

‖ Or, Gob, 2. Sam. 21.18.
‖ Or, Saph.
‖ Or, Raphaim, or, the gyants.

5 And there was yet another battell with the Philistims: & Elhanan the sonne of Iair slew [c] Lahmi, the brother of Goliath ỹ Gittite, whose speare staffe was like a weauers beame.

c Reade 2. Sam. 21.19.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by [d] fives, euen foure & twentie, and was also the sonne of Haraphah.

d Meaning, that he had fiue apiece on handes and feete.

7 And when hee reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 *Dauid causeth the people to be numbred,* 14 *And there die seuentie thousand men of the pestilence.*

AND [a] Satan stoode vp against Israel, and prouoked Dauid to number Israel.

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and riches: reade 2. Sam. 24.1.

2 Therefore Dauid saide to Ioab, and to the rulers of the people, Go, and number Israel from [b] Beer-sheba euen to Dan, & bring it to me, that I may know the number of them.

b That is, from South to North.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they be, O my lorde the King: are they not all my lordes seruants? wherefore doeth my lord require this thing? why should hee be a cause of [c] trespasse to Israel?

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde as though his strength stood in his people, God punished him.

4 Neuertheles the Kings worde preuailed against Ioab. And Ioab departed & went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousande men that drewe sworde: and Iudah was [e] foure hundreth and seuentie thousand men that drew sword.

d Ioab partly for griefe, and partly through negligence & astonied not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by leauing to them some of the Benjamites, which were mixed with Iudah, or as ỹ Ebrewes write, here the chiefe and princes are left out.

6 But the Leuites and Beniamin counted he not among them: for the Kings worde was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lorde spake vnto Gad Dauids ‖ Seer, saying,

‖ Or, Prophet.

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies ‖ to take thee, or els the sword of the Lord & pestilence in the land three dayes, that the Angell of the Lorde may destroy throughout all the coasts of Israel: now therefore aduise thee, what worde I shall bring againe to him that sent me.

‖ Or, smite thee.

13 And Dauid saide vnto Gad, I am in a wonderfull strait. let me now fall into ỹ hand of the Lorde: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euill and sayde to the Angell that destroyed, It is now enough, let thine hand cease. Then the Angell of the Lord stood by the threshing floore of ‖ Ornan the Iebusite.

f Reade 2. Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6.6.

‖ Or, Araunah.

16 And Dauid lift vp his eyes, and sawe the Angell of the Lorde stand betweene the earth and the heauen with his sworde drawen in his hande and stretched out towarde Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I

that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lorde my God, I beseech thee, let thine hande be on me and on my fathers house, and not on [h] thy people for their destruction.

h Thus he both shewed a true repentance and a fatherly care toward his people, which deserued God to spare them and to punish him and his.

18 ¶ Then the Angell of the Lorde commaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lorde in the threshing floore of Ornan the Gebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about & saw the Angell and his foure sonnes, that were with him, [i] hid themselues, and Ornan threshed wheate.

i If man hide himselfe at the sight of an Angell which is a creature, how much lesse is a sinner able to appeare before the face of God?

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid sayde to Ornan, Giue mee the place of thy threshing floore, that I may build an [k] altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be staied from the people.

k Thus he did by the commandement of God, as verse 18. for els it had bene abominable, except he had either Gods word, or reuelation.

23 Then Ornan sayd vnto Dauid, Take it to thee, and let my lorde the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid saide to Ornan, Not so: but I will buy it for sufficient [l] money: for I wil not take that which is thine for the Lord, nor burnt offrings without cost.

l That is, as much as it is worth: for hauing ynough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

25 So Dauid gaue to Ornan for that place [m] sixe hundreth shekels of gold by weight.

m Read 2. Sam. 24. 24.

26 And Dauid built there an altar vnto the Lord, and offred burnt offrings, and peace offerings, and called vpon the Lorde, and hee [n] answered him by fire from heauen vpon the altar of burnt offering.

n God declared that he heard his request in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

27 And when the Lorde had spoken to the Angell, hee put vp his swoorde againe into his sheath.

28 At that time when Dauid saw that the Lorde had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of ỹ Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid coulde not goe before it to aske counsell at God: for he was afraid of the swoorde of the Angell of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 Hee commandeth his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid sayde, This is the [a] house of the Lorde God, and this is the altar for the burnt offering of Israel.

a That is, the place wherein he will be worshipped.

2 And Dauid commaunded to gather together the [b] strangers that were in the land of Israel, and hee set masons to hewe and polish stones to builde the house of God.

b Meaning, cunning men of other nations which dwelt among ỹ Iewes.

3 Dauid also prepared [c] much yron for the naples of the doores and of the gates, and for the ioynings, and abundance of brasse passing weight,

c To wit, which weighed fiftie thekels of gold, 2. Chron. 3. 9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lorde God of Israel.

7 And Dauid sayde to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

* 2. Sam. 7. 13.

8 But the word of the Lorde came to me, saying, * [d] Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

* Chap. 28. 3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * He shal build an house for my Name, and he shall be my sonne, and I will bee his father, and I will establish the throne of his kingdome vpon Israel for euer.

* 2. Sam. 7. 13. 1. King. 5. 5.

11 Now therefore my sonne, the Lorde shall be with thee, and thou shalt [e] prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

e He sheweth that there can be no prosperity, but when the Lord is with vs.

12 Onely the Lorde giue thee [f] wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

f These are only the meanes whereby Kings gouerne their subiects aright, and whereby the realmes do prosper and flourish.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lorde commanded Moses for Israel: bee strong and of good courage: feare not, neyther be afraid.

14 For behold, according to my [g] powertie haue I prepared for the house of the Lorde an hundreth thousand talents of golde, and a thousand thousande talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide thereto.

g For Dauid was poore in respect of Salomon.

15 Moreouer

15 Moreouer thou hast workemen with
‖Or, Masons and carpenters. thee ynough, ‖ hewers of stone, & workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of brasse, and of yron there is no number: [b] Up therefore, and be doing, and the Lord will be with thee.

b That is, go about it quickly.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lorde your God with you, and hath giuen you rest on euery side? for hee hath giuen the [i] inhabitants of the lande into mine hand, and the lande is subdued before the Lord, and before his people.

i The nations round about.

19 Now set [k] your hearts and your soules to seeke the Lorde your God, and arise, and build the Sanctuarie of the Lorde God to bring the Arke of the couenant of the Lorde, and the holy vessels of God into the house built for the Name of the Lord.

k Foreels he knewe that God would plague them, and not prosper their labours except they sought with all their hearts to set forth his glorie.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 He casteth the Leuites to bee numbred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the his Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dayes, [*] hee made Salomon his sonne King ouer Israel.

*1. King. 1. 30.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousande were set to ‖ aduance the worke of the house of the Lord, and sixe thousand were ouerseers and iudges.

‖Or, to haue care ouer.

5 And foure thousande were porters, and foure thousand praysed the Lorde with instruments which † he made to prayse the Lord.

†The. I made, meaning Dauid.

6 *So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to *Gershon, Kohath and Merari.

*Chap. 6. 1. *Exod. 6. 17.

7 Of the Gershonites were ‖ Laadan and Shimei.

‖Or, Libni, Chap. 6. 17.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham and Joel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Jahath, Zina, Jeush, and Beriah: these foure were the sonnes of Shimei.

‖Or, Zina.

11 And Jahath was the chiefe, and ‖ Zizah the second, but Jeush and Beriah had not many sonnes: therefore they were in the families of their father counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Uzziel, foure.

*Exod. 2. 2. and 6. 20. heb. 5. 4. 5.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to [a] sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to bless in his Name for euer.

a That is, to serue in the most holy place and to consecrate the holy things.

14 ¶ Moses also the man of God, and his children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of *Gershom was Shebuel the chiefe.

*Exod. 2. 22. and 18. 3.

17 And the sonne of Eliezer was Rehabiah the [c] chiefe, for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth. 1. 25.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Uzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar dyed, and had no sonnes, but daughters, and their [d] brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lorde from the age of [e] twentie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as vers. 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, therefore they were fiue and twentie yeere olde, & had none after fiftie, Numb. 4. 3.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Lenites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lorde in the courtes, and chambers, and in the [f] purifying of all holy things, and in the worke of the seruice of the house of God,

f In washing and cleansing all the holy vessels.

29 Both for the shewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and esse.

30 And for to stande euery morning, to giue thankes and to prayse the Lorde, likewise at euen,

31 And to offer all burnt offrings vnto the

Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their cuſtome continually before the Lord,

32 And that they ſhoulde keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIIII.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

THeſe are alſo the *diuiſions of the ſonnes of Aaron: The ſonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abiu died [a] before their father, and had no children: therfore Eleazar and Ithamar executed the Prieſts office.

3 And Dauid diſtributed them, euen Zadok of the ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

4 And there were found moe of the ſonnes of Eleazar by the † number of men, then of the ſonnes of Ithamar, and they deuided them, to wit, among the ſonnes of Eleazer, ſixteene heads, according to ỹ houſhold of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers, eight.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuarie and the rulers of the houſe of God, were of the ſonnes of Eleazar and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nethaneel the ſcribe of the Leuites, wrote them before the King and the princes, & Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and before the chiefe fathers of the Prieſts and of the Leuites, one familie being reſerued for Eleazar, and another reſerued for Ithamar.

7 And the firſt [b] lot fell to Iehoiarib, and the ſecond to Iedaiah,

9 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the ſixt to Miiamin,

10 The ſeuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleuenth to Eliaſhib, the twelft to Iakim,

13 The thirteenth to Huppa, the foureteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeuenteenth to Hezir, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 Theſe were their orders according to their offices, when they entred into the houſe of the Lorde according to their cuſtome vnder [d] the hand of Aaron their father, as the Lorde God of Iſrael had commanded him.

20 ¶ And of the ſonnes of Leui that remained of the ſonnes of Amram, was Shubael, of the ſonnes of Shubael, Iedeiah.

21 Of Rehabiah, euen of the ſonnes of Rehabiah, the firſt Iſſhiiah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath,

23 And his ſonnes Ieriah the firſt, Amariah the ſecond, Iahaziel the third, and Iekameam the fourth,

24 The ſonne of Uzziel was Michah, the ſonne of Michah was Shamir,

25 The brother of Michah was Iſſhiiah, the ſonne of Iſſhiiah, Zechariah,

26 The ſonnes of Merari, were Mahli and Hushi, the ſonne of Iaaziiah was Beno,

27 The ſonnes of Merari of Iahaziah, were Beno, & Shoham, and Zaccur and Ibri.

28 Of Mahli came Eleazar, which had no ſonnes.

29 Of Kiſh, the ſonne of Kiſh was Ierahmeeel,

30 And the ſonnes [e] of Mushi were Mahli, and Eder, & Ierimoth: theſe were ſonnes of the Leuites after the houſhold of their fathers.

31 And theſe alſo caſt [f] lots with their brethren the ſonnes of Aaron before king Dauid, and Zadok and Ahimelech and the chiefe fathers of the Prieſts, and of the Leuites, euen the chiefe of the families againſt their ponger brethren.

CHAP. XXV.

The ſingers are appoynted, with their places and lots.

MOreouer Dauid & the captaines of the armie [a] ſeparated for the miniſterie of ỹ ſonnes of Aſaph, and Heman, and Ieduthum, who ſhoulde ſing prophecies with harps, with viols, & with cymbals, and their number was euen of the men for the office of their miniſterie, to wit,

2 Of the ſonnes of Aſaph, Zaccur, and Joſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph, were vnder the hand of Aſaph, which ſang prophecies by the † commiſſion of the King.

3 Of Ieduthum, the ſonnes of Ieduthum Gedaliah, & Zeri, & Ieſhaiah, Aſhabiah & Mattithiah [b] fiue, vnder the hands of their father Ieduthum ſang [c] prophecies with an harpe for to giue thankes and to praiſe the Lord.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth,

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*Leuit. 10.1,6. num. 3,4. and 26.60.

[a] Whiles their father yet liued.

‖ Or, couſins.

† Ebr. heades.

[b] This lot was ordained to take away all occaſion of enuie or grudging of one againſt another.

[c] Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1.5.

[d] By the dignitie that God gaue to Aaron.

[e] Which was the ſecond ſonne of Merari.

[f] That is, euery one had that dignitie, which fell vnto him by lot.

[a] The ſingers were deuided into 24 courſes, ſo that euery courſe or order contained twelue, and in all there were 288. as vers. 7.

† Ebr. handes.

[b] Whereof one is not here numbred.

[c] Meaning. Plalmes and ſongs to praiſe God.

moth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, and Mahazioth.

5 All theſe were the ſonnes of Heman, the Kings ‖ Seer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman foureteene ſonnes and three daughters.

6 All theſe were vnder the ‖ hand of their father, ſinging in the houſe of the Lorde with cymbales, violes and harpes, for the ſeruice of the houſe of God, and Aſaph, and Jeduthun, and Heman were at the Kings † commandement.

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, euen of all that were cunning, two hundreth foureſcore and eight.

8 And they caſt lottes, [d] charge againſt charge, aſwell [e] ſmall as great, the cunning man as the ſcholer.

9 And the firſt lot fell to [f] Joſeph which was of Aſaph, the ſeconde, to Gedaliah, who with his brethren and his ſonnes were twelue.

10 The third, to Zaccur, hee, his ſonnes and his brethren were twelue.

11 The fourth, to ‖ Izri, he, his ſonnes and his brethren twelue.

12 The fift, to Nethaniah, hee, his ſonnes and his brethren twelue.

13 The firt to Bukkiah, hee, his ſonnes and his brethren twelue.

14 The ſeuenth, to Jeſharelah, hee, his ſonnes and his brethren twelue:

15 The eight, to Jeſhaiah, he, his ſonnes and his brethren twelue.

16 The ninth, to Mattaniah, he, his ſonnes and his brethren twelue.

17 The tenth, to Shimei, he, his ſonnes and his brethren twelue.

18 The eleuenth to Azareel, he, his ſonnes and his brethren twelue.

19 The twelfth, to Aſhabiah, he, his ſonnes and his brethren twelue.

20 The thirteenth, to Shubael, hee, his ſonnes and his brethren twelue.

21 The foureteenth, to Mattithiah, he, his ſonnes and his brethren twelue.

22 The fifteenth, to Jerimoth, hee, his ſonnes and his brethren twelue.

23 The ſixteenth to Hananiah, hee, his ſonnes and his brethren twelue.

24 The ſeuenteenth, to Joſhbekaſhah, he, his ſonnes and his brethren twelue.

25 The eighteenth, to Hanani, hee, his ſonnes and his brethren twelue.

26 The nineteenth, to Mallothi, hee, his ſonnes and his brethren twelue.

27 The twentieth, to Eliathah, hee, his ſonnes and his brethren twelue.

28 The one and twentieth, to Hothir, he, his ſonnes and his brethren twelue,

29 The two and twentieth, to Giddalti, he, his ſonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, he, his ſonnes and his brethren twelue.

31 The foure and twentieth, to Romamti-ezer, he, his ſonnes and his brethren twelue.

‖ Or, Prophet.

‖ Or, power, meaning of the King.

‖ Or, gouernment

† Ebr. hand.

d Who ſhould be in euery company & courſe. e Without reſpect to age or cunning. f So that he ſerued in the firſt turne, and the reſt euery one at his turne followed orderly.

CHAP. XXVI.

1 *The porters of the Temple are ordeined, euery man to the gate, which he ſhould keepe,* 20 *And ouer the treaſure.*

COncerning the ‖ diuiſions of the porters, of the Kohhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſaph.

2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Jediael the ſeconde, Zebadiah the third, Jathniel the fourth,

3 Elam the fift, Jehohanan the ſixt, and Elihoenai the ſeuenth.

4 And the ſonnes of Obed Edom, Shemaiah the eldeſt, Jehozabad the ſeconde, Joah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai the eight: for God had [b] bleſſed him.

6 And to Shemaiah his ſonne, were ſonnes borne, that [c] ruled in the houſe of their father, for they were men of might.

7 The ſonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren, ſtrong men: Elihu alſo, & Semachiah.

8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty and [d] ſtrong to ſerue, euen three ſcore and two of Obed Edom.

9 And of Meſhelemiah ſonnes and brethren, eighteene mightie men.

10 And of Hoſah of the ſonnes of Merari, the ſonnes were Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe)

11 Helkiah the ſecond, Tebaliah the third, and Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah were thirteene.

12 Of theſe were the ‖ diuiſions of the porters of the chiefe men, hauing the charge [e] againſt three brethren, to ſerue in the houſe of the Lord.

13 And they caſt lots both ſmall and great for the houſe of their fathers, for euery gate,

14 And the lot on ꝑ Eaſtſide fel to ‖ Shelemiah: then they caſt lottes for Zechariah his ſonne [f] a wiſe counſeller, and his lot came out Northward:

15 To Obed Edom Southwarde, and to his ſonnes the houſe of [g] Aſſuppim:

16 To Shuppim & to Hoſah Weſtward with the gate [h] of Shallecheth by the paued ſtreete that goeth vpward, warde ouer againſt warde.

17 Eaſtward were ſixe Leuites & Northward

a This Aſaph was not the notable muſition, but another of that name called alſo Abiaſaph. Chap. 6. 23. 37. and 9. 19. and alſo Iaſaph.

b In giuing him many children.

c Or, like their fathers houſe, meaning, worthy men, & valiant.

‖ Or, nephewes.

d And meete to ſerue in the office of the porterſhip.

‖ Or, couſins.

‖ Or, courſes.

e According to their turnes, as well the one as the other.

‖ Or, Meſhelemiah.

f One expert & meete to keepe that gate.

g This was an houſe, where they vſed to reſort to conſult of things concerning the Temple, as a Conuocation houſe.

h Where at they vſed to caſt out the filth of the citie.

ward foure a day, and Southward foure a day, and toward Asuppim [i] two and two.

18 In [k] Parbar towarde the West were foure by the paued streete, and two in Parbar.

19 These are the diuisions of ỹ porters of the sonnes of Kore, & of the sonnes of Merari.

20 ¶ And of the Leuites, Ahiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of ỹ sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, ỹ chiefe fathers of Laadan were Gershunni & Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother, appoynted ouer the treasures of the house of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites and of the Uzielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren which came of Eliezer, was Rehabiah his sonne, and Jeshaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethren were ouer all the treasures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had [m] dedicated.

27 (For of the battels & of the spoyles they did dedicate to maintaine the house of ỹ Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish and Abner the sonne of Ner, and Joab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder ỹ hand of Shelomith, & his brethrē.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousande, and seuen hundreth were officers for Israel beyond Jorden Westwarde, in all the businesse of the Lord, and for the seruice [o] of the King.

31 Among the Hebronites was Jediiah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Jazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousande and seuen hundreth chiefe fathers, whome King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter perteining to [q] God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THe children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers † courses, [a] which came in & went out, moneth by moneth throughout al the moneths of the yere: in euery course were foure and twenty thousand.

2 Ouer the first course for the first moneth was Jashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Peres was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of ỹ second moneth was Dodai, an Ahohite, and this was his course, & Mikloth was [b] a captaine, and in his course were foure and twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among *thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of ỹ sonnes of Ephraim: and in his course foure & twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ‖ Jemini: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand,

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok.

18 Ouer Judah, Elihu of ỹ brethren of Dauid: ouer Issachar, Omri ỹ sonne of Michael:

19 Ouer

i Meaning, two one day and two another.

k Which was an house where in they kept the instruments of the Temple.

l These also had charge ouer the treasures.

‖ Or, cousins.

m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Jediah.

q Both in spirituall and temporall things.

† Ebr. diuisions, or bands.

a Which exercised their charge and office, which is ment by comming in and going out.

b That is, Dodais lieutenant.

*2.Sam.23.39. 23.23.

‖ Or, Beniamin.

c Meaning, besides these twelue captaines.

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner.

22 Ouer Dan, Azariel the sonne of Ieroham, these are the princes of ỳ tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeeres olde and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauens:

24 And * Ioab the sonne of Zeruiah beganne to number: but hee finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of King Dauid.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was Iehonathan the sonne of Uzziah:

26 And ouer the workmen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the oliue trees and mulberie trees that were in the valleis, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: & ouer the oxen in the valleis was Shaphat the son of Adlai:

30 And ouer the camels was Obil ỳ Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: al these were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell and of vnderstanding (for he was a [g] scribe) and Iehiel the sonne of Pachmoni were with the Kings [h] sonnes.

33 And Ahitophel was the Kings counseller, & Hushai the Archite the kings friend.

34 And [i] after Ahitophel was Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

[d] Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

[e] Chap.21.7.

[f] The Hebrewes make both these Bookes of chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

[g] That is, a man learned in the word of God.

[h] To be their schoolmasters and teachers.

[i] After that Ahitophel had hanged himselfe, 2. Sam.17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, hee willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

NOw Dauid assembled all the Princes of Israel: the Princes of the tribes, and the captains of the bands that serued the king, and the captaines of thousandes, and the captains of hundreths, and the rulers of al the substance and possession of the king, and of his sons, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ierusalem.

‖ Or, chiefe seruants, Ge.37.36.

2 And king Dauid stood vp vpon his feete, and sayde, Heare ye mee, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lorde, and for a* footestoole of our God, and haue made ready for the building,

[a] Where the Arke should remaine and remoue no more to and fro. *Psal.99.5. *2. Sam.7.5, 13. chap.22.8.

3 But God sayd vnto me, * Thou shalt not build an house for my name, because thou hast beene a man of warre and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah woulde hee chuse a prince, and of the house of [b] Iudah is the house of my father, and among the sonnes of my father he delited in mee to make me king ouer all Israel)

[b] According to the prophecie of Iaakob. Gen. 49.8.

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lorde ouer Israel.

*Wis.9.7.

6 And he said vnto me, Salomon thy sonne, he shall build mine house and my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I wil stablish therefore his kingdome for euer, if he indeuour himselfe to do my comaundements, and my iudgements, as [c] this day.

[c] If he continue to keepe my law and depart not therefrom, as he doth hitherto.

8 Now therefore in the sight of all Israel the Congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commandements of the Lorde our God, that ye may possesse this [d] good lande, and leaue it for an inheritance for your children after you [e] for euer.

[d] To wit, of Canaan.

[e] He declareth that nothing can separte them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfite heart, and with a willing mind: * for the Lord searcheth all heartes, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he wil be found of thee, but if thou forsake him, he will cast thee off for euer.

*1. Sam.16.7. psa. 7.9. ierem.11,20. and 17.10, and 20,12.

10 Take heede now, for the Lord hath chosen thee to build the [f] house of the Sanctuarie: be strong therefore, and [g] doe it.

[f] Meaning, for his Arke.

[g] Put it in execution.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries therof and of the chambers therof that are within and of the house of the mercieseate,

12 And the paterne of all that † hee had in his minde for the Courtes of the house of the Lord, & for all the chambers round about, for the treasures of the house of GOD, and for

† Ebr. that were in his spirit with him.

for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner seruice.

15 The weight also of gold for [h] candlestickes, and golde for their lampes, with the weight for euery candlesticke, & for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of the webread, for euery table, & siluer for the tables of siluer,

17 And pure golde for the fleshhookes, and the bowles, and ‖ plates, and for basens, golde in weight for euery basen, & for siluer basens, by weight for euery basen,

18 And for the altar of incense, pure golde by weight, and gold for the paterne of [i] the charet of the Cherubs that spread themselues, and couered the Arke of the couenaunt of the Lord.

19 All, sayd he, by writing sent to me [k] by the hand of the Lord, which made mee vnderstand all the workemanship of the paterne.

20 And Dauid sayd to Salomon his son, Be strong, and of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, euen my God is with thee he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also the companies of the priests and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, [l] with euery free heart that is skilful in any maner of seruice. The Princes also and all the people will bee † wholy at thy commandement.

h That is, the ten candlesticks 1. King. 7. 49.

‖ Or, coueringes.

i Meaning, of the Mercieate which couered the Arke, which was called the charet because the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Exod. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.

l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.

† Ebr. at all thy wordes.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 19 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 21 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King sayde vnto all the congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of gold, and siluer for them of siluer, and brasse, for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to bee set, and carbuncle stones and of diuers coulours, and all precious stones, and marble stones in aboundance.

3 Moreouer, because I haue [b] delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen [c] three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

5 The gold for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the Princes of the families, and the Princes of the tribes of Israel, and the Captaines of thousands and of hundreths, with the rulers of the kings worke, offred willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand peeces, and ten thousande talents of siluer, and eighteene thousand talents of brasse and one hundreth thousand talents of yron.

8 And they with whome precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfite heart. And Dauid the king also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the congregation, and Dauid sayde, Blessed be thou, O Lord God of [g] Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glorie, and victorie and prayse: for all that is in heauen and earth is thine: thine is is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hande it is to make great, and to giue strength vnto all.

13 Nowe therefore our God, wee thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should bee able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For wee are [i] strangers before thee, and soiourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none † abiding.

16 O Lord our God, all this aboundance that wee haue prepared to build thee an

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the temple, made him to spare no expenses, but to bestowe his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not onely liberall himselfe, but prouoked others to set forth the worke of God.

‖ Or, To offer.

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie.

* Psal. 122. 1.

g Which diddest reueale thy selfe to our father Iakob.

h We gaue thee nothing of our owne, but that which wee haue receiued of thee: for whether the gifts be corporall or spirituall, wee receiue them all of God, and therefore must giue him the glory.

i And therefore haue this land but lent to vs for a time.

† Ebr. waiting for them to returne.

house for thine holy Name, is of thine hand and all is thine.

*1. Sam. 16. 7. chap. 28. 9.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnesse of mine heart all these things: nowe also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the k purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

k Continue thē in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfite heart to keep thy commandements, thy testimonies, and thy statutes, and to doe all things, and to builde the house which I haue prepared.

20 ¶ And Dauid sayd to all the Congregation, Now blesse the Lord your God. And al the Congregation blessed the Lord GOD of their fathers, and bowed downe their heades, and worshipped the Lord, and the l king.

l That is, diuine reuerence to the king.

21 And they offred sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, euen a thousand young bullockes, a thousand rammes, and a thousand sheepe, with their m drinke offerings, and sacrifices in aboundance for all Israel.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anointed him Prince before the Lord, and Zadok for the hie priest.

23 So Salomon sate on the n throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

n This declared that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernment of all things.

24 And all the princes and men of power, and all the sonnes of king Dauid † submitted themselues vnder king Salomon.

† Ebr gaue the hand.

25 And the Lorde magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

*1. King. 2. 11.

27 And the space that he reigned ouer Israel, was fourtie yeere: seuen yeres reigned he in Hebron, and three and thirtie yere reigned he in Ierusalem:

28 And he died in a good age, ful of dayes, riches and honour; and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer.

o The Bookes of Nathan and Gad are thought to haue bene lost in ỹ captiuitie.

30 With all his reigne and his power, and p times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth breifly in effect that, which is comprehended in the two books of the kings that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly kings, when they saw the palgues of GOD prepared against their countrey for sinne, had recourse to the Lorde, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good Rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all his dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatry and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the wole, three thousand, fiue hnndreth, three score and eighteene yeres, and fixe moneths.

CHAP. I.

1 *The offering of Salomon at Gibeon.* 8 *He prayeth vnto God to giue him wisedome.* 11 *Which hee giueth him and more.* 14 *The number of his charets and horses,* 15 *and of his riches.*

NOw Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was w him, and magnified him highly.

‖ Or, established, and strong, reade 1. King. 2. 46.

w That is, he was with him.

2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreds, and to all the gouernours in al Israel, euen the chiefe fathers.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

3 So Salomon and all the congregation with him went to the hie place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the seruant of the Lorde had made in the wilderneſſe.

b Reade 1. kin. 3. 4.

c So called because that God thereby shewed certaine signes to the congregation, of his presence.

4 But the Arke of GOD had Dauid brought vp from Kiriath-iearim, When Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had

d Which was for the burnt offrings, Exo. 27. 2 *Exod. 38. 1, 2.

had made, did hee set before the Tabernacle of the Lord: and Salomon and the congregation sought it.

6 And Salomon offered there before the Lorde vpon the brasen altar that was in the Tabernacle of the congregation: *euen a thousand burnt offerings offered he vpon it.

*1.King.3.4.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto GOD, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his steade.

9 Nowe therefore, O Lorde God, let thy promise vnto Dauid my father be [e] true: for thou hast made mee king ouer a great people, like to the dust of the earth.

e Performe thy promise made to my father concerning me.

10 Giue me now wisedome & knowledge that I may [f] goe out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1. Chro. 27. 1. and 2. king. 3. 7.

11 And God sayd to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee king,

g That is, to be reuenged on thine enemies.

12 Wisedom & knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place, that was at Gibeon, to Ierusalem from before the Tabernacle of the congregation, and reigned ouer Israel.

*1.King.10.26.

14 *And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the [h] charet cities, and with the king at Ierusalem.

h Which were cities appointed to keepe and maintaine the charets.

15 And the king gaue siluer and golde at Ierusalem as [i] stones, and gaue Cedar trees as the wilde figge trees, that are aboundantly in the plaine.

i He caused so great plentie that it was no more esteemed then stones. [a]Ie. 19. 9. eze. 27. 7.

16 Also Salomon had horses brought out of Egypt and *fine linnen: [k] the kings marchants receiued the fine linnen for a price.

k Reade 1. king. 10, 28.

17 They came vp also and brought out of Egypt some charet worth sixe hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their † meanes.

†Ebr. hands.

CHAP. II.

2 The number of Salomons workmen to build the Temple.
3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lorde, and an ‖ house for his kingdome.

‖Or, Palace.

2 And Salomon tolde out seuentie thousand that bare burdens, & fourescore thousand men to hew stones in the mountaine, and three thousand and [a] sixe hundreth to ouersee them.

a Which is to be vnderstood of all sort of officers and ouerseers: for else the chiefe officers were but 3300, as 1. king. 5. 16.

3 And Salomon sent to ‖Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and * didst send him Ceder trees to builde him an house to dwell in, so doe to me.

‖Or, Hiram. *2. Sam. 5. 11.

4 Behold, I build an house vnto the name of the Lord my God, to sanctifie it vnto him, & to burne sweete incense before him, and for the continuall shewbread, & for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the newe moneths, and in the solemne feastes of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I builde, is great for great is our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I do it to burne [b] incense before him.

b That is, to doe the seruice which he hath commanded, signifying, that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and ‖ crimosin and blue silke and that can graue in grauen worke with the cunning men that are with mee in Iudah and in Ierusalem, whome Dauid my father hath prepared.

‖Or, scarlet.

8 Send me also Cedar trees, firre trees and [c] ‖Algummim trees from Lebanon: for I knowe that thy seruants can skill to hew timber in Lebanon: and behold, my seruants shal be with thine,

c Some take it for brasil, or the wood called Ebenum, others for coyall.

‖Or, Almuggim.

9 That they may prepare me timber in aboundance: for the house which I doe build, is great and wonderfull.

†Ebr. Coum.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barely, & twentie thousand baths of wine, and twenty [d] thousand baths of oyle.

d Of bath reade 1. kin 7. 26. it is called also Epha: but Epha is to measure dry things, as Bath is a measure for licours.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram sayd moreouer, Blessed be the Lorde God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the king a [e] wise sonne, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

e The wise heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding. albeit it appeareth that this Hiram had the true knowledge of God.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The son of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse,

f It is also written, that she was of the tribe of Naphtali. 1. kin. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which they began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali

brasse, in yron, in stone, and in timber, in purple, in blue silke and in fine linnen, and in crimosin, and can carue in all grauen works, and hyder in all hydered worke that shall bee giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle and the wine, which my lorde hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Japho, so thou mayest carry them to Ierusalem.

‖ Or, ships. ‖ Or, Ioppe.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were founde an hundreth and three and fiftie thousand, and fiue hundreth.

18 And he set seuentie thousand of them to the burden, and foure score thousande to hew stones in the mountaine, and three thousand & fiue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the Porch are builded with other things thereto belonging. 6.

1 SO * Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah which had bene declared vnto Dauid his father in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

* 2. King. 6. 1.

a Which is the mountain where Abraham thought to haue sacrificed his sonne, Gen. 22. 2. * 2. Sam. 24. 16, 18.

2 And hee beganne to builde in the seconde moneth and the second day, in the fourth yeere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first [b] measure was three score cubites, and the breadth twentie cubites:

b According to the whole length of the Temple, vnderstanding the most holy place with the rest.

4 And the porch, that was before the length in the front [c] of the breadth was twentie cubits, and the height was an [d] hundreth and twentie, and he ouerlayde it within with pure gold.

c It contained as much as did the breadth of the temple, 1. Kin. 6. 3.

d From the foundation to the toppe in the booke of kings mention is made from the foundation to the first stage.

5 And the greater house he sieled with firre tree which he ouerlaid with good gold, and grauen thereon palme trees and chaines.

6 And he ouerlayd the house with precious stone for beautie: and the golde was golde of [e] Paruaim.

e Some thinke it is that place which is called Peru.

7 The house, I say the beames, posts, and walles thereof and the doores thereof ouerlayd he with gold, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites: and the breadth thereof twentie cubites, and he ouerlaid it with the best golde, of fiue hundreth talents.

9 And the weight of the nayles was fiftie shekels of gold, and he ouerlayd the Chambers with gold.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlayd them with gold.

11 * And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub,

* 1. King. 6. 24.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stoode on their feete, and their faces were toward the house.

14 ¶ He made also [f] the vaile of blewe silke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

f Which separated the Temple from the most holy place.

15 ¶ And hee made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of eche of them was fiue cubites.

g Euery one was 18. cubites long but the halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, & therefore he giueth to euery one but 17. and an halfe.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

h For euery pillar an hundreth, reade 1. kin. 7. 20

17 And hee set vp the pillars before the Temple, one on the right hande and the other on the left, and called that on the right hande Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of Brasse. 2 The molten sea. 6 The caldrons 7 The candlesticks, &c.

AND he made an altar of brasse twenty cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten [a] Sea of tenne cubites from brimme to brimme, rounde in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

a A great dessell of brasse, so called, because of ‖ great quantitie of water, which it contained, 1. King. 7. 23.

3 And vnder [b] it was the facion of oxen, which did compasse it rounde about, [c] tenne in a cubitie compalling the sea about: two rowes of oxen were cast when he it was molten.

b Meaning vnder the brimme of the dessel, as 1. kin. 7. 24.

c In the length of euery cubite were ten heads or knops which in all are three hundred.

4 It stoode vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stoode about vpon them, and all their hinder parts were inward,

‖ Or, floure delices.

5 And the thinkenesse thereof was an hand breadth, & the brim thereof was like the worke of the brim of a cuppe, which floures of ‖ lilies: it contained [d] three thousand baths.

d In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures procede afterward is declared.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue one the left, to wash in them, and to cleanse in them that which apperteined

appertained to the burnt offerings: but the sea was for the Priests to wash in.

7 ¶ And he made ten candlesticks of gold (according to [c] their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundreth basens of golde.

9 And he made the court of the Priests, and the great [f] court and doores for the court, and overlayde the doores thereof with brasse.

10 And he set the sea on the right side eastward toward the south.

11 And Huram made ‖ pottes and besoms and basens, and Huram finished the worke that hee shoulde make for King Salomon for the house of God,

12 To wit, two pilars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of ỹ pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranats for euery grate to couer the two bowls of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 And a sea, and twelue bulles vnder it.

16 Pots also and besoms, and fleshhookes. and all these vessels made Huram [g] his father, to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vesselles that were for the house of god: the golden altar also & the tables wheron the [h] shewbread stood.

20 Moreouer the candlestickes, with their lampes to burne them after the maner, before the oracle of pure golde.

21 And the floures and the lampes, and the snuffers of golde, which was fine golde.

22 And the ‖ hookes, and the basens, and the spoones, and the ashpans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were [i] of gold.

CHAP. V.

1 The things dedicated by Dauid are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be tolde nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle. but they were not seene ‖ without: and there they are vnto this day.

10 Nothing was in the Arke, saue [d] the two Tables which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for al the Priests that were present, were [e] sanctified, and did not waite by course.

12 And the Leuites the singers of al sorts, as of Asaph, of Heman, of Ieduthun, & of their sonnes and of their brethren, being clad in fine linnen, stood with cymbales, and with violes, and harpes at the East ende of the altar, and with them an hundreth and twentie Priestes blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and singing, and made one sounde to bee heard in praysing and thanking the Lord, and when they lift vp their voyce with trumpets & with cymbals, and with instruments of musik, and when they praysed the Lord, singing, & For he is good, because his mercie lasteth for euer) then the house, euen the house of the Lorde was

c Euen as they should be made.

f Called also the porch of Salomon. Acts 3.11. It is also taken for the Temple where Christ preached, Math. 21.23.

‖ Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him. as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse and his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrewe the bread of the faces, because they were set before the Arke, where the Lorde shewed his presence.

‖ Or, instruments of musicke.

i That is, couered with plates of gold.

*1. King. 7.51. and 8.1.

a Reade 1. Sa. 6.12.

b When the things were dedicated, and brought into the temple.

c Called in Ebrew Ethanim, containing part of September and part of October, 1 King. 8.2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

d For Aarons rod and manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in on tune.

g This was the effect of their songs, 118.1. and 136.1.

Lorde was filled with a cloude,

14 So that the Prieſtes could not ſtand to miniſter, becauſe of the cloude: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He prayſeth the Lorde. 14 Hee prayeth vnto God for thoſe that ſhal pray in the Temple.

THen * Salomon [a] ſayde, The Lorde hath ſayde that hee would dwell in the darke cloude.

*1.King.8.12. a After that he had ſeene the glory of the Lord in the cloude.

2 And I haue built thee an houſe to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and bleſſed all the Congregation of Iſrael (for all the Congregation of Iſrael ſtoode there)

4 And he ſayd, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, ſaying,

‖Or, power.

5 Since the day that I brought my people out of the land of Egypt, I choſe no citie of all the tribes of Iſrael to builde an ‖ houſe, that my Name might be there, neither choſe I any man to be a ruler ouer my people Iſrael:

‖Or, Temple.

6 But I haue [b] choſen Ieruſalem, that my Name might be there, and haue choſen Dauid to be ouer my people Iſrael.

*2.Sam.7.5.

7 * And it was in the heart of Dauid my father to builde an houſe vnto the Name of the Lord God of Iſrael.

8 But the Lord ſaide to Dauid my father, Whereas it was in thine heart to builde an houſe vnto my Name, thou diddeſt well, that † thou waſt ſo minded.

†Ebr. that it was in thine heart.

9 Notwithſtanding thou ſhalt not builde the houſe, but thy ſonne which ſhall come out of thy loynes, hee ſhall build an houſe vnto my Name.

10 And the Lord hath performed his word that he ſpake: and I am riſen vp in the roume of Dauid my father, and am ſet on the throne of Iſrael as the Lorde promiſed, and haue built an houſe to the Name of the Lorde God of Iſrael.

b Meaning, the two Tables, wherein is contained the effect of the couenant, that God made with our fathers.

11 And I haue ſet the Arke there, wherein is the [b] couenant of the Lorde, that hee made with the children of Iſrael.

12 ¶ And the king [c] ſtood before the altar of the Lorde, in the preſence of all the Congregation of Iſrael, and ſtretched out his hands,

c On a ſcaffold that was made for that purpoſe, that he praying for the whole people might be heard of all, as 1.King.8.22.

13 (For Salomon had made a braſen ſcaffold and ſet it in the middes of the court, of fiue cubits long, and fiue cubites broade, and three cubites of height, and vpon it hee ſtoode, and kneeled downe vpon his knees before all the Congregation of Iſrael, and [d] ſtretched out his hands toward heauen)

d Both to giue thankes for the great benefites of God beſtowed vpon him, and alſo to pray for the perſeuerance and proſperitie of his people.

14 And ſaid, O Lord God of Iſrael, * there is no God like thee in heauen nor in earth, which keepeſt couenant, and mercie vnto thy ſeruants, that walke before thee with all their heart.

*2.Mac.2.8.

15 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, & haſt fulfilled it with thine ‖ hand, as appeareth this day.

‖Or, in effect, or by thy power.

16 Therefore now Lorde God of Iſrael, keepe with thy ſeruant Dauid my father, that thou haſt promiſed him, ſaying, Thou † ſhalt not want a man in my ſight, that ſhall ſit vpon the throne of Iſrael: ſo that thy ſonnes take heede to their wayes, to walke in my Law, as thou haſt walked before me.

†Ebr. a man ſhall not be cut off.

17 And now, O Lorde God of Iſrael, let thy worde be verified, which thou ſpakeſt vnto thy ſeruant Dauid.

18 (Is it true in deede that God wil dwel with man on earth: behold, the * heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this houſe, which I haue built:)

*1.Kin.8.27.

19 But haue thou reſpect to the prayer of thy ſeruant, and to his ſupplication, O Lorde my God, to heare the cry and prayer which thy ſeruant prayeth before thee,

20 That thine [e] eyes may be open toward this houſe day and night, euen toward the place, whereof thou haſt ſayde, that thou wouldeſt put thy Name there, that thou mayeſt hearken vnto the prayer, which thy ſeruant prayeth in this place.

e That thou mayeſt declare in effect, that thou haſt a continuall care ouer this place.

21 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ * When a man ſhall ſinne againſt his [f] neighbour, and hee lay vpon him an othe to cauſe him to ſweare, and the † ſwearer ſhall come before thine altar in this houſe,

*1.King.8.31. f By receiuing any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong. †Ebr. othe.

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his wayes vpon his heade, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

g Meaning, to giue him that which he hath deſerued.

24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe, and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

‖Or, prayſe.

25 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the lande which thou gaueſt to them and to their fathers.

26 When heauen ſhalbe ſhut vp, and there ſhall be no rayne, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them.

‖Or, toward this place.

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

*Chap. 20. 9.

28 ¶ *When there ſhall be famine in the land, when there ſhalbe peſtilence, blaſting, or mildew, when there ſhall be graſhopper, or caterpiller, when their enemie ſhall beſiege them †in the cities of their lande, or any plague or any ſickeneſſe,

†Ebr. in the land of their gates.

29 Then what prayer and ſupplication ſo euer ſhalbe made of any man, or of all thy people Iſrael, when euery one ſhall knowe his owne plague, and his owne diſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his [h] heart (for thou onely knoweſt the hearts of the children of men)

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, and walke in thy wayes as long as they liue in the lande which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhall come and [i] pray in this houſe,

i He ſheweth that before God there is no acception of perſon, but all people that feareth him and worketh righteouſneſſe, is accepted, Act. 10. 35.

33 Heare thou in heauen thy dwelling place, and doe according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Iſrael, & that they may knowe, that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battell againſt their enemies, by the way that [k] thou ſhalt ſende them, and they pray to thee, ‖ in the way towarde this citie which thou haſt choſen euen towarde the houſe which I haue built to thy Name.

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ Or, according to the maner of this citie.

35 Then heare thou in heauen thir prayer and their ſupplication, & iudge their cauſe.

36 If they ſinne againſt thee (*for there is no man that ſinneth not) and thou bee angry with them and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

*1. King. 8. 46. eccles. 7. 22. 1. ioh. 1. 8.

‖ Or, repent.

37 If they ‖ turne againe to their heart in the lande whither they bee caried in captiues, and turne and pray vnto thee in the lande of their captiuitie, ſaying, Wee haue ſinned, wee haue tranſgreſſed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the lande of their captiuitie, whither they haue caryed them captiues, & pray toward their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and towarde the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, and ‖ iudge their cauſe, and be mercifull vnto thy people, which haue ſinned againſt thee.

‖ Or, maintaine their right.

40 Now my God, I beſeech thee, let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 *Nowe therefore ariſe, O Lord God, [l] to come into thy reſt, thou, and the Arke of thy ſtrength: O Lorde God, let thy Prieſts be clothed with [m] ſaluation, and let thy thy Saintes reioyce in goodneſſe.

*Pſal. 132. 8.

l That is, into thy Temple.

m Let them be preſerued by thy power and made vertuous and holy.

42 O Lorde God, refuſe not the face of [n] thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

n Heare my prayer which am thine anoynted King.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiſeth to exalt him and his throne.

AND * when Salomon had made an ende of praying, [a] fire came downe from heauen, & conſumed the burnt offring & the ſacrifices: and the glory of the Lorde filled the houſe,

*2. Mac. 2. 10.

a Hereby God declared that he was pleaſed with Salomons prayer.

2 So that the Prieſts could not enter into the houſe of the Lorde, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with their faces to the earth vpon the pauement, and worſhipped and prayſed the Lord, ſaying, For he is good, becauſe his mercie laſteth for euer.

4 *Then the King and all the people offred ſacrifices before the Lord.

*1. Kin. 8. 62, 63.

5 And king Salomon offred a ſacrifice of two and twentie thouſand bullockes, and an hundreth and twentie thouſande ſheepe, ſo the King and all the people dedicated the houſe of God.

6 And the Prieſts waited on their offices, and the Leuites with the inſtrumentes of muſicke of the Lord, which king Dauid had made to prayſe the Lord, Becauſe his mercie laſteth for euer: when Dauid praiſed God † by them, the Prieſtes alſo blewe trumpets ouer againſt them: and all they of Iſrael ſtood by,

†Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offrings, and the fat of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offring, and the fat.

8 And Salomon made [b] a feaſt at that time of ſeuen dayes, and all Iſrael with him, a very great Congregation, from the entring in of

b The feaſt of the Tabernacles which was kept in the ſeuenth moneth.

of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the [d] three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 *So Salomon finished the house of the Lord, & the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord *appeared to Salomon by night and sayde to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there bee no raine, or if I commaund the grashopper to deuoure the lande, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will [e] heale their land:

15 Then mine eyes shalbe open and mine eares attent vnto ỹ prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before mee, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commaundements which I haue set before you and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this house which I haue [f] sanctified for my Name, wil I cast out of my sight, & will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall bee an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

c They assembled to heare the word of God, after that they had remayned seuen dayes in the boothes or Tabernacles.
d They had leaue to depart the two & twentieth day, 1. Kin. 8. 66. but they went not away till the next day.
*1. King. 9. 1.
*Num. 13. 6.
e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and sende raine in due season.
*Chap. 6. 16.
f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: and whereas men abuse those things, which God hath appointed to set forth his prayse, he doeth withdraw his graces thence.

CHAP. VIII.

2 *The cities that Salomon built.* 7 *People that were made tributarie vnto him.* 12 *His sacrifices.* 17 *He sendeth to Ophir.*

AND *after [a] twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernesse, and repayred all [c] the cities of store which hee built in Hamath.

5 And hee built [d] Beth-horon the vpper, and Beth-horon the nether, cities defensed with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, & the Perizzites, and the Hiuuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whome the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, & his chiefe princes, & the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the city of Dauid, into the house that he had built for her: for hee sayde, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto the Lord, on the *altar of the Lord, which he had built before the porch,

13 To *offer according to the commandement of Moses ‖ euery day, in the Sabbaths, & in the new moones, and in the solemne feasts, [g] three times in the yeere, that is, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayse and minister before the Priestes

a Signifying, that he was twentie yeere in building them.
b That is, which Hiram gaue again to Salomon because they pleased him not, and therefore called them Cabul, that is, dirt or filth, 1. King. 9. 13.
c Meaning, of munitions and treasures for the warre.
d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.
e Reade 1. King. 7. 2.
†Ebr. to come vp to tribute.
f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.
*Chap. 4. 1.
*Exod. 29. 39.
‖Or, after the maner of euery day.
g Reade Leuit. 23.

*2. Chron. 24. 1. euery day, and the porters by * their courses, at euery gate: for so was the commaundement of Dauid the man of God.

15 And they declined not from the commandement of ỹ king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lorde, vntill it was finished: so the house of the Lord was perfite.

h Both for the matter, and also for the workes manship.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] sea side in the land of Edom.

i Meaning, the red Sea.

18 And Huram sent him by the handes of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of golde, and brought them to King Salomon.

k Which summe is thought to mount to three millions and fiue hundreth thousand crownes: for here is mention made of thirtie moe then are spoken of, 1. King. 9. 28.

CHAP. IX.

1 *The Queene of Sheba commeth to see Salomon and bringeth gifts.* 13 *His yeerely reuenues.* 30 *The time of his reigne.* 31 *His death.*

*1. King. 10. 1. mat. 12. 42. luke 11. 31.

AND * when the Queene of Sheba heard of ỹ fame of Salomon, she came to [a] proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when shee came to Salomon, shee communed with him of all ỹ was in her heart.

a To know whether his wisedome were so great as the report was.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not resolue.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell; and his butlers, and their apparell, and his ‖ burnt offrings which he offred in the house of the Lord, and shee was † greatly astonied.

‖ Or, galleries whereby hee went vp.

† Ebr. there was no more spirit in her.

5 And shee said to the king, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖ Or, acts.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not tolde mee: for thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stande before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his [c] throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therfore hath hee made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and their Kings are the lieutenants of God which ought to graunt vnto him the superioritie, and minister iustice to all.

9 Then shee gaue the King sixe score talents of golde, and of sweete odours exceeding much and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious stones.

d Reade Chap. 2. 8. and 1. King. 10. 11.

11 And the king made of the Algummim wood [e] staires in the house of the Lorde, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the stayres or pillars.

12 And king Salomon gaue to ỹ Queene of Sheba euery pleasant thing that she asked, [f] besides for that which shee had brought vnto the king: so she returned & went to her owne countrey, both she, and her seruants.

f That is, which the King gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of golde,

14 Besides that which chapmen and marchants brought: and all the Kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, & [g] sixe hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

16 And three hundreth shieldes of beaten golde: three hundreth [h] shekels of golde went to one shielde, and the King put them in the house of the wood of Lebanon.

h Or, pounds, called mina, whereof euery one seemed to make an hundreth shekels.

17 And the king made a great throne of yuorie and ouerlaid it with pure golde.

18 And the throne had sixe steppes, with a footestoole of golde [i] fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the [k] stayes.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pommels or knops.

19 And twelue lyons stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, yuorie, & apes, and peacocks.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and rayment, armour, and sweete odours, horses, and mules from yeere to yeer.

25 And

25 And Salomon had [m] foure thousande stalles o horses, and charets, and twelue thousand horsemen, whome he bestowed in the charet cities, and with the king at Ierusalem.

m That is, ten horses in euery stable, which in all mount to forty thousand, as 1. King. 4. 26.

26 And hee reigned ouer all the Kings from the ‖ Riuer euen vnto the lande of the Philistims, and to the border of Egypt.

‖ Or, Euphrates.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

‖ Or, Iddo.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of ‖ Jeedo the Seer [o] against Ieroboam the sonne of Nebat?

o That is, which prophecied against him.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

*1. King. 11. 42, 43.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Reboboam his sonne reigned in his stead.

CHAP. X.

4.14 The reigne of Reboboam. 13 *Hee followeth leude counsell.* 16 *The people rebell.*

*1. King. 12. 1. [a] After the death of Salomon.

THen * Reboboam [a] went to Shechem: for to Shechem came all Israel to make him King.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fledde from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Reboboam, saying,

b That is, handled vs cruely. It seemeth ỳ God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his yoze yoke, that he put vpon vs, lighter, and we will serue thee.

5 And hee sayde to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And King Reboboam tooke counsell with ỳ old men that had stand before Salomon his father, while hee yet liued, saying, What counsel giue ye ỳ I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

c Or, that stood by him, that is, which were of his counsell and secretes.

9 And hee saide vnto them, What counsell giue yee, that wee may answere this people, which haue spoken to me, saying, Make ỳ yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shalbe bigger then my fathers loynes.

d Or, little finger: meaning, that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I wil yet increase your yoke: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Reboboam the third day, as the King had appointed saying, Come againe to mee the third day.

13 And the king answered them sharpely: and king Reboboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with roddes, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God that the Lorde might performe his saying, which hee had spoken † by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods will impoleth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand.

16 So when all Israel sawe that the king would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tentes: now see to thine owne house, Dauid. So all Israel departed to their tents.

*1. King. 12. 16.

17 Howbeit Reboboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Reboboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that hee died: then king Reboboam † made speede to get him vp to his charet, to flee to Ierusalem.

‖ Or, receiuer.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Reboboam is forbidden to fight against Ieroboam. 5 *Cities which hee built.* 21 *Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes and threescore daughters.*

AND * when Reboboam was come to Ierusalem, hee gathered of the house of Iudah † [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Reboboam.

*1. King. 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Reboboam, the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lorde, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the worde of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Jerusalem, and [c] built strong cities in Judah.

[c] Or, repayred them and made them strong, to be more able to resist Jeroboam.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And Adoraim, and Lachish, and Azekah.

10 And Zorah, and Aialon, and Hebron, which were in Judah and Beniamin, strong cities.

11 And hee ‖ repayred the strong holdes and put captaines in them, and store of vitaile, and oyle and wine.

‖ Or, strengthened.

12 And in all cities hee put shieldes and speares, and made them exceeding strong: so Judah and Beniamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, † resorted vnto him out of all their coasts.

† Ebr. stoode.

14 For the Leuites left their suburbs and their possession, and came to Judah and to Jerusalem: * for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

* Chap. 13. 9.

15 * And hee ordeined him Priests for the hie places, and for the [d] deuils & for the calues which he had made.

* 1. King. 12. 41.

d Meaning, idoles, reade Isa. 44. 15.

16 And after the Leuites there came to Jerusalem of all ỹ tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Judah, & made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they [f] walked in ỹ way of Dauid & Salomon.

f So long as they feared God, and set forth his word, they prospered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Jishai,

19 Which bare him sonnes, Jeush, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Absalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and three score concubines, & begate eight and twentie sonnes, and three score daughters.

22 And Rehoboam made Abiiah ỹ sonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.

[g] Called also Abiiam, who reigned three yeere, 1. King. 15. 2.

23 And hee taught him: and dispersed all his sonnes throughout all the countreys of Judah and Beniamin vnto euery strong citie: and hee gaue them abundance of vitaile, and [h] desired many wiues.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lorde, and is punished by Shishak. 5 Shemaiah reprooueth him. 6 Hee humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome and made it strong, he forsooke the Lawe of the Lorde, and [a] all Israel with him.

‖ Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Jerusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, & three score thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

b Which were a people of Africa called the Troglodites, because they dwelled in holes.

‖ Or, blacke Moores.

4 And hee tooke the strong cities which were of Judah, and came vnto Jerusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, & to the princes of Judah, that were gathered together in Hierusalē, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

c Signifying, that no calamity can come vnto vs except we forsake God, and that he neuer leaueth vs till wee haue cast him off.

6 Then the princes of Israel, and the king humbled themselues, and said, The Lord is [d] iust.

d And therefore doeth iustly punish you for your sinnes.

7 And when the Lorde saw that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not † be powred out vpon Jerusalem by the hand of Shishak.

† Ebr. drop down.

8 Neuertheless they shalbe his seruants: so shall they knowe my [e] seruice, and the seruice of the kingdomes of the earth.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to knowe how much better it is to serue God then tyrants.

9 ¶ Then Shishak king of Egypt came vp against Jerusalem, and tooke the treasures of the house of the Lorde, and the treasures of the kings house: he tooke euen all, and hee caried away the shieldes of golde, * which Salomon had made.

* Chap. 9. 15, 16

10 In steade whereof King Rehoboam made shields of brasse, and committed them to the handes of the chiefe of the garde, that wayted at the doore of the kings house.

11 And when the king entred into the house of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because hee [f] humbled himselfe, the wrath of the Lorde turned from him, that hee woulde not destroy altogether. And also in

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.

Judah

Iudah the things proſpered.

13 *So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one and fourtie yeeres olde, when he began to reigne, and reigned g ſeuenteene yeres in Ieruſalem, the citie which the Lorde had choſen out all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And he did euill: for hee prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehoboam, firſt and laſt, are they not written in the † booke of Shemaiah the prophet, and Iddo the Seer, in rehearſing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his ſonne reigned in his ſtead.

*1. King. 14. 21.

g That is, twelue yeres after that he had ben ouercome by Shishak ver. 2.

†Ebr. ſayings. ‖Or, Abiiam.

CHAP. XIII.

*1 Abiiah maketh warre againſt Ieroboam. 4 He ſheweth the occaſion. 12 He truſteth in the Lorde and ouercometh Ieroboam. 21 Of his wiues and children.

IN the eighteeneth yeere of king Ieroboam began Abiiah to reigne ouer a Iudah.

2 He reigned three yere in Ieruſalem (his mothers name alſo was b Michaiah the daughter of c Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah ſet the battell in aray with the armie of valiant men of warre, euen foure hundreth thouſand choſen men, Ieroboam alſo ſet the battell in aray againſt him with eight hundreth thouſande choſen men which were ſtrong and valiant.

4 And Abiiah ſtoode vp vpon mount d Zemaraim, which is in mount Ephraim, and ſaid, O Ieroboam, & all Iſrael, heare you mee.

5 Ought you not to knowe that the Lord God of Iſrael hath giuen the kingdome ouer Iſrael to e Dauid for euer, euen to him and to his ſonnes by a couenant f of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp, and hath *rebelled againſt his Lorde:

7 And there are gathered to him s vaine men and † wicked, and made themſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was h but a childe and ‖ *tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdome of the Lorde, which is in the handes of the ſonnes of Dauid, and yee bee a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 *Haue yee not driuen away the Prieſts of the Lorde the ſonnes of Aaron and the Leuites, and haue made you Prieſts like the people of other countries? whoſoeuer commeth to † conſecrate with a i yong bullocke and ſeuen rammes, the ſame may be a prieſt of them that are no gods.

10 But wee belong vnto the Lorde our God, and haue not forſaken him, and y prieſtes the ſonnes of Aaron miniſter vnto the Lorde, and the Leuites in their office.

11 And they burne vnto the Lorde euery k morning and euery euening burnt offerings and ſweete incenſe, and the bread is ſet in order vpon the pure Table, and the candleſticke of gold with the lampes thereof, to burne euery euening: for we keepe the watch of the Lorde our God: but ye haue forſaken him.

12 And behold this God l is with vs as a captaine, and his prieſtes with the ſounding trumpets, to crie an alarme againſt you. O yee children of Iſrael, fight not againſt the Lorde GOD of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment m to compaſſe, and come behinde them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked and beholde, the battell was before and behinde them, and they cryed vnto the Lord, and the prieſts blew with the trumpets,

15 And the men of Iudah gaue a ſhoute: and euen as the men of Iudah ſhouted, God ‖ ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

16 And the children of Iſrael fled before Iudah, and GOD deliuered them into their hand.

17 And Abiiah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuailed, n becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and tooke cities from him, euen Bethel, and the † villages thereof, and Ieſhanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abiiah, but the Lorde plagued him, and he died.

21 So Abiiah waxed mightie, and married foureteene wiues, and begate two and twenty ſonnes, and ſixteene daughters.

22 The reſt of the actes of Abiiah and his maners and his ſayings are written in the ſtorie of the Prophet Iddo.

a He meaneth Iudah and Beniamin.
b Or, Maacha. 1. King. 15. 2.
c Called alſo Abſhalom, for Abſhalom was her grandfather, 1. King. 15. 2.
d Which was one of the tops of mount Ephraim.
e And therefore whoſoeuer doth vſurpe it or take it frō that ſtocke, tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alleged the word of God for his aduantage.
f That is, perpetuall, becauſe that thing which is ſalted, is preſerued from corruption: he meaneth alſo that it was made ſolemnly and confirmed by offring of ſacrifices, whereas they vſed ſalt according as was ordeined, Num. 18. 19.
*1. King. 11. 26.
g This ward in the Calde toung is Racha, which our Sauiour hath, Matt. 5. 22.
†Ebr. children of Belial.
h Meaning, in heart & courage.
‖Or, faint hearted.
*Leuit. 26. 36. *2. King. 12. 31. chap. 11. 14.
†Eb. fill his hand.
i He ſheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſts ſufficient to ſerue their turne.
k As it was appointed in the Law, Exod. 29. 39.
l Becauſe their cauſe was good, and approoued by the Lord, they doubted not of the ſucceſſe and victorie.
m Contemning the good counſell which came of the ſpirit of God, hee thought to haue ouer-layed them by deceit.
‖Or, gaue him the ouerthrow.
n Hee ſheweth that the ſtay of all kingdomes, and aſſurance of victories depend vpon our truſt & confidence in the Lord.
†Ebr. daughters.

So

SO * Abiah slept with his fathers, and they buried him in the Citie of Dauid, and Asa his sonne reigned in his stead: in those dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he took away the altars of ỹ strange gods and the hie places, and brake downe the images, and cut downe the [a] groues,

4 And commanded Judah to seeke ỹ Lorde God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Judah the hie places, and the images: therfore the kingdome was [b] quiet before him.

6 He built also strong cities in Judah, because the land was in rest, and he had no warre in those yeeres: for the Lorde had giuen him rest.

7 Therefore hee sayde to Judah, Let vs builde these cities and make walles about, and towers, gates, and barres, while the land is [c] before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Judah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and bowes, two hundreth and fourescore thousand: al these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia with an host of ten hundreth thousand, and three hundred charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cryed vnto the Lorde his God, and said, Lord, * it is nothing with thee, to help ‖ with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are we come against this multitude: O Lord thou art our God, [f] let not man preuaile against thee.

12 ¶ So the Lorde smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his holte: and they caryed away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lorde came vpon them, and they spoyled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattel, and caried away plentie of sheepe and camels, and returned to Jerusalem.

a Which were planted contrary to the Law, Deut. 16, 21.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true religion.

c Whiles we haue the full gouernment thereof.

d The king of Ethiopia, or Egypt.

e Which was a citie in Judah. Iosh. 15, 44. where Michaiah the Prophet was borne.

* 1. Sam. 14. 6.

‖ Or, against many, without power.

f Thus the children of God neither trust in their owne power or pollicie, neither feare the strength and subtilty of their enemies, but consider the cause, and see whether their enterprises tend to gods glorie, and thereupon assure themselues of the victorie by him which is onely Almightie and can turne al flesh into dust with the breath of his mouth.

g The Lord had stricken them with feare.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his countrey of idolatrie.* 11 *He sacrificeth with the people.* 14 *They sweare together, to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

THen the Spirite of God came vpon [a] Azariah the sonne of Obed.

a Who was called Obed, as his father was, verse 8.

2 And he went to meete Asa, and sayde vnto him, O Asa, and all Judah, and Beniamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, hee will bee found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the [b] true God, and without Priest to teach and without Law.

b For the space of twelue yeeres vnder Rehoboam, and three yeres vnder Abiah, religion was neglected and idolatrie planted.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of them.

c He sheweth, that notwithstanding the wickednesse of tyrants and their rage, yet God hath his whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, chap. 14, 9, 12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with al aduersitie.

d Your confidence and trust in God shall not be frustrate.

7 Be ye strong therefore, and let not your hands be weake: for your [d] worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, he was incouraged, & tooke away the abominations out of all the land of Judah, & Beniamin, and out of the Cities which hee had taken of mount Ephraim, and hee renued the altar of the Lorde, that was before the Porch of the Lord.

9 And hee gathered all Judah and Beniamin, & the strangers with them out of Ephraim, and Manasseh, & out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled to Jerusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

e Called Sibuan, containing part of May & part of June.

11 And they offred vnto the Lord the same time of the [f] spoyle, which they had brought, euen seuen hundreth bullockes, and seuen thousand sheepe.

f Which they had taken of the Ethiopians.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer wil not seeke ỹ Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God. Deut. 13. 5, 9, 15.

14 And they sware vnto the Lorde with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Judah reioyced at the oth: for they had sworne vnto the Lorde with all their heart, and sought him with a whole desire, and hee was founde of them. And the Lorde gaue

h So long as they serued him aright, so long did he preserue and prosper them.

gaue them rest round about.

16 ¶ And King Asa deposed * Maachah his [i] mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole and stamped it and burnt it at the brooke Kidron.

17 But the hie places were not [k] taken away out of [l] Israel: yet the heart of Asa was [m] perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yere of the reigne of Asa.

*1. King. 15. 13.

i Or grandmother: and herein he sheweth that he lacked zeale: for shee ought to haue vpon both by the couenant, as deut. 13. and by the Law of God: but he gaue place to foolish pittie, and would also seeme after a sort to satisfie the Lawe.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessours.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physitians. 13 His death.

IN the fiue and thirtieth yere of the reigne of Asa came [a] * Baasha king of Israel vp against Iudah, and built [b] Ramoth to let none passe out or go in to Asa king of Iudah.

a Who reigned after Nadab the sonne of Ieroboam.

*1. King. 15. 17.

b He fortified it with walles and towres: it was a citie in Benjamin neere to Gibeon.

2 Then Asa brought out siluer & gold out of the treasures of the house of the Lord and of the kings house, and sent to Benhadad king of Aram that dwelt at ‖ Damascus, saying,

‖ Or, Darmasek.

3 There is a couenant betweene mee and thee, and betweene my father and thy father: behold, I haue sent thee siluer and gold: come, [c] breake thy league with Baasha king of Israel that he may depart from me.

c He thought to repulse his aduersarie by an vnlawful meanes, that is by seeking help of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

4 And Benhadad hearkned vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caryed away the stones of Ramah, & the timber therof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time, Hanani the ‖ Seer came to Asa king of Iudah, and sayd vnto him, because thou hast rested vpon the king of Aram, & not rested vpon the Lord thy God, therfore is the hoste of the king of Aram escaped out of thine hand.

‖ Or, Prophet.

*Chap. 14. 9.

8 * The Ethiopians and the Lubims, were they not a great hoste with chartes and horsemen, exceeding many? yet because thou didst rest vpon the Lord, he deliuered them into thine hand.

*2 Macc. 9. 5. and 12. 22.

9 * For the eyes of the Lord behold all the earth to shewe himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, & put him into a † prison: for he was [d] displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

† Ebr. prison house.

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be tolde of their faults.

11 And beholde, the actes of Asa first and last, loe, they are written in the Booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine & thirtieth yeere of his reigne was ‖ * diseased in his feete, and his disease was ‖ [e] exceeme: yet he sought not ỹ Lord in his disease, but to the [f] Phylitians.

‖ Or, gowtie, or swollen.

*1. King. 15. 23.

‖ Or, to the top of his head.

e God plagued his rebellion, & hereby declareth that it is nothing to beginne wel, except we so continue to the end, that is, zealous of Gods glorie, and put our whole trust in him.

f He sheweth that it is in vaine to seek to ỹ Phisitions, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse helpe of the Phisitian, as a meane by whom God worketh.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the art of the Apothecarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lorde, prospereth in riches and honour. 6 He aboliſheth idolatrie, 7 And causeth the people to bee taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lorde was with Iehoshaphat, because he walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim,

a That is, his vertues: meaning, before hee had committed with Bath-sheba and against Vrias.

b Sought not helpe at strange gods.

4 But sought the Lorde God of his father, and walked in his commandements, and not after the † trade of Israel.

† Ebr. worke.

5 Therefore the Lorde stablished the kingdome in his hande, and all Iudah brought presents to Iehoshapat, so that hee had of riches and honour in aboundance.

6 And he [c] lift vp his heart vnto the wayes of the Lorde, and he tooke away moreouer the hie places and the groues out of Iudah.

c He gaue himselfe wholy to serue the Lord.

7 ¶ And in the third yeere of his reigne, he sent his Princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [d] teach in the cities of Iudah.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in ỹ same, and had authoritie to put away all idolatrie.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, & Shemiramoth, and Jehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the Booke of the Lawe of the Lorde with them, and

and went about throughout all the Cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they [e] fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seuen thousand and seuen hundreth rammes, and seuen thousand and seuen hundreth he goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great works in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah were Captaines of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

15 And ‖at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amaliah the sonne of Zichri, which [f] willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and fourescore thousande armed to the warre.

19 These [g] waited on the king, besides those which the king put in the strong cities throughout all Iudah.

e Thus God prospereth all such that with a pure heart seek his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against them.

† Ebr. in his hand.

‖ Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinary garde.

CHAP. XVIII.

1 *Iehoshaphat maketh affinitie with Ahab.* 10 *Foure hundreth Prophets counsell Ahab to go to warre* 16 *Michaiah is against them.* 23 *Zidkiah smiteth him.* 25 *The king putteth him in prison.* 29 *The effect of his prophecie.*

AND * Iehoshaphat had riches and honor in aboundance, but he was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and entised him to go vp vnto [c] Ramoth Gilead.

3 And Ahab king of Israel sayde vnto Iehoshaphat king of Iudah, wilt thou goe with me to Ramoth Gilead? And he answered him I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat saide vnto the King of Israel, Aske counsel, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] prophets foure hundreth men, and sayd vnto them, Shall we go to Ramoth Gilead to battell, or shall I cease? And they sayde, Go vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I [f] hate him: for he doeth not prophecie good vnto mee, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat saide, Let not the king say so.

8 And the king of Israel called an eunuch, and said, Call quickely Michaiah the sonne of Imla.

9 ¶ And the king of Israel, & Iehoshaphat king of Iudah sate either of them on his throne clothed in their [b] apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophecied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah saide, As the Lorde liueth, what soeuer my God sayeth, that will I speake.

14 ¶ So he came to the king, and the king sayde vnto him, Michaiah, shall we go to Ramoth Gilead to battel, or shal I leaue off? And he sayd, [l] Go ye vp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd to him, How oft shall I charge thee, that thou tell mee nothing but the trueth in the name of the Lord?

16 Then he sayde, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepeheard: and the Lord sayd, [m] These haue no Master: let them returne euery man to his house in peace.

17 And the king of Israel sayde to Iehoshaphat, Did I not tell thee, that he would not prophecie good vnto me, but euil?

18 Againe hee sayde, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And

a 1. King. 22. 3. a For Iozam Iehoshaphats sonne married Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the handes of the Syrians.

d Heare the aduise of some prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying, that the wicked esteeme none but such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duetie, though the wicked magistrates can not abide them to speake the truth.

g Meaning, that he ought not to rule to heare any that was of God.

b That is, in their maiestie, and royal apparel.

i Reade 1. king. 22. 11.

k Thinking, that whereas foure hundreth Prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.

l He spake this by derision of the false Prophets, as the King well perceiued.

m He prophecieth how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

‖or,deceiue.

19 And the Lord said, Who shall ‖ perswade Ahab king of Israel, that he may goe vp, and fal at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit & stood before the Lord, and said, I wil perswade him. And the Lord said vnto him, Wherein?

21 And he sayde, I will goe out, and bee a false spirite in the mouth of all his Prophtes. And o he sayde, Thou shalt perswade, and shalt also preuaile: go forth, and doe so.

o That is, the Lord.

22 Now therefore beholde, the Lord hath put a p false Spirite in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

p To them that will not beleeue the trueth. God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheeke, and sayde, By what way went the spirite of the Lord from me, to speake with thee?

q By this cruelte, his ambition & hypocrisie was discoured: thus the hypocrites boast of the Spirite which they haue not, and declare their malice against them in whom the true spirite is.

24 And Michaiah said, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take yee Michaiah, and carry him to Amon the gouernour of the city, and to Joash the kings sonne.

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of r affliction and with water of affliction vntill I returne in peace.

r Keepe him straitly in prison, and let him feele hunger and thirst.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And ‖ he said, Heare, all ye people.

‖Or, Michaiah.

28 So the King of Israel and Jehoshaphat the King of Judah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Jehoshaphat, I will s change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed himselfe, and they went into the battell.

s Thus the wicked thinke by their owne subtilties to escape Gods iudgemẽts which he threatneth by his word.

30 And the king of Aram had commaunded the captains of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Jehoshaphat, they said, It is the king of Israel: and they compalled about him to fight. But Jehoshaphat t cried, and the Lorde helped him and mooued them to depart from him.

t He cryed to the Lord by acknowledging his fault in going with this wicked king to war against the word of the Lord by his prophet, and also by desiring mercie for the same.

32 For when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

†Ebr. in his simplicitie, or ignorantly.

33 Then a certaine man drewe a bowe †mightily, and smote the king of Israel betweene the ioints of ‖ his brigandine: Therefore he said to his charetman, Turne thine hãd, and carry me out of the hoste: for I am hurt.

‖Or, betweene the habergine.

34 And the battell increased that day: and the King of Israel u stoode still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

u He dissembled his hurt, that his souldiers might fight more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 Hee appointeth Iudges and ministers, 9 And exhorteth them to feare God.

AND Jehoshaphat the king of Judah returned † safe to his house in Jerusalem.

†Ebr. in peace.

2 And Jehu the sonne of Hanani the Seer went out to meete him, and saide to king Jehoshaphat, a wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lorde is vpon thee.

a He declareth that the wrath & iudgemẽt of God is ouer all such, that support the wicked, & rather shew not indeede that they are enemies to all such as hate the Lord.

†Ebr. wrath from the Lord.

3 Neuertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 So Jehoshaphat dwelt at Jerusalem, and returned and went b through the people from Beersheba to mount Ephraim, and brought them againe vnto the Lorde God of their fathers.

b He visited all his countrey and brought his people from idolatry to the knowledge of the true God.

5 And he set iudges in the land throughout all the strong cities of Judah, citie by citie,

6 And said to the Judges, Take heed what ye doe: for yee execute not the iudgements of man, but of the Lord, and he will be c with you in the cause and iudgement.

c Both to preserue you, if you do iustly, or to punish you, if you be the contrary.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no d iniquitie with the Lord our God, neither *respect of persons, nor receiuing of reward.

d He will declare by the sharpenes of the punishment that he hateth all iniquitie.

*Deut. 10. 17. iob 34. 19. Acts 10. 34. rom. 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25. 1. pet. 1. 17.

8 Moreouer in Jerusalem did Jehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lorde: and they e returned to Jerusalem.

e The Priests and Leuites, which should iudge matters according to the word of ye Lord.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lorde faithfully and with a perfite heart.

10 And in euery cause that shal come to you of your brethren that dwell in their Cities betweene f blood and blood, betweene lawe and precept, statutes & iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that s wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespasse not.

f That is, to trie whether the murther was done at vnwares or else one set purpose, Num. 35. 11. deut. 4. 41.

g Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

11 And behold, Amariah the Priest shalbe the chiefe ouer you in all matters of the Lorde, and Zebadiah the sonne of Ishmael, a ruler of the house of Judah, shall be for all the h kings affaires, and the Leuites shall be officers i before you. Be of courage, and doe it, & the Lord shall be with the k good.

h Shall be chief ouerseer of the publike affaires of the realme.

i They shall haue the handling of inferiour causes.

k God wil assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lorde gaue him against his enemies. 30 His reigne and actes.

After

AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battell.

2 Then there came that told Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and behold, they bee in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himself [c] to seek the Lord, & proclamed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stoode in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayde, O Lorde God of our fathers art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a sanctuarie therein for thy name, saying,

9 *If euil come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name [f] is in this house) and will crie vnto thee in our tribulation and thou wilt heare and helpe.

10 And now behold, the children of *Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to do: but our eyes [g] are toward thee.

13 And all Iudah stoode [h] before the Lord with their young ones, their wiues and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whome came [i] the Spirit of the Lorde, in the middest of the congregation.

15 And he sayd Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus sayeth the Lorde vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell is not yours, but Gods.

16 To morow go ye downe against them: beholde, they come vp by the clift of Ziz, and ye shall find them at the ende of the brooke before the wildernesse of Ieruel.

17 Ye shall not need to fight in this battell: *stand still, moue not, and behold the ‖ saluation of the Lorde towardes you: O Iudah, and Ierusalem, feare ye not, neither be afraide: to morrow go out against them, and the Lord wil be with you.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fel down before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Corhites stoode vp to praise the Lord GOD of Israel with a loude voyce on hie.

20 And when they arose earely in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and saide, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appoynted singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, [n] Praise ye the Lord for his mercie lasteth for euer.

22 And when they beganne to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, & they slew one another,

23 For the children of Ammon and Moab rose against the inhabitantes of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to [p] destroy another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in aboundance both of substance and also of bodyes laden with precious iewels, which they tooke for themselues, till they coulde carry no more: they were three dayes ingathering of [q] the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes think that they were the Amalekites, but as may appeare by 1 tremb verse, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the fiue Cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seek after worldly meanes and policies, or else to fal into dispaire.

d He grounded his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward his, forasmuch as he hath once chosen them and begun to shewe his graces toward them.

*1. King. 8. 37. chap. 6. 28.

e Meaning war which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

*Deut. 2. 9. Nehem. 13. 1.

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was moued by the Spirit of God to prophecie.

k They fight against God and not against you: therefore he will fight for you.

*Exod. 14. 13, 14.

‖ Or, deliuerance.

l Declaring his faith and obedience to the word of the Lord and giuing thankes for the deliuerance promised.

m Giue credit to their words and doctrine.

n This was a Psalme of thanksgiuing, which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psa. 136

o Meaning, the Idumeans which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thankes to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing or thanksgiuing, which was also called the valley of Iehoshaphat. Ioel 3. 2. and 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah & Ieruſalem returned with Iehoſhaphat their head, to go againe to Ieruſalem with ioy: for the Lord had made them to reioyce ouer their enemies.

21 And they came to Ieruſalem with viols and with harps, and with trumpets, euen vnto the houſe of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

30 So the kingdome of Iehoſhaphat was quiet, and his God gaue him reſt on euery ſide.

31 ¶ And * Iehoſhaphat reigned ouer Iudah, and was fiue and thirtie yere old, when he began to reigne: and reigned fiue and twentie yeere in Ieruſalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [s] way of Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the reſt of the actes of Iehoſhaphat firſt and laſt, beholde, they are written in the booke of Iehu the ſonne of Hanani, which * is mentioned in the booke of the kings of Iſrael.

35 ¶ Yet after this did Iehoſhaphat king of Iudah ioyne himſelfe with Ahaziah king of Iſrael, who was giuen to doe euill.

36 And hee ioyned with him, to * make ſhips to goe to Tarſhish: and they made the ſhips in Ezion Gaber.

37 Then Eliezer the ſonne of Dodauah of Mareſhah prophecied againſt Iehoſhaphat, ſaying, Becauſe thou haſt [u] ioyned thy ſelfe with Ahaziah, the Lord hath brokē thy workes. and the ſhips were broken, that they were not able to go to Tarſhish.

r He declareth hereby, that the wayes of God bring euer comfort or deliuerance to his, and feare or deſtruction to his enemies.

*1.King.22.42.

s Meaning in his vertues and thoſe wayes, wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to aboliſh all ſuperſtition and idolatrie out of this people, but that they would ſtill receiue their filth & idolatrie, how much leſſe are they able to refourme euill, which either haue litle zeale, or not ſuch as he had: though herein he was not to be excuſed.

*1.King.16.1.
*2.King.22.48.49.

u Thus God would not haue his to ioyne in ſocietie with Idolaters and wicked men.

CHAP. XXI.

1 *Iehoſhaphat dieth.* 3 *Iehoram ſucceedeth him,* 4 *which killeth his brethren.* 6 *He was brought to idolatrie,* 11 *and ſeduceth the people.* 16 *He is oppreſſed of the Philiſtims.* 18 *His miſerable ende.*

IEhoſhaphat then ſlept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Iehoſhaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe were the ſonnes of Iehoſhaphat king of [a] Iſrael.

a Reade Chap. 15.17. how by Iſrael is meant Iudah.

3 And their father gaue them great gifts of ſiluer and of golde, and of precious things, with ſtrong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldeſt.

*2.King.8.16.

4 *And Iehoram roſe vp vpon the kingdome of his father, and made himſelfe ſtrong, and [b] ſlew all his brethren with the ſword, and alſo of the princes of [c] Iſrael.

b Becauſe the wicked liue euer in feare and alſo are ambitious, they become cruel, and feare not to murther them, who by nature they ought moſt to cherith and defend.

c Meaning, of Iudah & Beniamin.

5 Iehoram was two & thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ieruſalem.

6 And he walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [d] wife, and hee wrought euill in the eyes of the Lord.

d So that we ſee how it can not be that we ſhould ioyne with the wicked and ſerue God.

7 Howbeit the Lorde would not deſtroy the houſe of Dauid, becauſe of the * couenant that he had made with Dauid, and becauſe hee had promiſed to giue a light to him, and to his ſonnes for euer.

*2.Sam.7.12,16 1.king.2.4. & 9.5.2.king.8.19. chap.6.16.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, & all his charets with him: and he roſe vp by night, and ſmote Edom, which had compaſſed him in, and the captaines of the charets.

10 But Edom rebelled frō vnder the hand of Iudah vnto this day, then did [e] Libnah rebel at the ſame time frō vnder his hand, becauſe he had forſaken the Lord God of his fathers.

e Reade 2.Kin. 8.22.

11 ¶ Moreouer hee made hie places in the mountaines of Iudah, and cauſed the inhabitants of Ieruſalem to commit [f] fornication, and compelled Iudah thereto.

f Meaning, idolatrie, becauſe that the idolater breaketh promiſe with God, as doth the auoutereſſe to her huſband.

12 And there came a writing to him from [g] Eliiah the Prophet, ſaying, Thus ſaith the Lord God of Dauid thy father, Becauſe thou haſt not walked in ỹ wayes of Iehoſhaphat thy father nor in the wayes of Aſa king of Iudah,

g Some thinke that this was Elitha, ſo called, becauſe he had the ſpirit in abundance, as had Eliiah.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Iudah and the inhabitants of Ieruſalem to go a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou,

14 Beholde, with a great plague will the Lord ſmite thy people, and thy children, and thy wiues, and all thy ſubſtance,

15 And thou ſhalt bee in great diſeaſes in the diſeaſe of thy bowels, vntill [h] thy bowels fall out for the diſeaſe, day by day.

h We ſee this example dayly practiſed vpon them that fall away from God, and become tranſlaters and murtherers of their brethren.

16 ¶ So the Lorde ſtirred vp againſt Iehoram the ſpirite of the Philiſtims, and the Arabians that were beſide the [i] Ethiopians.

i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, & brake into it, and caried away all the ſubſtance that was found in ỹ kings houſe, & his ſonnes alſo, & his wiues, ſo that there was not a ſonne left him, ſaue [k] Iehoahaz, the youngeſt of his ſonnes.

k Called alſo Azariah, as Chap. 22.1. & Azariah, verſe 6. following.

18 And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſſe of time, euen after the ende of two yeeres, his guts fell out with his diſeaſe: ſo hee died of ſore diſeaſes: and his

people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yere, [1] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalē made Ahaziah his yongest sonne king in his steade: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and [b] forty yeere olde was Ahaziah when hee began to reigne, and he reigned [c] one yere in Ierusalem, and his mothers name was Athaliah the daughter [d] of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to do wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Ahaziah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, he went forth wᵗ Iehoram against Iehu the sonne of Nimshi, * whom the Lorde had anointed to destroy the house of Ahab.

8 Therfore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, hee slew them also.

9 And he sought Ahaziah, & they caught him where hee was hid in Samaria, & brought him to Iehu, and slew him and buried him, because, sayde they, he is the sonne of [g] Iehoshaphat, which sought the Lorde with al his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and [h] destroyed all the Kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, & stale him from among the kings sonnes, that should bee slaine, and put him and his nource in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in ỹ [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND [a] in the seuenth * yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the king in the house of God: and he said vnto them, Behold, ỹ kings sonne must reigne, * as the Lorde hath saide of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of ỹ priests, and the Leuites, shall be porters of the doores.

5 And another third part toward ỹ kings house, and another third part at the * gate of the [c] foundation, and all the people shall bee in the Courtes of the house of the Lord.

6 But let none come into the house of the Lorde, saue the Priestes, and the Leuites that minister: they shall go in, for they are holy: but al the people shal keepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, and he that entreth [d] into the house, shall be slaine, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

4 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had beene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the

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[1] That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22. 2.

*2. King. 8. 24.

a Meaning, the Philistims.

b Reade Chap. 21. 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was ỹ sonne of Omri.

e Hereby we see, ỹ it must needes follow that the rulers are such as their counsellers be, and that there cannot be a good King, that suffereth wicked counsellers.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he cauleth al meanes to serue to his will.

*2. King. 9. 7.

‖ Or, tooke vengeance.

g This was the first plague of God because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of burial.

*2. King. 12. 7.

h To the intent that there should be none to make title to ỹ crowne, and so the might disturbe the gouernment.

i Meaning, in the chamber, where ỹ Priests & Leuites slept which kept their courses weekely in the Temple.

k To wit, of Iudah.

*2. King. 11. 4.

a Of the reigne of Athaliah, as after the death of Ahaziah.

b Meaning, of Iudah & Beniamin: reade why they are called Israel, Chap. 15. 17.

*2. Sam. 7. 12, 16. 1. king. 2. 4, chap. 21. 7.

*2. King. 11. 16,

c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult or to hinder their entrepise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turns.

the right ſide of the houſe, to the left ſide of the houſe by the altar and by the [f] houſe round about the king.

11 Then they brought out the kings ſonne, and put vpon him the crowne and gaue him the ſ teſtimonie, and made him king. And Iehoiada and his ſonnes anointed him, and ſaide, God ſaue the King.

12 ¶ But when Athaliah hearde the noiſe of the people running & praiſing the king, ſhee came to the people into the houſe of the Lord.

13 And when ſhee ‖ looked, beholde the King ſtoode by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blewe the trumpets, and the ſingers were with inſtruments of muſicke, and they that could ſing praiſe: then Athaliah rent her clothes, and ſaid, [h] Treaſon, treaſon.

14 Then Iehoiada the Prieſt brought out the captaines of hundreds that were gouernors of the hoſt, and ſaide vnto them, Haue her forth of the ranges, and he that [i] followeth her let him die by the ſword: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

15 So they laid handes on her: and when ſhee was come to the entring of the horſegate by the kings houſe, they ſlew her there.

16 ¶ And Iehoiada made a [k] couenaut betweene him, and all the people, & the King, that they would be the Lords people.

17 And all the people went to the houſe of Baal, and [l] deſtroyed it, and brake his altars and his images, and ſlewe [m] Mattan the prieſt of Baal before the altars.

18 And Iehoiada appointed officers for the houſe of the Lorde, vnder the ‖ handes of the Prieſts and Leuites, whom Dauid had diſtributed for the houſe of the Lorde, to offer burnt offerings vnto the Lorde, * as it is written in the Lawe of Moſes, with reioycing and ſinging by the appoyntment of Dauid.

19 And hee ſet porters by the gates of the houſe of the Lord, that none that was vncleane in any thing, ſhould enter in.

20 And he tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and hee cauſed the king to come downe out of ỹ houſe of the Lorde, and they went thorow [n] the hie gate of the kings houſe, and ſet the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, [o] after that they had ſlaine Athaliah with the ſword.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lorde. 17 After the death of Iehoiada, he falleth to idolatrie. 21 He ſtoneth to death Zechariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. 27 After him reigneth Amaziah.

IOaſh * was ſeuen yeere olde, when he began to reigne, and he reigned fortie yeere in Ieruſalem: and his mothers name was Zibiah of Beer-sheba. *2.King.12.1.

2 And Ioaſh did vprightly in the ſight of the Lord, all the dayes of [a] Iehoiada the Prieſt.

3 And Iehoiada ‖ tooke him two wiues, and he begate ſonnes and daughters.

4 ¶ And afterward it came into Ioaſh minde, to renew the houſe of the Lord.

5 And he aſſembled the Prieſts & the Leuites, and ſaid to them, Goe out into the cities of Iudah, and gather of all [b] Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing: but the Leuites haſted not.

6 Therefore the king called Iehoiada, the [c] chiefe, and ſaid vnto him, Why haſt thou not required of the Leuites to bring in out of Iudah and Ieruſalem * the tare of Moſes the ſeruant of the Lorde, and of the Congregation of Iſrael, for the Tabernacle of the teſtimonie?

7 For [d] wicked Athaliah, and her children brake vp the houſe of God: and all the things that were dedicate for the houſe of the Lord, did they beſtow vpon Baalim.

8 Therefore the King commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

9 And they made proclamation thorow Iudah and Ieruſalem, to bring vnto the Lord * the tare of Moſes the ſeruant of God, layed vpon Iſrael in the wilderneſſe.

10 And all the princes and all the people reioyced, & brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And when it was time, [e] they brought the cheſt vnto the Kings officer by the hand of the Leuites: and when they ſawe that there was much ſiluer, then the Kings Scribe (and one appointed by the hie Prieſt) came & emptied the cheſt, and tooke it, and caried it to his place againe: this they did day by day, and gathered ſiluer in abundance.

12 And the King and [f] Iehoiada gaue it to ſuch as did the labour and worke in the houſe of the Lord, and hired maſons and carpenters to repaire the houſe of the Lorde: the gaue it alſo to workers of yron and braſſe, to repayre the houſe of the Lord.

13 So the workemen wrought, and the worke † amended through their handes: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſiluer before the King and Iehoiada, and hee made thereof [g] veſſels for the houſe of the Lord, euen veſſels to miniſter, both morters and incenſe cups, and veſſels of golde, and of ſiluer: and they offered

f Meaning, the moſt holy place where the Arke ſtoode.

g That is, the booke of ỹ Law, or as ſome reade, they put vpon him his royall apparell.

‖ Or, ſaw the king ſtanding.

h Declaring her vile impudencie, which hauing miniſtry, and by murther vſurped ỹ crowne, would ſtill haue defeated the true poſſeſſor, and therefore called obedience, treaſon.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would onely ſerue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commaunded in his Law both for the perſon & alſo the citie, Deut.13.9. and 15.

‖ Or, charge.

*Num.28.3.

n Which was the principall gate, that the King might be ſeene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among ſuch people.

a Which was a faithfull counſeller, and gouerned him by the word of God.

‖ Or, gaue him two wiues.

b He meaneth not the tenne tribes, but only the two tribes of Iudah and Beniamin.

c For he was the hie Prieſt.

*Exod.30.13.

d The Scripture doth terme her thus, becauſe ſhe was a cruel murtherer, and a blaſphemous idolatreſſe.

*2.King.12.9.

*Exod.30.13.

e Such as were faithfull men whom the King had appointed for that matter.

f Signifying that this thing was done by aduiſe and counſel, and not by any one mans affection.

† Ebr. a medicine was vpon the worke, meaning it was repaired.

g For the wicked kings his predeceſſors & Athaliah had deſtroyed the veſſels of the Temple, or turned them to the vſe of their idols.

burnt offerings in the houſe of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes and died. An hundreth and thirty yere olde was he when he died.

16 And they buried him in the citie of Dauid with the [h] kings, becauſe he had done good in Iſrael, and toward God and his houſe.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, & did reuerence to the King, and the King hearkened vnto them.

18 And they left the houſe of the Lorde God of their fathers, and ſerued groues and idoles: and wrath came vpon Iudah and Ieruſalem, becaue of this their treſpaſſe.

19 And God ſent Prophets among them, to bring them againe vnto the Lord: and they [k] made proteſtation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the ſonne of Iehoiada the prieſt, which ſtood [l] aboue the people, and ſayde vnto them, Thus ſaith God, Why tranſgreſſe ye the commandements of the Lord? ſurely yee ſhall not proſper: becauſe ye haue forſaken the Lord, he alſo hath forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the [m] commaundement of the king, in the court of the houſe of the Lord.

22 Thus Ioaſh the king remembred not the kindneſſe which Iehoiada his father had done to him, but ſlewe his ſonne. And when he died, he ſaide, The Lord [n] looke vpon it, and require it.

23 ¶ And when the yere was out, the hoſt of Aram came vp againſt him, and they came againſt Iudah and Ieruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoyle of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall companie of men, yet the Lorde deliuered a very great armie into their hand, becauſe they had forſaken the Lorde God of their fathers: and they [o] gaue ſentence againſt Ioaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his owne ſeruants conſpired againſt him for the blood of the [p] children of Iehoiada the Prieſt, and ſlew him on his bed, and hee died, and they buried him in the citie of Dauid: but they buried him not in the ſepulchres of the kings.

26 And theſe are they that conſpired againſt him, Zabad the ſonne of Shimrah an Ammoniteſſe, and Iehozabad the ſonne of Shimrith a Moabiteſſe.

27 But [q] his ſonnes, and the ſumme of the tar gathered by him, and the [r] foundation of the houſe of God, beholde, they are written in the ſtory of the booke of the kings. And Amaziah his ſonne reigned in his ſtead.

h Signifying, that they could not honor him too much, who had ſo excellently ſerued in the worke of the Lord, & in the affaires of the Common wealth.

i Which were flatterers and knew now that the king was deſtitute of him who did watch ouer him as a father, and therefore brought him to moſt vile idolatrie.

k They tooke heauen and earth & al creatures to witneſſe that except they returned to the Lord, he would moſt grieuouſly punith their inſolentie and rebellion, Nehe. 9. 26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage ſo cruel and beaſtly as of the whole hearts God hath harbened, and which delight more in ſuperſtition and idolatrie, then in the true ſeruice of God and pure ſimplicity of his word.

n Reuenge my death & require my blood at your hands: for he ſpeaketh this by prophecie, becauſe he knew y God would doe it. This Zacharie is alſo called the ſonne of Barachie, Matt. 23. 35. becauſe his progenitours were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued and checked him, and handled him rigorouſly.

p Meaning, Zacharie, which was one of Iehoiadas ſonnes and a Prophet of the Lord.

q That is, concerning his ſonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which ſlew his father. 10 He ſendeth backe them of Iſrael. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioaſh King of Iſrael ouercommeth Amaziah. 27 He is ſlaine by a conſpiracie.

AMaziah was fiue and twentie yeere olde when he began to reigne, and he reigned nine and twenty yere in * Ieruſalem: and his mothers name was Iehoaddan, of Ieruſalem.

2 And hee did [a] vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was eſtabliſhed vnto him, hee ſlewe his ſeruants that had ſlaine the king his father.

4 But he ſlew not their children, but did as it is written in the Law, and in the booke of Moſes, where the Lorde commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhal the children die for the fathers, but euery man ſhall die for his owne ſinne.

5 ¶ And Amaziah aſſembled Iudah, and made them captaines ouer thouſands, and captaines ouer hundreds, according to the houſes of their fathers, throughout all Iudah and Beniamin: and hee numbred them from [c] twentie yeere olde and aboue, and found among them three hundred thouſand choſen men, to goe forth to the warre, and to handle ſpeare and ſhielde.

6 He hired alſo an hundred thouſand valiant men [d] out of Iſrael for an hundred talents of ſiluer.

7 But a man of God came to him, ſaying, O King, let not the armie of Iſrael goe with thee: for the Lorde is not [e] with Iſrael, neither with all the houſe of Ephraim.

8 If [f] not, goe thou on, doe it, make thy ſelfe ſtrong to the battell, but God ſhall make thee fall before the enemie: for God hath power to helpe, and to caſt downe.

9 And Amaziah ſaid to the man of God, What ſhal we do then for the hundred talents, which I haue giuen to the hoſte of Iſrael? Then the man of God anſwered, The Lorde is able to [g] giue thee more then this.

10 So Amaziah ſeparated them, to wit, the army that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalt valley, and ſmote of the children of [h] Seir, tenne thouſand.

12 And other tenne thouſand did the children of Iudah take aliue, and caried them to the top of a [i] rocke, and caſt them downe from the

*2. King. 14. 2.

a Meaning, in reſpect of his predeceſſors, albeit he had his imperfections.

*Deut. 24. 16. 2. king. 14. 6. iere. 31. 30. ezek. 18. 20.

b That is, for that fault wherefore the childe is puniſhed, except he be culpable of the ſame.

c So many as were able men to beare weapons, and goe to warre.

d That is, out of the ten tribes, which had ſeparated themſelues before, both from God and their true King.

e And therefore to thinke to haue helpe of them, whom the Lord fauoreth not, is to caſt off the helpe of the Lord.

f If thou wilt not giue credit to my words.

g He ſheweth that if we depend onely vpon God, we ſhal not need to be troubled in theſe worldly reſpects: for he will giue at all times that which ſhall be neceſſarie, if we obey his word.

h For the Hebrewes meane who Dauid had brought to ſubiection, rebelled vnder Iehoram Iehoſhaphats ſonne.

i In the 2. King. 14. 7. this rocke is called the citie Sela.

the top of the rocke, & they all burst to pieces.

13 But the men of the [k] armie, which Amaziah sent away, that they shoulde not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoile.

14 Nowe after that Amaziah was come frō the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and [l] worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] he said vnto him, Haue they made thee the Kings counseller? cease thou: why shoulde they [o] smite thee? And the Prophet ceased, but sayd, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, [p] let vs see one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah King of Iudah saw one another in the face at Bethshemeth, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the King of Israel tooke Amaziah King of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemeth, and brought him to Ierusalem, & brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And he tooke all the golde and the siluer, and all the vessels that were founde in the house of God with [r] Obed Edom, and in the treasures of the kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Iehoahaz King of Israel fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lorde, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there. * 2.King.14.19.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5 *Vzziah obeying the Lord, prospereth in his enterprises.*
16 *Hee waxeth proude and vsurpeth the Priests office.*
19 *The Lord plagueth him.* 20 *The Priests driue him out of the temple, & exclude him out of the Lordes house.*
23 *His buriall, and his successor.*

THen * all the people of Iudah tooke [a] Vzziah, which was sixteene yere old, & made him king in the stead of his father Amaziah. * 2.King.14.21. a Called also Azariah.

2 He built [b] Eloth, and restored it to Iudah after that the King slept with his fathers. b He fortified it & made it strong: this citie was also called Elath and Elanon neere to the red Sea.

3 * Sixteene yeere olde was Vzziah, when he began to reigne, and he reigned two and fifty yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem. * 2.King.15.2.

4 And hee did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of [c] Zechariah (which vnderstoode the visions of God) and when as [d] he sought the Lorde, God made him to prosper. c This was not that Zechariah that was ‡ sonne of Iehoiada, but some other Prophet of that name. d For God neuer forsaketh any that seeketh vnto him, & therefore man is the cause of his owne destruction.

6 For hee went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwell in Gur-baal, and Hammeunim.

8 And the Ammonites gaue [e] gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly. e That is, they pay tribute in signe of subiection.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, & at the valley gate, and at the * [f] turning, and made them strong. * Nehe.3.10. and 24.

10 And he built towres in the wildernesse, and digged many ‖ cisternes: for he had much cattell both in the valleyes and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie. f Where as the wall or towre turneth. ‖ Or, pits. g That is, in mount Carmel, or, as the word signifieth in the fruitful field, it is allatakē for a greene eare of corne, when it is full, as Leuit. 2.14.

11 Vzziah had also an hoste of fighting men that went out to warre by bandes, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler,

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonor him.

m Hee prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no god but an idole.

n Meaning, the King.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap.16.10. and 18.26. & 24.21.

p That is let vs trie the matter hand to hand: for he was offended, that the army of the Israelites, whom hee had in wages, & dismissed by the counsell of the Prophet had destroyed certeine of the cities of Iudah.

*2.King.14.9.

q This God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: & to shew his iudgements, moueth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

ruler, and vnder the hand of Hananiah, one of the Kings captaines.

h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.

12 The whole [h] number of the chiefe of the families of the valiant men were two thousand and sixe hundred.

13 And vnder their hand was the armie for warre, three hundred and seuen thousand, and fiue hundred that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the host, shields, and speares, and helmets, and brigandines, & bowes, and stones to sling.

†Ebr. engins by the inuention of an inuentiue man.

15 He made also very †artificiall engins in Ierusalem, to be vpon the towres and vpon the corners, to shoot arrowes & great stones: and his name spred farre abroad, because God did help him marueilously, till he was mighty.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition.

16 ¶ But when he was strong, his heart [i] was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

*Numb. 18.7.

18 And they withstood Vzziah the King, and said vnto him, *It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: [k] goe foorth of the Sanctuarie: for thou hast transgressed, & thou shalt haue none honour of the Lord God.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the worde of God, he did wickedly, & was therefore both iustly resisted & also punished.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest, with all the Priests, looked vpon him, beholde, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

*2. King. 15.5.

21 *And Vzziah the King was a leper vnto the day of his death, & dwelt as a leper in an [l] house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

l According to the commaundement of the Lord, Leuit. 13.46.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they sayd, He [m] is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, & ouercommeth the Ammonits. 8 His reigne and death. 9 Ahaz his sonne reigneth in his sted.

IOtham * was fiue & twentie yere old when hee beganne to reigne, and reigned sixteene yere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok. * 2. King. 15.33.

2 And he did vprightly in the sight of the Lorde according to all that his father Vzziah did, saue that he entred not into the [a] Temple of the Lorde, and the people did yet [b] corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 Hee built the hie [c] gate of the house of the Lord, and hee built very much on the wall of the castle.

c Which was six score cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 33.14.

4 Moreouer hee built cities in the mountaines of Iudah, and in the forrests he built palaces and towres.

5 And hee fought with the king of the children of Ammon, & preuailed against them. And the children of Ammon gaue him the same yere an hundred talents of siluer, and ten thousand †measures of wheat, & ten thousand of barley: this did the children of Ammon giue him ‖both in the second yere and the third.

† Ebr. Corim.

‖ Or, yeerely.

6 So Iotham became mightie [d] because he directed his way before the Lord his God.

d He sheweth that al prosperity commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fiue and twentie yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reproueth the Israelites cruelsie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖father. * 2. King. 16.2.

‖ Or, predecessor

2 But [a] hee walked in the wayes of the Kings of Israel, and made euen molten images for [b] Baalim,

a He was an idolater like them.

b As the idolaters haue certein chief idoles, who are as patrons: (as were these Baalim) so haue they others which are inferiors and do represent the great idoles.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whome the Lorde had cast out before the children of Israel.

‖ Or, made them passe thorow the fire, as chap. 33.6 Leuit. 18.21.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the King of the Aramites, & they smote him, and tooke of his, †many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King

† Ebr. a great captiuitie.

king of Iſrael, which ſmote him with a great ſlaughter.

c Who was king of Iſrael. † Ebr. ſonnes of ſtrength.

6 For c Pekah the ſonne of Remaliah ſlew in Iudah fiue ſcore thouſand in one day, all † valiant men, becauſe they had forſaken the Lord God of their fathers.

‖ Or, tyrant.

7 And Zichri a ‖ mightie man of Ephraim ſlew Maaſeiah the kings ſonne, and Azrikam the gouernour of the houſe, and Elkanah the ſecond after the king.

d Thus by the inſtrumentes of God Iſrael deſtroyed Iudah.

8 And the children of Iſrael tooke priſoners of their brethren, d two hundreth thouſand of women, ſonnes and daughters, and caried away much ſpoile of them, and brought the ſpoile to Samaria.

e For they thought they had ouercome them by their owne valiantneſſe, and did not conſider that God had deliuered them into their hands, becauſe Iudah had offended him. f May not God alwell punith you for your ſinnes, as he hath done theſe men for theirs, ſeeing yours are greater?

9 ¶ But there was a prophet of the Lord, (whoſe name was Oded) and he went out before the hoſte that came to Samaria, and ſaide vnto them, Behold, e becauſe the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue ſlaine them in a rage, that reacheth vp to heauen.

10 And nowe yee purpoſe to keepe vnder the children of Iudah and Ieruſalem, as ſeruants and handmaides vnto you: but are not you ſuch, that f ſinnes are with you before the Lord your God?

11 Nowe therefore heare me, and deliuer the captiues againe, which yee haue taken priſoners of your brethren: for the fierce wrath of the Lord is toward you.

g Which tribe was now greateſt, and had moſt authoritie.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the ſonne of Iehohanan, Berechiah the ſonne of Meſhillemoth, and Iehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtoode vp againſt them that came from the warre,

h God will not ſuffer this ſinne, which we commit againſt him, to be vnpunished.

13 And ſaide vnto them, Bring not in the captiues hither: for this ſhall be h a ſinne vpon vs againſt the Lord: ye intend to adde more to our ſinnes and to our treſpaſſe, though our treſpaſſe be great, and the fierce wrath of God is againſt Iſrael.

14 So the armie left the captiues and the ſpoile before the Princes and all the Congregation.

i Whoſe names were rehearſed before, verſ. 12.

15 And the men that were i named by name, roſe vp and tooke the priſoners, & with the ſpoile clothed all that were naked among them, and araied them, and ſhod them, and gaue them meate, and gaue them drinke, and k anoynted them, and caried all that were feeble of them vpon aſſes, and brought them to Ieriche the citie of Palme trees to their l brethren: ſo they returned to Samaria.

k Either for their wounds or wearines.

l To them of the tribe of Iudah.

16 ¶ At that time did king Ahaz ſend vnto the m kings of Aſſhur, to helpe him.

m To Tilgath Pilneeſer, and thoſe kings that were vnder his dominion 2. King. 16.7.

17 (For the Edomites came moreouer, and ſlewe of Iudah, and caried away captiues.

18 The Philiſtims alſo inuaded the cities in the lowe countrey, and toward the South of Iudah, and tooke Bethſhemeſh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Ginzo, with her villages, & they dwelt there.

19 For the Lord had humbled Iudah, becauſe of Ahaz King of n Iſrael: for hee had brought vengeance vpon Iudah, and had grieuouſly tranſgreſſed againſt the Lord)

n He meaneth Iudah, becauſe Ahaz forſooke the Lord, and ſought helpe of the Iſraelites. Reade of Iſrael taken for Iudah, Chap. 15.17.

20 And Tilgath Pilneeſer king of Aſſhur came vnto him, who troubled him, and did not ſtrengthen him.

† Ebr. diuided. * 2. King. 16.8.

21 For Ahaz † tooke a portion * out of the houſe of the Lorde, and out of the kings houſe, and of the Princes, and gaue vnto the king of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did he yet treſpaſſe more againſt the Lord, (this is king Ahaz)

o As he falſely ſuppoſed.

23 For he ſacrificed vnto the gods of Damaſcus, which o plagued him, and he ſaid, Becauſe the gods of the kings of Aram helped them, I will ſacrifice vnto them, and they wil p helpe me: yet they were his ruine, and of all ‖ Iſrael.

p Thus the wicked meaſure Gods fauour by proſperitie and aduerſitie: for if idolaters proſper, they make their idoles gods not conſidering that God puniſheth them oft times whom he loueth, and giueth his enemies good ſucceſſe for a time, whom afterward he will deſtroy.

‖ Or, Iudah and Beniamin.

24 And Ahaz gathered the veſſels of the houſe of God, & brake the veſſels of the houſe of God, and ſhut vp the doores of the houſe of the Lord, and made him altars in euery corner of Ieruſalem.

25 And in euery citie of Iudah he made hie places, to burne incenſe vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the reſt of his acts, and all his waies firſt and laſt, behold, they are written in the booke of the kings of Iudah, and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie ‖ of Ieruſalem, but brought him not vnto the q ſepulchres of the kings of Iſrael: and Hezekiah his ſonne reigned in his ſteade.

‖ Or, in Ieruſalem

q They buried him not in the citie of Dauid, where were the ſepulchres of the Kings.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiſeth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his princes ſacrifice in the Temple. 25 The Leuites ſing praiſes. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeeres in Ieruſalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

* 2. King. 18.1.

‖ Or, Abi.

2 And hee did vprightly in the ſight of the Lorde, according to all that Dauid his father had done.

a Which Ahaz had ſhut vp. Chap. 28.24.

3 Hee opened the a doores of the houſe of the Lord in the firſt yeere, and in the b firſt moneth of his reigne, and repaired them.

b This is a notable example for all Princes firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſeruedaright.

4 And he brought in the Prieſtes and the Leuites, and gathered them into the Eaſt ſtreete,

5 And

5 And saide vnto them, Heare me, ye Leuites: sanctifie now your selues, & sanctifie the house of the Lord God of your fathers, and cary forth [c] the filthinesse out of the Sanctuary.

c Meaning, all the idoles, altars, groues, and whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

6 For our fathers haue trespassed and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israel.

d He sheweth that the contempt of religion is the cause of all Gods plagues.
‖ Or, a nodding of the head and mockerie.

8 [d] Wherfore the wrath of the Lord hath bene on Iudah and Ierusalem: and hee hath made them a ‖ scattering, a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

† Ebr. it is in mine heart.

10 Now † I purpose to make a couenant with the Lorde God of Israel, that hee may [e] turne away his fierce wrath from vs.

e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themselues to his wil.
* Num. 18.6.

11 Now my sonnes, bee not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehaleel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselues and came according to the commaundement of the King, and ‖ by the words of the Lord, for to clense the house of the Lord.

‖ Or, concerning the things of the Lord.

16 And the Priestes went into the inner parts of the house of the Lord, to [f] clense it, and brought out all the vncleannes that they found in the Temple of the Lorde: into the court of the house of the Lorde: and the Leuites tooke it, to cary it out vnto the brooke Kidron.

f From the pollutions and filth that Ahaz had brought in.

17 They began the first day of the [g] first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lorde: so they sanctified the house of the Lorde in eight dayes, and in the sixteenth day of the first moneth, they made an end.

g Which conteined part of March, and part of Aprill.

18 ¶ Then they went in to Hezekiah the king, and said, We haue clensed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

‖ Or, table where the bread was set in order.

19 And all the vessels which king Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] rose earely, and gathered the Princes of the citie, and went vp to the house of the Lord.

h By this maner of speech the Ebrewes meane a certaine diligence and speed to doe a thing, and when there is no delay.
* Leuit. 4.14.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambs, and seuen hee goates, for a * sinne offering for the kingdome, and for the Sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and the Priestes receiued the blood, and [i] sprinkled it vpon the altar: they slewe also the rams and sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

i For without sprinkling of blood nothing could be sanctified, Heb. 9.21, Exod. 24.8.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, [k] and they laide their handes vpon them.

k That is, the king and the elders, as Leuit. 4.15. for they that offered a sinne offering muste lay their handes vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29.10.
* 1. Chr. 16.4.

24 And the Priestes slewe them, and with the blood of them they clensed the altar to reconcile all Israel: for the king had commaunded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the commandement of Dauid, and Gad the kings Seer, and Nathan the Prophet: for the [l] commandement was by the hand of the Lorde, and by the hand of his Prophets.

l This thing was not appointed of man, but it was the commandement of God.

26 And the Leuites stoode with the instruments of Dauid, and the Priestes with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the [m] Lorde began with the trumpets, and the instruments [n] of Dauid king of Israel.

m The Psalme which Dauid had appointed to be sung for thanks giuing.
n Which Dauid had appointed to praise the Lord with.

28 And all the Congregation worshipped, singing a song, and they blewe the trumpets: all this continued vntil the burnt offring was finished.

29 And when they had made an ende of offring, the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the Princes commanded the Leuites to praise the Lorde with the [o] wordes of Dauid, and of Asaph the Seer, so they praised with ioy, and they bowed themselues, and worshipped.

o With that Psalme whereof mention is made, 1. Chro. 16.8.

31 And Hezekiah spake, and saide, Nowe ye haue † consecrate your selues to the Lorde: come neere and bring the Sacrifices and offerings

† Ebr. filled your handes.

offerings of prayse into the house of the Lord. And the Congregation brought sacrifices, and offerings of prayses, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundreth rams, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for [p] sanctification sixe hundreth bullockes, and three thousand sheepe.

34 But the Priestes were too fewe, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them till they had ended the worke, and vntill other Priestes were sanctified: for the Leuits were [q] more vpright in heart to sanctifie themselues, then the Priests.

35 And also the burnt offerings were many with the *fat of the peace offerings and the drinke offerings for the burnt offering. So the seruice of the house of the Lord was set in order,

36 Then Hezekiah reioyced, and all the people, that God had made the people so [r] ready: for the thing was done suddenly.

p That is, for the holy offrings.

q Meaning, were more zealous to set forward the religion.

*Leuit.3.2,3.

r He sheweth that religion can not proceede, except God touch the heart of the people.

CHAP. XXX.

1.13. *The keeping of the Passeouer by the kings commandement.* 6 *He exhorteth Israel to turne to the Lord.* 11 *He prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites blesse the people.*

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to [a] Ephraim & Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the [b] second moneth.

3 For they could not keepe it at this time, because there were not Priestes ynowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make Proclamation throughout all Israel from [c] Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lorde God of Israel at Ierusalem: for they had not done it of a great time, [d] as it was written.

6 So the postes went with letters by ỹ commission of the king, and princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and [e] he wil returne to the remnant that are escaped of you, out of the handes of the kings of Ashur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: & therfore he made them desolate, as ye see.

8 Be not ye nowe stiffenecked like your fathers, but [f] giue the hande to the Lorde, and come into his Sanctuarie, which he hath sanctified for euer, and serue the Lorde your God, and the fiercenes of his wrath shall turne away from you.

9 For if yee returne vnto the Lorde, your brethren and your children shall finde mercie before them that led them captiues, and they shall returne vnto this lande: for the Lorde your God is gratious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 So the postes went from citie to citie throwe the land of Ephraim and Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

11 Neuertheless diuers of Asher, & Manasseh and of Zebulun submitted themselues and came to Ierusalem.

12 And the hande of God was in Iudah, so that he gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 And they arose, and tooke away the [k] altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passeouer the fourteenth day of the second moneth: and the Priests and Leuites were [l] ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the [m] blood, receiued of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar & Zebulun had not clensed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The [n] good Lord be merciful toward him,

19 That prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuarie.

20 And the Lorde hearde Hezekiah, and [o] healed

a Meaning, all Israel, whome Tilgath Pilneser had taken away into the captiuitie, 2. King. 15.29.

b Though they ought to haue done it in the first moneth, as Exod. 12.18. Num. 9.3. yet if any were not cleane, or els had a long iourney, they might defer it into the second moneth, as Num. 9.10,11.

c From one end of the land to the other. North and South.

d In such sort and perfection, as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord and rebel no more.

g God will not onely preserue you, but though your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

h Though the wicked mocke at the seruants of God by whom he calleth them to repentance, as Gen. 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey, and some mocke at Gods calling, to wit, because his Spirite is with the one sort, and moueth their hearts, and the other are left to themselues.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue bene most prompt) and the readines of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passeouer.

n He knew, that faith and sincerite of heart was more agreable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as pacified.

o healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vnleauened bread seuen dayes with great ioye, and the Leuites, and the Priestes praysed the Lorde, day by day, singing with loude instruments vnto the Lord.

†Ebr. spake to the heart.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lorde: and they did eate in that feast seuen dayes, and offered peace offerings, and praysed the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

p This great liberalitie declareth how kings, Princes, and all they, to whom God hath giuen where with, ought to be most ready to bestowe it in setting forth of Gods glorie.

24 For Hezekiah King of Judah had giuen to the Congregation a p thousande bullocks, and seuen thousand sheep. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priestes were sanctified.

25 And all the Congregation of Judah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the lande of Israel, and that dwelt in Judah.

26 So there was great ioy in Jerusalem: for since ye time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Jerusalem.

q According to that which is written, Numb. 6.23. when they should dimisse the people.

27 Then the Priestes and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp into heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appoynteth Priestes and Leuites, 4 and prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

a According to the commandement of the Lord Deut. 7.25. Ioth. 7.1. 2. Par. 12.40.

AND when all these things were finished, all Israel that were found in the cities of Judah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout al Judah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priestes and Leuites by their turnes, euery man according to his office, both Priestes & Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, & to prayse in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning, and of the euening, & the burnt offerings for the Sabbaths, and for the newe Moones, and for the solemne feastes, * as it is written in the Law of ỹ Lord)

*Num. 28.3.9.

4 He commanded also ỹ people that dwelt in Jerusalem, to giue a d part to the Priestes, and Leuites, that they might be e encouraged in the Law of the Lord.

d The tithes and first fruites for the maintenance of the Priests and Leuites.

e That their mindes might not be entanged with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.

5 ¶ And when the commaundement was ‖spread, the children of Israel brought abundance of first fruites, of corne, wine, and oyle, and honie, and of all the increase of the fielde, and the tithes of al things brought they abundantly.

‖Or, published.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto ỹ Lord their God, & laid them on s many heapes.

f Which they had dedicated to the Lord by a vowe.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

g For the reliefe of the Priestes, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessity.

8 ¶ And when Hezekiah and the Princes came and saw the heapes they h blessed ỹ Lord, and his people Israel.

h They prayed the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned wt the Priests and the Leuites, concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him and sayd, Since the people began to bring the offerings into the house of the Lord, we haue i eaten and haue bin satisfied, and there is left in aboundance: for the Lorde hath blessed his people, and this aboundance that is left.

i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, & that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lorde: and they prepared them,

12 And carryed in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuit, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers † by the appointment of Conaniah, and Shimei his brother, and by the commaudement of Hezekiah the king, and of Azariah the chiefe of the house of God.

†Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite, porter toward the east, was ouer ỹ things that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamim, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small

16 Their dayly portion: because their generation being males k from three yeere olde and aboue, euen to al that entred into the house of the Lord to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both the generation of the Priestes after

after the house of their fathers, and to the Leuites from twentie yere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues and their sonnes and their daughters throughout all the Congregation: for by their [1] fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the priests, which were in the fieldes and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priestes, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did wel, and vprightly, and truely before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, both in the law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angell destroyeth the Assyrians, and the king is slaine. 25 Hezekiah is not thankeful toward the Lord. 33 His death.

AFter these things faithfully described, * Sancherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to † winne them for himselfe.

2 When Hezekiah sawe that Sancherib was come, and that his † purpose was to fight against Ierusalem,

3 Then he tooke counsell with his Princes and his Nobles, to stoppe the water of the fountaines wout the citie: & they did help him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ran through the mids of the countrey, saying, Why should the king of Asshur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired [a] Millo in the [b] citie of Dauid, and made many [c] dartes and shieldes.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the Citie, and † spake comfortably vnto them, saying,

7 Bee strong and courageous: feare not, neither be afraid for the king of Asshur, neither for al the multitude that is with him: * for ther be moe with vs, then is with him.

8 With him is an [d] arme of flesh, but with vs is the [e] Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by ỹ wordes of Hezekiah king of Iudah.

9 *After this, did Sancherib king of Asshur send his seruants to Ierusalem (while he was [f] against Lachish, & all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayth Sancherib the King of Asshur, Wherein doe yee trust, that ye wil remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand the king of Asshur?

12 Hath not ỹ same Hezekiah taken away his hie places and his [g] altars, and commaunded Iudah & Ierusalem, saying, Ye shall worship before one altar & burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of other countries? were the gods of the nations of other landes able to deliuer their lande out of mine hand?

14 Who is he of all the [h] gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hande? that your God should be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hande, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruantes spake yet more against the Lord God, and against his [k] seruant Hezekiah.

17 He wrote also letters, blaspheming the Lorde God of Israel, & speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hande, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cryed with a loude voyce in the Iewes speech vnto the people of Ierusalem that were on the wal, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the [m] workes of mans handes.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz [n] prayed against this, and cryed to heauen.

21 And the Lorde sent an Angel which destroyed all the valiant men, and the princes and [o] captaines of the hoste of the king of Asshur: so he returned † with shame to his owne lande. And when hee was come into the house of his god, they that came foorth of his [p] owne bowels, slewe him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hande of Sanche-

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1 Meaning, that either by the faithful distribution of the officers, euery one had their portion in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

*1. King. 18. 13. Esa. 36. 1. Eccles. 48. 18.

†Ebr. breake them vp.

†Ebr. face.

†Ebr. he was strengthened.

a He made a double wall.
b Reade 2. Sam. 5. 9.
c Some reade, shyldes or bagges.

†Ebr. he spake to their hearts.

*2. King. 6. 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe stronge, and vsed lawfull meanes, lest he should seeme to tempt God.
*2. King. 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betweene true religion and false, God, and idoles: for Hezekiah onely destroyed idolatrie, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.

h This is his blasphemie, that he will compare the liuing God to vile idoles.

i When man hath prosperous, he swelleth in pride, and thinketh him selfe able to resist and ouercome euen God himselfe.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God, himselfe: for if they feared God, they would loue his seruants.

l Their wordes are written, 2. King. 18. 19.

m Which were inuented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth, foure score and fiue thousand as 2. King. 19. 35, 36.

†Ebr. with shame of face.

p Meaning, Adramelech, and Sharezer his sonnes.

Sanecherib king of Aſſhur, and from the hand of all other, & ‖ maintained them on euery ſide.

23 And many brought offerings vnto the Lorde to Ieruſalem, and preſents to Hezekiah king of Iudah, ſo that hee was q magnified in the ſight of al nations from thenceforth.

24 *In thoſe dayes Hezekiah was ſicke vnto the death, and prayed vnto the Lord, who ſpake vnto him, and gaue him r a ſigne.

25 But Hezekiah did not render according to the rewarde beſtowed vpon him: for his heart ſwas lift vp, and wrath came vpon him, and vpon Iudah and Ieruſalem.

26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) he and the inhabitants of Ieruſalem, and the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſiluer, and of golde, and of precious ſtones, and of ſweete odours, and of ſhieldes, and of all pleaſant veſſels:

28 And of ſtore houſes for the increaſe of wheate, and wine and oyle, and ſtalles for all beaſtes, and ‖ rowes for the ‖ ſtables.

29 And he made him cities, and had poſſeſſion of ſheepe and oxen in aboundance: for God had giuen him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the vpper water ſpringes of t Gihon, and led them ſtreight vnderneath toward the citie of Dauid Weſtward, ſo Hezekiah proſpered in all his workes.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the land, God left him to u try him, and to know all that was in his heart.

32 Concerning the reſt of the actes of Hezekiah, and his goodnes, beholde, they are written in the viſion of Iſaiah the Prophet, the ſonne of Amoz, in the booke of the kings of Iudah, and Iſrael.

33 So Hezekiah ſlept with his fathers, & they buried him in the higheſt ſepulchre of the ſonnes of Dauid: and all Iudah and the inhabitants of Ieruſalem did him honour at his death: and Manaſſeh his ſonne reigned in his ſteade.

CHAP. XXIII.

1 Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 He is led away priſoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He aboliſheth idolatrie, 16 And ſetteth vp true religion. 20 He dieth, and Amon his ſonne ſucceedeth, 24 Whom his owne ſeruantes ſlay.

MAnaſſeh was twelue yeere olde, *when he began to reigne, and he reigned fiue and fiftie yeere in Ieruſalem:

2 And he did euill in the ſight of the Lorde, like the abominations of the heathen, *whome the Lord had caſt out before the children of Iſrael.

3 For hee went backe and built the high places, *which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues, and worſhipped all the hoſte of the heauen, and ſerued them.

4 Alſo hee built altars in the houſe of the Lord, whereof the Lord had ſayde, * In Ieruſalem ſhall my Name be for euer.

5 And he built altars for all the hoſte of the heauen in the two Courtes of the houſe of the Lord.

6 a And he cauſed his ſons to paſſe through the fire in the valley of Ben-hinnom: he gaue himſelfe to witchcraft and to charming, and to ſorcerie, and hee vſed them that had familiar ſpirites, and Soothſayers: hee did very much euill in the ſight of the Lord to anger him.

7 He put alſo the carued images, which he had made, in the houſe of God: whereof God had ſaid to Dauid and to Salomon his ſonne, * In this houſe, and in Ieruſalem, which I haue choſen before all the tribes of Iſrael, will I put my Name for euer,

8 Neither will * I make the foote of Iſrael to remoue any more out of the land which I haue appointed for your fathers, ſo that they take heede, and doe all that I haue commanded them, according to the Lawe and ſtatutes and iudgements by the b hand of Moſes.

9 So Manaſſeh made Iudah and the inhabitants of Ieruſalem to erre, & to do worſe then the heathen, whome the Lord had deſtroied before the children of Iſrael.

10 ¶ And the Lorde ſpake to c Manaſſeh and to his people but they would not regard.

11 Wherfore the Lord brought vpon them the captaines of the hoſte of the king of Aſſhur, which tooke Manaſſeh and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God and humbled himſelfe greatly before the God of his fathers,

13 And prayed vnto him: and God was d entreated of him, and heard his prayer, and brought him againe to Ieruſalē into his kingdome: then Manaſſeh knewe that the Lorde was God.

14 Now after this he built a wall without the citie of Dauid, on the Weſt ſide of e Gihon in the valley, euen at the entrie of the fiſhgate, and compaſſed about f Ophel, and rayſed it very hie, and put captaines of warre in al the ſtrong cities of Iudah.

15 And hee tooke away the ſtrange gods and the image out of the houſe of the Lord, & al the altars that he had built in the mount of the houſe

Or, gouerned.

q Thus after trouble, God ſendeth comfort to all them that patiently waite on him, and conſtantly put their truſt in his mercies.

r 2. King. 20. 1. Iſa. 38. 1.

s To confirme his faith in Gods promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteene yeere.

t He was lifted vp with the pride of his victorie and treaſures, and ſhewed them for an oſtentation to the ambaſſadors of Babylon.

‖ Or, ranges, and partitions.
‖ Or, racks.

t Which alſo was called Silo, whereof mention is made, Iſa. 8. 6. Iohn. 9. 7.

u Here we ſee the cauſe, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the preſence of God, who ſuffereth them not to be ouercome by tentations, but in their weakenes miniſtreth ſtrength.

*2. King. 21. 1.

*2. King. 18. 5. *Ierem. 32. 34. 2. king. 17. 10.

*2. King. 23. 4.

a Deute. 18. 10.

*1. King. 8. 29. and 9. 3. 2. king. 21. 7. and 23. 27.

*2. Sam. 7. 10.

b By the charge giuen to Moſes.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction grieueth vnderſtanding: for hee that hated God in his proſperitie, now in his miſerie he ſeeketh vnto him.

e Heade Chap. 32. 30.

f Heade Chap. 27. 3.

house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the [g] altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commaunded Iudah to serue the Lord God of Israel.

17 Neuertheless the people did sacrifice still in the high places, but vnto the [h] Lorde their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, & the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer, and howe God was intreated of him, and all his sinne, and his trespasse, and the places wherein hee built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne [k] house: and Amon his sonne reigned in his steade.

21 ¶ Amon was two and twentie yeere olde, when hee began to reigne, and reigned two yeere in Ierusalem.

22 But he did euil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not himselfe before the Lorde, as Manasseh his father had humbled himselfe: but this Amon trespalled more and more.

24 And his seruaunts * conspired against him, and slew him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and the people of the lande made Iosiah his sonne king in his steade.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The booke of the Lawe is found. 21 He sendeth to Hulda the Prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a covenant with God.

IOsiah * was eight yeere olde when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when hee was yet a [b] childe) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images, and molten images:

4 And they brake downe [c] in his sight the altars of Baalim: and he caused to cut downe the images that were on high vpon them: hee brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the [d] bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yere of his reigne, when hee had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the handes of them that should doe the worke, & had the ouersight in the house of the Lord: & they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroyed.

12 And the men did the workes faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could [g] skill of instruments of musicke.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were Scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the Chancellor, I haue found the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan.

19 And Shaphan caried the booke to [i] the King, and brought the King worde againe,

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not contained in the Ebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in the ende of this booke.

‖ Or, Horai.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

* 2.King.11.23.

* 2.King.22.7.

a He followed Dauid in all points that he followed the Lord.

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatrie, and restored the true Religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Read 2.King. 23.16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them.

* 2.King.22.3.

‖ Or, they returned to Ierusalem, meaning Shaphan.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2.king. 22.7,9.

h Read 2. King.22.8.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut.17.18.

saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lorde, and haue deliuered it into the handes of the ouerseers, and to the hands of the workmen.

18 Also Shaphan the Chanceller declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when the king had heard the words of the Lawe, hee [k] tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the Chanceller, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the worde of the Lorde, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] Colledge) & they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell yee [o] the man that sent you to me.

24 Thus saith the Lorde, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal yee say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did [q] melt, and thou diddest humble thy self before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humbledst thy self before me, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this [r] place, and vpon the inhabitãts of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the [s] smallest, and he read in their eares all the words of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, & to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that hee would accomplish the wordes of the couenant written in the same booke.

32 And hee caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countries that pertained to the children of Israel, & compelled all [t] that were found in Israel, to serue the Lorde their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth foorth Gods seruice. 20 He fighteth against the king of Egypt, and dyeth. 24 The people bewaile him.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slue the [a] Passeouer in the fourteenth day of the first moneth.

2 And hee appointed the Priestes to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee saide vnto the Leuites that [b] taught all Israel, and were sanctified vnto the Lorde, Put the holie Arke in the house which Salomon the sonne of Dauid king of Israel did builde: it shall be no more a [c] burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the deuision of the families of your brethren ‖ the children of the people, and after the deuision of the familie of the Leuites:

6 So kill the Passeouer and sanctifie your selues, and [d] prepare your brethren, that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the † people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirty thousand

[k] For soone, that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressors.

[l] Thus the godly do not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

[m] Or, Tikuah.

[n] Or, Harhas.

[o] Meaning, either of the Priestes apparel, or of the Kings.

[p] Reade hereof, 2. King. 22. 15.

[q] That is, to the king.

[p] This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.

[q] This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

[r] It may appeare that they Iewe were touched with true repentance, seeing that God spared them for a time, onely for the kings sake.

[s] For asmuch as neither yong nor olde could be exempted from the curses conteined therein, if they did transgresse, he knew it pertained to all, and was his duety to see it read to all sortes, that euery one might learne to auoid those punishments by seruing God aright.

[t] Because he had charge ouer all, and must answere for euery one that perished, he thought it his duetie to see that all should make profession to receiue the word of God.

* 2. King. 23. 21.

[a] The Scripture vseth in sundry places to call the Lambe the Passeouer, which was but the signe of the Passeouer, because in all Sacraments the signes haue the names of the things which are signified.

[b] So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

[c] As it was before the Temple was built, therefore your office onely is now to teach the people, and to praise God.

* 1. Chro. 23, 24, 25, 26. chapters, &c.

‖ Or, the people.

[d] Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.

† Ebr. sonnes of the people.

thousand, and three thousand bullocks: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and six hundreth sheepe, and three hundreth bullocks.

9 [c] Conaniah also and Shemaieh and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullocks.

c So that euery one, and of all sides gaue of that they had a liberall portion in the seruice of God.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slewe the Passeouer, and the priests [f] sprinkled the blood with their hands, and the Leuites flayed them.

f Meaning, of the Lambe, which was called the Passeouer: for onely the Priests might shedde, and in necessity the Leuites might kill the sacrifice.

12 And they tooke away from thes burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sodde in pots, pannes, and caudrons, and distributed them quickly to all the people.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion. *Exod. 12. 8.

14 Afterward also they prepared for them selues and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing, * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings [h] Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

*2. Chro. 35. 1.

h Meaning hereby his Prophet, because he appointed the Psalmes and Prophesies which were to be sung.

16 So all the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandement of king Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudah, and Israel that were [†] present, and the inhabitants of Ierusalem.

† Ebr. found.

19 This Passeouer was kept in [l] the eighteenth yere of the reigne of Iosiah.

l Which was in the five and twentieth yere of his age.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against [k] Carchemish by ‖ Perath, and Iosiah went out against him.

* 2. King. 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing least he passing through Iudah, would haue taken his kingdome, made warre against him, and consulted not the Lord.

‖ Or, Euphrates.

21 But he sent messengers to him, saying, What haue I to do with thee, thou king of Iudah? I come not against thee this day, but against the house † of mine enemie, and God commaunded me to make haste: leaue off to come against God, which is with mee, least he destroy thee.

† Ebr. of my battell.

22 But Iosiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

l That is, armed himselfe, as desguised himselfe because he might not be knowen.

23 And the shooters shot at king Iosiah: then the king said to his seruants, Cary mee away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchers of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

m The people so much lamented the losse of this good king, that after Iudea there was any great lamentation, this was marked as a thing worthy to be read. Zach. 12. 11.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the [n] lamentations.

n Which some thinke Ieremias made, wherein he lamenteth the state of the Church after this kings death.

26 Concerning the rest of the acts of Iosiah, and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deeds, first and last, behold, they are written in the booke of the kings of Israel and Iudah.

CHAP. XXXVI.

1 *After Iosiah, reigneth Iehoahaz.* 4 *After Iehoahaz Iehoiakim.* 8 *After him Iehoiachin.* 11 *After him Zedekiah.* 14 17 *In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets.* 22 *And were restored againe the seuentieth yere after by king Cyrus.*

* 2. King. 23. 30.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere olde when he began to reigne, and hee reigned three [a] moneths in Ierusalem.

a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets had warned should come vpon Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the lande in an [b] hundreth talents of siluer, and a talent of gold.

b To pay this as a yeerely tribute

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere

olde, when he began to reigne, and he reigned eleuen yere in Ierusalem, and did [c] euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * carried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and [d] that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yere was out, king Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yere old when he began to reigne, and reigned eleuen yere in Ierusalem.

12 * And he did euil in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardned his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, [f] rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no remedie.

17 For he brought vpon them the king of the Caldeans, who slew their yong men with the sworde [h] in the house of their Sanctuarie, and spared neither yong man, nor virgine, ancient, nor aged, God [i] gaue all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his Princes: all these carried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sworde, caried hee away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the worde of the Lord by the [l] mouth of Ieremiah, vntill the lande had her full of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfil seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the worde of the Lorde, spoken by the mouth of Ieremiah, was finished) the Lorde stirred vp the spirite of Cyrus king of Persia, and hee made a Proclamation through all his kingdome, and also by writing, saying,

23 Thus saieth Cyrus king of Persia, All the kingdoms of the earth hath the Lorde God of heauen giuen me, & he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with who the Lord his God is? let him goe vp.

[c] Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
* 2. King. 24. 13.

[d] He meaneth superstitious markes, which were found vpon his body, when he was dead: which thing declared howe deeply idolatrie was rooted in his heart, seeing hee bare the markes in his flesh.

[e] That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yere of his age, hee reigned alone three moneths and ten dayes.

‖ Or, vncle.

* 2. King. 24. 17. 19. Ierem. 52. 2.

† Ebr. by the hand of his.

[f] By this phrase the Scripture meaneth often times and diligently, as Iere. 11. 7. & 25. 3. and 26. 5. and 32. 33.

[g] Til God could no longer suffer their sinnes, but must needs punish them.

[h] Whither they fled, thinking to haue bene saued for the holinesse thereof.

[i] Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was leadde with ambition and vaine glory, where vnto were ioyned furie and cruelitie: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.

[k] When Cyrus king of Persia had made the Babylonians subiect.

[l] Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Ierem. 25. 11. * Iere. 25. 13. & 29. 10. 1. esdr. 2. 1.

[m] In the first yere that he reigned ouer the Caldeans, Ezra 1. 1.

[n] God had so foretolde by his Prophet a boue an hundreth yeeres, before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anointe who called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh king of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lorde Almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth, with all their ornament: which hast bounde the Sea by the worde of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie cannot bee borne, and thine angrie threatning toward sinners is intolerable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy goodnes hast promised [a] repentaunce and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lorde, that art the God of the iust, hast not appointed repentaunce to the iust, as to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sande of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding

[a] Thou hast promised that repentance shall be the way for them to returne to thee.

[b] He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of him selfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

ceeding many: and I am not woorthy to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy will, neither kept I thy commaundement. I haue set vp abomination, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue me that am unworthy, according to thy great mercie: therefore I wil praise thee for euer all the dayes of my life, for all the power of the heauens praise thee, & thine is the glory for euer & euer, Amen.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeres in a strange countrey among infidels and Idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should growe into a contempt of Gods great benefite, hee keepeth them still in exercise; and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophetes they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest, and Scribe of the Lawe, as chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, aboue fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should bee necessary for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

2 *Cyrus sendeth againe the people that was in captiuitie,*
8 *And restoreth them their holy vessels.*

NOw * in a the first yeere of Cyrus King of Persia (that the word of þ Lord, spoken by the b mouth of Ieremiah, might bee accomplished) the Lord stirred vp the c spirite of Cyrus king of Persia, & he made a Proclamation throwe all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen mee d all the kingdomes of the earth, and he hath commanded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, and builde the house of the Lord God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) e let the men of his place relieue him with siluer & with golde, and with substance, and with cattel, f and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priestes and Leuites rose vp with all them whose spirite God had raised to goe vp to builde the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their handes with vessels of siluer, with gold, with substance and with cattel, and with precious things, besides all that was willingly offered.

7 Also the King Cyrus brought foorth the vessels of the house of the Lorde, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring foorth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie i knines,

10 Thirtie boules of golde, and of siluer boules of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes a of the prouince that went vp out of the captiuitie (whome Nebuchad-nezzar king of Babel had

* 2. Chro. 36. 22. 1. Esdras 2. 1. Ierem. 25. 12. and 29. 10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeeres were past, Ierem. 25. 11.
c That is, mooued him, and gaue him heart.
d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confessed to haue receiued of the liuing God.
e If any though pouertie were not able to returne, the kings commission was that he should be furnished with necessaries.
f Which them selues should send toward the reparation of the Temple.
g The Babylonians and Chaldeans gaue these presentes: thus gather the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.
* 2. King. 25. 13. 2. chro. 36. 7. ier. 27. 19, 20. dan. 1. 2.
h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, for that the princes ministers still remained in their house of Dauid.
i Which serued to kill the beastes that were offered in sacrifice.
k With the Iewes that had bene kept captiues in Babylon.
* Nehe. 7. 6. 1. Esdr. 5. 7.
a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection.

caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with [b] Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua and Ioab, two thousande, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine huudreth and fiue and foztie:

9 The sonnes of Zaccai, seuen hundreth and three score:

10 The sonnes of Bani, fiue hundreth and two and foztie:

11 The sonnes of Bebai, fiue hundreth, and three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, fiue hundreth, three score and fiue:

14 The sonnes of Biguai, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie.

18 The sonnes of Iozah, an hundreth and twelue:

19 The sonnes of Hashum, two huudreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie.

24 The sonnes of Azmaueth, two and foztie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and foztie:

26 The sonnes of Haramah and Gaba, fiue hundreth, and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and foztie:

35 The sonnes of Senaah, three thousand fiue hundreth and thirtie.

36 ¶ The [g] Priestes: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and foztie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie:

43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Hatipha,

55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

[g] Before, he hath declared the two Tribes of Iudah and Beniamin: and nowe commeth to the Tribe of Leui, and beginneth at the Priestes.

‖ The Leuites.

‖ The Singers.

‖ The Porters.

[h] So called, because they were giuen to the Temple, to cut wood, and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Iosh. Ios. 9. 23.

[i] Which came of them that Solomon had appointed for the worke of the Temple.

56 The ſonnes of Jaalah, the ſonnes of Darkon, the ſonnes of Giddel,

57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.

58 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundred ninetie and two.

59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, and Immer, but they could not diſcerne their fathers houſe and their ſeed, whether they were of Iſrael.

60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, fiue hundred and two and fiftie.

61 And of the ſonnes of the Prieſts, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gilliadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogie: but they were not found: therefore were they put from the Prieſthood.

63 And [l] Tirſhatha ſaide vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m] Urim and Thummim.

64 The whole Congregation together was two and fourtie thouſand, three hundred and threeſcore.

65 Beſide their ſeruants & their maids: of whom were ſeuen thouſand, three hundred and ſeuen and thirtie: and among them were two hundred ſinging men and ſinging women.

66 Their horſes were ſeuen hundred, and fiue and thirtie: their mules, two hundred and fiue and fortie.

67 Their camels foure hundred, and fiue and thirtie: their aſſes, ſixe thouſand, ſeuen hundred and twentie.

68 And certeine of the chiefe fathers, when they came to the houſe of the Lorde, which was in Jeruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.

69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [n] drammes of golde, and fiue thouſand [o] pieces of ſiluer, and an hundred Prieſts garments.

70 So the Prieſts and the Leuites, and a certeine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their Cities, and all Iſrael in their cities.

CHAP. III.

1 *They builde the altar of God.* 6 *They offer to the Lord* 7 *They prepare for the Temple,* 11 *And ſing vnto the Lord.*

AND * when the [a] ſeuenth moneth was come, and the children of Iſrael were in their cities, the people aſſembled themſelues as one man vnto Jeruſalem.

2 Then ſtood vp Jeſhua the ſonne of Jozadak, and his brethren the Prieſts, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offerings thereon, as it is written in the Law of Moſes the man of God,

3 And they ſet the altar vpon [c] his baſes (for feare was among them, becauſe of the people of thoſe countreyes) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt offering * daily, by number according to the cuſtome day by day,

5 And afterwarde [d] the continuall burnt offering, both in the new moneths and in al the feaſt daies that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the firſt day of the ſeuenth moneth began they to offer burnt offerings vnto the Lorde: but the foundation of the Temple of the Lord was not laide.

7 They gaue money alſo vnto the maſons, and to the workmen, and meate & drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea vnto ‖ Japho, according to the graunt that they had of Cyrus king of Perſia.

8 ¶ And in the ſecond yere of their coming vnto the houſe of God in Jeruſalem in the [e] ſecond moneth beganne Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and the remnaunt of their brethren the Prieſts and the Leuites, and all they that were come out of the captiuitie vnto Jeruſalem, and appoynted the Leuites from twenty yeere olde and aboue, to ſet forward the worke of the houſe of the Lord.

9 And Jeſhua [f] ſtood with his ſonnes and his brethren: and Kadmiel with his ſonnes, and the ſonnes of Judah together to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the prieſts in their apparel with trumpets, and the Leuites the ſonnes of Aſaph with cymbales, to praiſe the Lord, * after the ordinance of Dauid king of Iſrael.

12 Thus they ſang when they gaue praiſe, and when they gaue thankes vnto the Lorde, For hee is good, for his mercie endureth for euer towarde Iſrael. And all the people ſhouted with a great ſhoute, when they praiſed the Lorde, becauſe the foundation of the houſe of

k Of him is made mention, 2. Sam. 17.27. and 19.31. and becauſe y prieſtis office was had in contempt, theſe would haue chāged their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimatiō of y worke, and the dignitie of their office.

l This is a Chalde name, ſignifieth him that hath authority ouer others.

m Reade Exod. 28.30.

n Which mount to our money 24 li. 16 ſh. 13 d. 4 d. eſterling. y French crowne at 6 ſ. 4 d. for the dram is the eight part of an ounce & the ounce the eight part of a marke.

o Which are called minae and comeine apiece two marks: ſo 5000. minaes make 550000. franks, which mount to of our money 69666. li. 13 ſ. 4 d. ſo that the whole ſum was 94493. li. 6 ſ. 8 d.

a 1. Eſd. 5.47.

b Called Tiſhri which anſwereth to part of Septēber, and part of October.

b Meaning, nephue: for he was the ſonne of Pedaiah, reade 1. Chron. 3.19.

c In the place where Salomon had placed it.

* Exo. 23.16.

d That is, after the feaſt of Tabernacles.

e Which moneth conteined part of Aprill, and part of May, for in the mean ſeaſon they had prouided for things neceſſary for the worke.

f They gaue ch̄ exhortations and encouraged euery man forward in the worke.

* 2. Chro. 16.7.

of the Lord was layed.

12 Many also of the Priestes and the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was laid before their eies) wept with a loud voyce, and many shouted aloude for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude crie, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built. notwithstanding Aggeus comforteth them & prophecieth that it shall be more beautifull then the first meaning ỳ spiritual Temple which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindred and how. 11 Letters to Artaxerxes, and the answere.

BUt[a] the aduersaries of Judah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lorde God of Israel.

a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of ỳ ten tribes, 2. King. 17. 24. & 19 37. These professed God, but worshipped idoles also, and therefore were ỳ greatest enemies to the true seruants of God.

2 And they came to Zerubbabel, and to the chiefe fathers, and saide vnto them, Wee will build with you: for wee seeke the Lorde your God as ye do, and we haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel, saide vnto them, It is not for you, but for vs to build the house vnto our God: [b] for we our selues together will build it vnto the Lord God of Israel, as King Cyrus the king of Persia hath commanded vs.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

4 Therefore the people of the land † discouraged the people of Judah, and troubled them in building.

† Ebr. made their hands weake.

5 And they [c] hired counsellers against them, to hinder their deuise, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

c They bribed the gouernours vnder the king, to hinder their worke, thus they that hate, cannot abide, that God should be purely serued.

6 And in the reigne of [d] Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

d He was also called Artarexes, which is a Persian name, some thinke it was Cambyses Cyrus sonne, or Darius, as ye. 5.

7 And in the dayes of [e] Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Jerusalem to Artahshashte the king, in this sort.

‖ Or, counceller.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions [f] Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie.

f These were certeine people, which the Assyrians placed in Samaria in stead of the ten tribes.

10 And the rest of the people whome the great and noble [g] Asnappar brought ouer, and set in the cities of Samaria, and other that are beyonde the [h] Riuer and [i] Cheeneth.

g Some thinke it was Sanecherib but rather Salmanaser.

h To wit, Euphrates, and he meaneth irrespect of Babel that they dwelt beyond it.

i Which were a certeine people that enuied the Jewes.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the Riuer and Cheeneth, salute thee.

12 Be it knowen vnto the King that the Jewes, which came vp from thee to vs, are come vnto Jerusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the king, that if this citie be built, and the foundations of the walles laide, they will not giue tolle, tribute, nor [k] custome: so shalt thou hinder the Kings tribute.

k Meaning, the gifts ỳ are wont to be giuen to Kings whē they passe by any countrey.

14 Now therefore because † we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the king,

† Ebr. In ỳ Chalee. We haue eaten the salt of the Palace.

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this citie was destroyed.

16 We certifie the king therefore, that if this citie be builded, and the foundation of the walles laide, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum the Chanceller, & Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, Shelam and [m] Cheeth.

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as before 10.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie Kings also ouer Jerusalem, which haue ruled ouer all beyond the Riuer, tolle, tribute, and custome was giuen vnto them.

21 Make ye nowe a decree, that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede nowe that yee faile not to doe this: why should domage growe to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the Scribe, and their companions, they went vp in all the haste to Jerusalem vnto ỳ Jewes, and caused them to cease by force and power.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

24 Then [n] ceased the worke of the house of God, which was in Jerusalem, and did stay vnto ỳ second yeere of Darius king of Persia.

CHAP.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

‖ Or, Haggeus.

THen ‖* Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah and Ierusalem, in the name of the God of Israel, euen vnto them.

* Hagg. 1.1. 1.cld.6.1.

2 Then Zerubbabel the sonne of Shealtiel, and Iesh̃ua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which [a] helped them.

a Which incouraged them to go forward and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captain beyond the Riuer, and Shether boznai and their companions, and said thus vnto them, Who hath giuen you commandement to builde this house, and to lay the foundations of these walles?

b That is, the enemies asked this, as verse 10.

4 [b] Then saide wee vnto them after this maner, What are the names of the men that build this building?

c His fauour and the spirit of strength.

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie, (which were beyond the riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king that wee went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laide in the walles, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, marble.

9 Then asked wee those Elders, and saide vnto them thus, Who hath giuen you commandement to builde this house, and to lay the foundation of these walles?

10 Wee asked their names also that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus and saide, Wee are the seruaunts of the God of heauen and earth, and build the house that was built of old and many yeeres ago, which a [d] great king of Israel * builded, and founded it.

d To wit, Salomon.

* 1.King.6.2. 2.chro.3.2.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel,

* 2.King.24.12. and 25.9.

e Meaning, they.

13 But in the [e] first yeere of Cyrus king of Babel, king Cyrus made a decree to builde this house of God.

14 And the vessels of gold and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, & they gaue thē vnto one [f] Shesh̃bazzar by his name, whom he had made captaine.

f Reade chap. 1.8.

15 And he saide vnto him, Take these vessels & go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shesh̃bazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntil now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings [g] treasures, which is there in Babel, whether a decree hath beene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his mind concerning this.

g Meaning, in the librarie, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue cōmandement, & they made search in the † librarie of the treasures, which were there laid vp in Babel.

* 1.Esd.6.22.

† Or, house of bookes.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

a Wherein were the acts of the kings of Medes and Persians.

3 IN THE FIRST yere of king Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore cubits, and the breedth thereof threescore cubits.

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses bee giuen of the kings house.

‖ Or, rowes, or, courses.

‖ Or, marble.

5 And also let them render the vessels of the house of God (of gold and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whō he giueth charge

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsecaie, which are beyond the riuer) be ye farre [c] from thence.

c Meddle not with them, neither hinder it.

7 Suffer yee the woorke of this house of God, that the captaine of the Iewes and the elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commaundement what

what ye shall doe to the Elders of the Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

[d] For lacke of money.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine, and oyle, according to the appointment of the Priests that are in Ieruſalem, that there be no fault,

10 That they may haue to offer ſweete odours vnto the God of heauen, and pray for the Kings life, and for his ſonnes.

11 And I haue made a decree, that whoſoeuer shall alter this ſentence, the wood shall be pulled downe from his house, and shall be ſet vp, and he shalbe hanged thereon, and his house shalbe made a dunghill for this.

12 And the GOD that hath cauſed his Name [e] to dwell there, deſtroy all Kings and people that put to their hand to alter and to deſtroy this house of God, which is in Ieruſalem. I Darius haue made a decree, let it bee done with ſpeede.

[e] Who hath appointed by place to haue his Name called vpon there.

13 ¶ *Then Tatnai the captaine beyond the Riuer, and Shethar Boznai & their companions, according to that which Darius had ſent, ſo they did ſpeedily,

* 1. Eſd. 7. 1.

14 So the Elders of the Iewes builded, & they proſpered by the propheſying of [f] Haggai the Prophet, and Zechariah the ſonne of Iddo, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commaundement of Cyrus and Darius, and Artahſhaſhte king of Perſia.

[f] Whom God ſtirred vp to aſſure them that he would giue their worke good ſucceſſe.

15 And this house was finiſhed the thirde day of the moneth [g] Adar, which was [h] the ſixt yeere of the reigne of king Darius.

[g] This was the twelft moneth, and conteineth part of Februarie and part of March.

[h] And the two and ſixtieth after their firſt returne.

16 ¶ And the children of Iſrael, the Priests, and the Leuites, and the reſidue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, foure hundred lambes, and twelue goats for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Priests in their order, and the Leuites in their courſes ouer the ſeruice of God in Ieruſalem, as it is written in the * booke of Moſes.

* Num. 3. 6. and 8. 9.

19 And the children of the captiuitie kept the paſſeouer on the fourteenth day of the firſt moneth.

20 (For the Priests and the Leuites were purified altogether) & they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Priests, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had [i] ſeparated themſelues vnto them, from the filthineſſe of the Heathen of the land to ſeeke the Lord God of Iſrael, did eate.

[i] Which were of the heathen, and forſaken their idolatrie to worſhip the true God.

22 And they kept the feaſt of vnleauened bread ſeuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of [k] Aſſhur vnto them, to † incourage them in the worke of the house of God, euen the God of Iſrael.

[k] Meaning, Darius who was king of the Medes, Perſians, and Aſſyrians.

† Ebr. to ſtrengthen their hands.

CHAP. VII.

1 *By the commandement of the King, Ezra and his companions come to Ieruſalem.* 27 *He giueth thankes to God.*

NOwe after theſe things, in the reigne of [a] Artahſhaſhte King of Perſia, was Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

[a] The Ebrewes write, that diuers of the Kings of Perſia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Ceſar to the Emperours Romane.

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Uzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of [b] Aaron, the chiefe Priest.

[b] Ezra deuiseth his kinred, till he commeth to Aaron, to proue that he came of him.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Law of Moſes, which the Lorde God of Iſrael had giuen, and the King gaue him all his requeſt according to the hand of the Lorde his God, which was vpon him.

[c] He sheweth heere what a ſcribe is, who had charge to write the Law and to expound it, whō Marke calleth a ſcribe, Mar. 12. 28. Matthew & Luke call him a Lawyer, or doctor of the Law, Matt. 22. 35. Luke 10. 25.

7 And there went vp certaine of the children of Iſrael, and of the Priests, and the Leuites, and the ſingers, and the porters, and the Nethinims vnto Ieruſalem, in the ſeuenth yeere of King Artahſhaſhte.

8 And he came to Ieruſalem in the [d] fift moneth, which was in the ſeuenth yere [e] of the King.

[d] That contrieneth part of July and part of Auguſt.

[e] Of King Darius.

9 For vpon the firſt day of the firſt moneth began he to go vp from Babel, and on the firſt day of the fift moneth came he to Ieruſalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to ſeeke the Law of the Lord, and to do it, and to teach the preceptes and iudgements in Iſrael.

11 ¶ And this is the copy of the letter that King Artahſhaſhte gaue vnto Ezra the Priest and ſcribe, euen a writer of the words of the commaundements of the Lorde, and of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE King of Kings to Ezra the Priest and perfite ſcribe of the Law of the God of heauen, and to [f] Cheeneth.

[f] Some take this for a name of a people, ſome for time of continuance, ſignifying that the king wiſhed him long life.

13 I haue giuen commaundement, that euery

euery one, that is willing in my kingdome of the people of Israel, and of the Priests and Le-
g Which remained as yet in Babylon & had not returned to Zerubbabel.
uites s to go to Ierusalem with thee, shal goe.

14 Therefore art thou sent of the King and his seuen counsellers, to h enquire in Iudah and Ierusalem, according to the lawe of thy God, which is in i thine hand,

h To examine who liued according to the lawe.
i Whereof thou art expert.

15 And to cary the siluer and the golde, which the King and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem.

17 That thou mayest buy speedily with this siluer, bullocks, rams, lambes, with their meat offerings and their drinke offerings: and thou shalt offer thē vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and gold, doe ye it according to the will of your k God,

k As ye know best may serue to Gods glory.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shalbe needfull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestow it out of the kings treasure house:

21 And I King Artashashte haue giuen commandement to al the treasurers which are beyond l the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently.

l Which was the riuer Euphrates, & they were beyond it in respect of Babylon.

22 Unto an hundred talents of siluer, vnto an hundred † measures of wheate, and vnto an hundred bathes of wine, and vnto an hundred
† Ebr. Corim.
m Reade 1. Kin. 7.26. and 2. chro. 2.10.
m baths of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth n against the realme of the King, and his children?

n This declareth that ye feare of Gods iudgements could not moue him to vse this liberalitie, and not the loue that he bare to Gods glory or affection to his people.

24 And wee certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) o set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that knowe the Law of thy God, and teach ye them that know it not.

o He gaue Ezra full authoritie to reforme all things according to the word of God, and to punish them that resisted and would not obey.

26 And whosoeuer will not doe the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it bee vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 P Blessed be the Lorde God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

p Thus Ezra gaue God thāks for that he gaue him so good successe in his affaires by reason of the king.

28 And hath enclined mercie toward mee, before the king and his counsellers, and before all the kings mighty Princes: and I was comforted by the hand of the Lorde my God which was vpon me, and I gathered the the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *He causeth them to fast.* 24 *He admonisheth the priests of their duetie.* 31 *What they did when they came to Ierusalem.*

THese * are now the chief fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of King a Artashashte.

* 1.Esd.8.29.
a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the soume of Zerahiah, and with him two hundred males.
‖ Or, captaine of Moab.

5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Jeshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Josiphia, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the b last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them threescore males.
b That came to goe with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuentie males.

15 And

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode we three dayes: then I viewed the people, and the Priests, & found there none of the sonnes of Leui.

16 Therefore I sent to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Mesh ullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderstanding.

17 And I gaue them commaundement, to Iddo the [d] chiefest at the place of Casiphia, and I † tolde them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by ỹ good hand of our God which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Iesha-iah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundred and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that wee might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the King an armie and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the King, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels euen the offering of the house of our God, which the King & his counsellers, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundred and fiftie [h] talents of siluer, and in siluer vessell, an hundred talents, and in golde, an hundred talents:

27 And twentie basins of golde, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as golde.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lorde, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then wee departed from the Riuer of Ahauah on the twelft day of the first moneth, to goe vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid [k] wait by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabad the sonne of Ieshua, and Noadiah the sonne of Binnui the [l] Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuity, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullocks for all Israel, ninetie and sixe rammes, seuentie & seuen lambs, and twelue hee goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the Kings officers, and to the captaines beyonde the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priests, and the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, & they haue mixed the holy seede with the people of the lands, and the hand of the [b] princes and rulers hath bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

4 And

[c] To that place of Euphrates, where Ahaua the riuer entreth into it, looke 1.Esd.8.41.

[d] He was the chiefest that taught there the Law of God vnto the Leuites.

† Ebr. put words in their mouth.

[e] Reade Chap. 2.43.

[f] He sheweth that the end of fasting is to humble the bodie to the spirit, which must proceede of the heart liuely touched, or els it is but hypocrisie.

[g] He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

[h] Reade 1.Kin. 9.14.

[i] Reade Chap. 2.69.

[k] This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

[l] This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

* 1.Esd.8.69.

[a] From the time they came home vnder Zerubbabel vntill ỹ coming of Ezra, they had degenerate contrary to the Lawe of God, and maried where it was not lawfull, Deut. 7.3.

[b] That is, the gouernours are the chiefe beginners hereof.

[c] As one doubting whether God would continue his benefites towards vs or else destroy this which he han begun.

4 And there assembled vnto mee all that feared the wozds of the God of Jsrael, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the * euening sacrifice.

*Exod.29.39. num.28,3,4.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spred out mine hands vnto the Lozd my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eies vnto thee my God: foz our iniquities are increased ouer [d] our head, and our trespasse is growen vp vnto [e] the heauen.

d That is, we are drowned in sinne.
e They so exceed that they can not grow greater.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and foz our iniquities haue wee, our Kings, and our Pziestes bene deliuered into the hande of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as appeareth this day.

8 And now foz a litle space grace hath bin shewed from the Lozd our God, in causing a remnant to escape, and in giuing vs a [f] nayle in his holy place, that our God may light our eies, & giue vs a litle reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude take of them that remaine still in a place, which smite nailes to hang things vpon, Isa.22,23.

9 Foz though we were bondmen, yet our God hath not fozsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redzesse the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And now, our God, what shall wee say after this? foz we haue fozsaken thy commandements,

11 Which thou hast commaunded by thy seruants the Pzophets, saying, * The land whereunto yee goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from cozner to cozner.

*Exod.23.32. and 34.12,15, 16.deu.7.23.

12 Now therefoze shall yee not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, noz seeke their * peace noz wealth foz euer, that ye may bee strong and eate the goodnesse of the land, and leaue it foz an inheritance to your sonnes foz euer.

*Deut.23.6.

13 And after all that is come vpon vs foz our euill deedes, and foz our great trespasses, (seeing that thou our God hast staied vs from being beneath s foz our iniquities, and hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe and destroyed vs foz our sinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angrie toward vs till thou haddest consumed vs, so that there should be no remnant noz any escaping?

h He sheweth that God is iust in punishing his people, and yet mercifull in reseruing a residue to whom he sheweth fauour.

15 O Lozde God of Jsrael, thou art iust, foz wee haue bene [h] reserued to escape, as appeareth this day: beholde, wee are before thee in our trespasse: therefoze wee cannot stand before thee because of it.

CHAP. X.

1 *The people repent and turne, and put away their strange wiues.*

WHiles * Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Jsrael a very great Congregation of men and women and childzen: foz the people wept with a great lamentation.

* 1.Esd.8.90.
a He confesseth his sinnes and the sinnes of the people.

2 Then Shechaniah the sonne of Jehiel one of the sonnes of Elam answered, and saide to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is [b] hope in Jsrael concerning this.

b Meaning, that God would receiue them to mercie.

3 Nowe therefoze let vs make a couenant with our God, to put away [c] all the wiues (and such as are bozne of them) according to the counsell of the Lozd, and of those that feare the commaundements of our God, and let it bee done according to the Lawe.

c Which are strangers and married contrary to the Law of God.

4 Arise: foz the matter [d] belongeth vnto thee: wee also will be with thee: be of comfozt and doe it.

d Because God hath giuen thee authozitie, and teaching to perswade the people herein and to command them.

5 ¶ Then arose Ezra, and caused the chiefe Pziests, the Leuites, and all Jsrael, to sweare that they would doe according to this wozde. So they sware.

6 *And Ezra rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eliashib: hee went euen thither, but hee did eate neither bread, noz drinke water: foz hee mourned, because of the transgression of them of the captiuitie.

* 1.Esd.9.1.

7 And they caused a Pzoclamation to goe throughout Judah and Jerusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Jerusalem.

† Ebr. sonnes of the captiuitie.

8 And whosoeuer would not come within three dayes according to the counsell of the Pzinces and Elders, all his substance should be ‖ forfaite, and he should be separate from the Congregation of them of the captiuitie.

‖ Or, condemned.

9 ¶ Then all the men of Judah and Beniamin assembled themselues vnto Jerusalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people sate in the street of the house of God, trembling foz this matter, and foz the [f] raine.

e Which contained part of November and part of December.
f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their consciences touched them.

10 And Ezra the Pziest stood vp, and said vnto them, Yee haue transgressed, and haue taken strange wiues, to g increase the trespasse of Jsrael.

g Be haue laide one sinne vpon another.

h Reade Ioſh. 7.19.

11 Now therefore h giue prayſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

12 And all the Congregation anſwered, and ſayd with a loud voyce, So will we do according to thy words vnto vs.

13 But the people are many, and it is a raynie weather, and wee are not able to ſtand without, neither is it the worke of one day or two: for wee are many that haue offended in this thing.

i Let them be appointed to examine this matter.

14 Let our rulers ſtand therefore i before all the Congregation, and let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery city and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the ſonne of Aſahel, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

k They went to the chiefe cities to ſit on this matter which was three moneths in finiſhing.

16 And they of the captiuitie did ſo, and k departed, euen Ezra the Prieſt, and the men that were chiefe fathers to the familie of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the Prieſts there were men found, that had taken ſtrange wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib and Gedaliah.

l As a token that they would keepe promiſe and do it.

19 And they gaue l their hands, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

20 And of the ſonnes of Immer, Honani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Uzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Uri.

m Meaning, of the common people: for before hee ſpake of the Prieſts and Leuites.

25 And of m Iſrael: of the ſonnes of Parosh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ieremoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, Ieramoth.

‖ the captaine of Moab.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Uel.

35 Banaiah, Bediah, Chelluh,

36 Uaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſau.

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, & Nathan, & Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azarreel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

n Which alſo were made illegitimate becauſe the mariage was vnlawfull.

44 All theſe had taken ſtrange wiues: and among them were women that had n children.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times ſet vp worthie perſons for the commodity and profite of his Church, as now within the compaſſe of ſeuentie yeeres hee rayſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the Lawe of God was put in execution among them Hee was a godly man and in great authoritie with the king, ſo that the king fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond booke of Ezra, becauſe he was the writer thereof.

CHAP.

CHAP. I.

4 Nehemiah bewayleth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chilleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproche, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe & wept, and mourned certaine dayes, and I fasted & prayed before ỹ God of heauen,

5 And saide, *O Lorde God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 We haue grieuously †sinned against thee, and haue not kept the commaundements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I *will scatter you abroade among the people.

9 But if yee turne vnto mee, and keepe my commandements, and doe them, *though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseeche thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruaunts, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the Kings butler.

a Which conteineth part of Nouember and part of December, and was their ninth moneth.
b A Iew as I was.
c Meaning in Iudea.
*Dan.9.4.
†Ebr. corrupted.
*Deut.29.21, 28.
*Deut.30.4.
d That is, to worship thee.
e To wit, the King Artahshshte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 he came to Ierusalem. 17 and builded the walles.

NOw in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshashte, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not beforetime sad in his presence.

2 And the King said vnto me, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid,

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King saide vnto mee, For what thing doest thou require? Then I prayed [c] to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send mee to Iudah vnto the citie of the sepulchres of my fathers, that I may build it?

6 And the king said vnto me, (the Queene also sitting by him) How long shal thy iourney be? & when wilt thou come againe? So it pleased the King, & he sent me, & I set him a time.

7 After I said vnto the King, If it please the King, let them giue mee letters to the captaines beyond the ‖ Riuer, that they may conuay me ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the kings ‖ Parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shal enter into. And the king gaue me according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, & it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I tolde no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung porte, and viewed the walles of Ierusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roume for the beast that

a Which was the first moneth of the yeere, and conteineth part of March and part of April.
b Who is also called Darius, reade Ezra 7.1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
‖ Or, Euphrates.
‖ Or, paradise.
d As God moued me to aske, and as he gaue me good successe therein.
e These were great enemies to the Iewes, and laboured alwayes both by force and subtilitie to ouercome them. and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.
‖ Or, conduite.

was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wal, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterwarde I sayd vnto them, Yee see the miserie that wee are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more [f] a reproch.

18 Then I tolde them of the hande of my God, (which was good ouer mee) and also of the kings wordes that he had spoken vnto me. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruaunt an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye doe? Will yee [i] rebell against the King?

20 Then answered I them, and sayde to them, The God of heauen, hee will prosper vs, and we his seruants wil rise vp and build: but as for you, yee haue no portion nor right, nor [k] memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the tower of Meah repayred they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Uriiah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the * olde fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layde the beames thereof, and set on the doores thereof, and the locks thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, & of Mizpah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harhohiah ‖ of the goldsmithes: next vnto him also fortified Hananiah, the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiiah the sonne of Harim, & Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, & set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Bethzur, vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After

f That is, contemned of other nations as though God had forsaken vs.

g They were incouraged and gaue themselues to do well, and to trauel in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God.

a In Ebrewe they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, besetting him to maintaine it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. * Ia. 22. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence. ‖ Or, of Zorephim ‖ Or, of the Apothecaries.

‖ Or, mesore.

‖ Or, Siloe.

d Where the weapons and armour of the citie lay.

21 After him fortified Merimoth, the ſonne of Uriiah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, euen as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of [e] the plaine.

[e] Which dwelt in the plaine country by Iordan & Iericho.

23 After them fortified Beniamin, and Haſhub ouer-againſt their houſe: after him fortified Azariah, the ſonne of Maaſeiah, the ſonne of Ananiah, by his houſe.

24 After him fortified Binnui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the ſonne of Uzai, from ouer-againſt the corner, and the high tower, that lieth out from the Kings houſe, which is beſide the court of the priſon. After him Pedaiah, the ſonne of Parosh.

[f] Reade Ezra, Chap. 2. 43.

26 And the [f] Nethinims they dwelt in the fortreſſe vnto the place ouer-againſt the water gate Eaſtward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer-againſt the great tower that lieth out, euen vnto the wall of the fortreſſe.

28 From aboue the horſegate foorth fortified the Prieſts, euery one ouer-againſt his houſe.

29 After them fortified Zadok the ſonne of Immer ouer-againſt his houſe: and after him fortified Shemaiah, the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him fortified Hananiah, the ſonne of Shelemiah, & Hanun, the ſonne of Zalaph, the [g] ſixt, another portion: after him fortified Meſhullam, the ſonne of Berechiah, ouer-againſt his chamber.

[g] Meaning, the ſixt of his ſonnes.

31 After him fortified Malchiah the goldſmithes ſonne, vntill the houſe of the Nethinims, and of the marchants ouer-againſt the gate [h] Miphkad, and to the chamber in the corner.

[h] Which was the place of iudgement, or execution.

32 And between the chamber of the corner vnto the ſheepegate fortified the goldſmithes and the marchants.

CHAP. IIII.

7 The building of Ieruſalem is hindered, 15 but God breaketh their enterpriſe. 17 The Iewes build with one hand, and holde their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was hee wroth and ſore grieued, and mocked the Iewes,

[a] Of his companions that dwelt in Samaria.

[b] Thus the wicked, that conſider not that Gods power is euer in a readineſſe for the defence of his, make them as though they were weake and feeble.

2 And ſaid before his [a] brethren and the armie of Samaria, thus he ſaid, What doe theſe [b] weake Iewes? will they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole againe out of the heaps of duſt, ſeeing they are burnt?

3 And Tobiah the Ammonite was beſide him, and ſayd, Although they builde, yet if a fore goe vp, hee ſhall euen breake downe their ſtonie wall.

4 [c] Heare, O our God (for we are deſpiſed) and turne their ſhame vpon their owne head, and giue them vnto a praie [d] in the land of their captiuitie,

[c] This is the remedie that the children of God haue againſt the deriſion & threatenings of their enemies to flee to God by prayer.

[d] Let them be ſpoyled and led away captiue.

5 And couer not their [e] iniquitie, neither let their ſinne bee put out in thy preſence: for they haue prouoked vs before the builders.

[e] Let thy plagues declare to the world, that they ſet themſelues againſt thee, and againſt thy Church: that be prayeth one hauing reſpect to Gods glory, and not for any priuate affection, or grudge.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

‖ Or, halfe height.

7 ¶ But when Sanballat & Tobiah, and the Arabians, & the Ammonites, and the Aſhdodims heard that the walles of Ieruſalem were repaired, (for the breaches began to bee ſtopped) then they were very wroth,

† Ebr. make to ſtay, meaning the people.

8 And conſpired all together to come & to fight againſt Ieruſalem, and to † hinder them.

9 Then we prayed vnto our God, and ſet watchmen by them day and night, becauſe of them.

10 And Iudah ſayd, The ſtrength of the bearers is weakened, and there is much earth, ſo that we are not able to build the wall.

11 Alſo our aduerſaries had ſaid, They ſhal not know, neither ſee, til we come into the mids of them and ſlay them, and cauſe the worke to ceaſe.

12 But when the Iewes (which dwelt beſide them) came, they told vs [f] tenne times, & From all places, whence ye ſhal returne, they will be vpon vs.

[f] That is, often times.

[g] They, which brought the tidings, ſaid thus: When you leaue your worke, and goe either to eate, or to reſt, your enemies will aſſaile you.

13 Therefore ſet I in the lower places behind the wall vpon the tops of the ſtones, & placed the people by their families, with their ſwords, their ſpeares and their bowes.

14 Then I beheld, & roſe vp, and ſaid vnto the Princes, and to the rulers, and to the reſt of the people, Be not afraid of them: [h] remember the great Lord, and feareful, and fight for your brethren, your ſonnes, & your daughters, your wiues, and your houſes.

[h] Who is euer at hand to deliuer his out of danger, and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for preſeruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies hearde that it was knowen vnto vs, then God brought their counſell to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the young men did the labour, and the other halfe part of them held the ſpeares, and ſhields, and bowes, and habergins: and the rulers ſtood [i] behind all the houſe of Iudah.

[i] To ouerſee them and to encourage them to their worke.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other helde the ſworde.

18 For euery one of the builders had his ſworde girded on his loynes, and ſo builded: and he that blew the trumpet, was beſide me.

19 Then ſaide I vnto the Princes, and to

the rulers, and to the reſt of the people, The worke is great and large, and wee are ſeparated vpon the wall, one farre from another.

20 In what place therefore yee heare the ſound of the trumpet, [k] reſort yee thither vnto vs: our God ſhall fight for vs.

21 So we labored in the worke, and halfe of them held the ſpeares, from the appearing of the morning, till the ſtarres came foorth.

22 And at the ſame time ſayd I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, ſaue euery one put them off [l] for waſhing.

CHAP. V.

1 The people are oppreſſed and in neceſſitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, leſt he ſhould grieue the people.

NOw there was a great cry of the people, and of their wiues [a] againſt their brethren the Iewes.

2 For there were that ſaid, We, our ſonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

3 And there were that ſaid, We muſt gage our lands, and our vineyards, and our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings [c] tribute, vpon our lands and our vineyards.

5 And now our fleſh is as [d] the fleſh of our brethren, and our ſonnes as their ſonnes: and loe, wee bring into ſubiection our ſonnes and our daughters, as ſeruants, and there be of our daughters now in ſubiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

6 Then was I very angrie when I heard their crie and theſe words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſayde vnto them, You lay [f] burthens euery one vpon his brethren: and I ſet a great [g] aſſemblie againſt them,

8 And I ſaid vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were ſolde vnto the heathen: and will you ſell your brethren againe, or ſhall they be [h] ſolde vnto vs? Then held they their peace, and could not anſwere.

9 [i] I ſayd alſo, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my ſeruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, vſurie.

11 Reſtore, I pray you, vnto them this day their landes, their vineyards, their oliues, and their houſes, and remit the hundreth part of the ſiluer and of the corne, of the wine, and of the oyle [l] that ye exact of them.

l Which ye take of them for the loue.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will do as thou haſt ſaid. Then I called the Prieſtes, and cauſed them to ſweare, that they ſhould doe according to this promiſe.

13 So I ſhooke my lappe, and ſaide, So let God ſhake out euery man that wil not performe this promiſe from his houſe, and from his labour: euen thus let him bee ſhaken out, and emptied. And all the Congregation ſaide, Amen, and praiſed the Lorde: and the people did according to this promiſe.

14 And from the time that the King gaue me charge to bee gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahſhaſhte, that is, twelue yeere, I and my brethren haue not eaten the [m] bread of the gouernour.

m I receiued not that portion, and diet, which the gouernours, that were before mee, exacted: wherein he declareth that he rather ſought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before me, had beene chargeable vnto the people, and had taken of them bread and wine, beſides fourtie ſhekels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God,

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my ſeruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ore, and ſixe choſen ſheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by meaſure, at this time they had moſt liberally.

19 Remember mee, O my God, in goodneſſe, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah anſwereth with great wiſedome, and zeale to his aduerſarie. 11 Hee is not diſcouraged by the falſe prophets.

AND when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein, (though at that time I had not ſet vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then ſent Sanballat and Geſhem vnto me,

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k Meaning, to reſiſt their enemies, if need require.

l That is, when they purified themſelues, or as when they waſhed their clothes.

a Againſt the rich, which oppreſſed them.

b This is the complaint of the people, ſhewing what extremitie they were brought vnto.

c To pay our tribute to the king of the Perſians, which was exacted yeerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are conſtreined to hire them to others.

f You preſſe them with vſury, and ſeeke how to bring all things into your hands.

g Both becauſe they ſhoulde be aſſiſted with pitie, ſeeing how many were by them oppreſſed, and alſo beare the iudgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, ſhall we make them our ſlaues?

i Meaning, Nehemiah.

k Who by this occaſion will blaſpheme the Name of God, ſeeing that our acts are no better then theirs.

me, saying, Come thou that wee may meete together in the villages in the plain of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b] why shoulde the woorke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath saide it, that thou and the Iewes think to rebel, for the which cause thou buildest the wall: and thou wilt be their king according to these [c] words.

7 Thou hast also ordained [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the Kings eares: come nowe therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou saiest: for thou feynest them of thine owne heart.

9 For all they afraide vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he said, Let vs come together into the house of GOD in the mids of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I saide, [f] Should such a man as I, flee? Who is he, being as I am, that woulde goe into the Temple to liue? I will not go in.

12 And loe, I perceiued, that God had not sent him, but that he pronounced this prophecy against mee: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproch me,

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the [g] Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of [h] Elul, in two and [i] fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this woorke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: & his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they speak in his praise before me, and tolde him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 *After the wall once builded, is the watch appointed.* 6 *They that returned from the captiuitie are numbred.*

NOwe * when the wall was builded, and I had set vp the doores, and the porters, and the singers & the Leuites were appointed.

2 Then I commanded my brother Hanani, and Hananiah the ‖ Prince of the palace in Ierusalem (for hee was doubtlesse a faithful man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while [a] they stand by, let them shut the doores, and † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euerie one ouer against his house.

4 Now the citie was large and great, but the people were fewe therein, and the houses were not builded,

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the people, to count their genealogies: & I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are the [b] sons of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar King of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Jeshua, Nehemiah, [c] Azariah, Raamiah, Nahamanai, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuenty and two.

10 The sonnes of Arah, fiue hundreth fifty and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Jeshua, and Joab, two thousand, eight hundreth and eighteene,

12 The sonnes of Elam, a thousand, two hundreth

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b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

‖ Or, Geshem.

c As the same goeth.

d Thou hast hired, & set vp false prophets, to make thy selfe King, and so to withdraw the king of Persia of that subiection, which you owe vnto him.

† Ebr. strengthen thou mine hand.

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but GOD was able to preserue him, and knew that if he had obeyed his counsel, he should haue discouraged all the people, thus God giueth power to his, to resist false prophecies though they seeme to haue neuer so great probabilitie.

g Eerie griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the deuil hath a great sort of hirelings.

h Which was the first moneth, and conteined part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

a To wit, they that are mentioned, verse 2.

† Ebr. bold them. Meaning, till the barres were put in.

* Ezra 2.2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelliah, chap. 2. 2.

‖ Or, the captaine of Moab.

hundreth fiftie and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourtie.

14 The ſonnes Zacchai, ſeuen hundreth and threeſcore.

15 The ſonnes of Binnui, ſixe hundreth and eight and fourtie.

16 The ſonnes of Bebai, ſixe hundreth and eight and twentie.

17 The ſonnes of Aſgad, two thouſand, three hundreth and two and twentie.

18 The ſonnes of Adonikam, ſixe hundreth threeſcore and ſeuen.

19 The ſonnes of Biguai, two thouſande threeſcore and ſeuen.

20 The ſonnes of Adin, ſixe hundreth, and fiue and fiftie.

21 The ſonnes of Ater of Hizkiah, ninetie and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twentie.

23 The ſonnes of Bezai, three hundreth and foure and twentie.

24 The ſonnes of Hariph, an hundreth and twelue.

d That is, the inhabitants of Gibeon.

25 The [d] ſonnes of Gibeon, ninety & fiue.

26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fourtie.

30 The men of Ramah and Gaba, ſixe hundreth and one and twentie.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth-el and Ai, an hundreth and three and twentie.

e For there were two cities of this name.

33 The men [e] of the other Nebo, two and fiftie.

34 The ſonnes of the other Elam, a thouſand, two hundreth and foure and fiftie.

35 The ſonnes of Harim, three hundreth and twentie.

36 The ſonnes of Ieritho, three hundreth and fiue and fourtie.

37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twentie.

38 The ſonnes of Senaah, three thouſand nine hundreth and thirtie.

39 The Prieſts: the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuenty and three.

40 The ſonnes of Immer, a thouſand and two and fiftie.

41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and fourtie.

42 The ſonnes of Harim, a thouſand and ſeuenteene.

43 ¶ The Leuites: the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah ſeuentie and foure.

‖ Or, Hodaiah.

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.

45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,

f Reade Ezra 2.18.

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſea,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,

53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſonnes of Solomons ſeruants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonnes of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruaunts were three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Tel-harecha, Cherub, Addon, & Immer: but they could not ſhewe their fathers houſe, nor their ſeede, or if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.

63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not founde: therefore they were

were put from the Priesthood.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.

65 And the g Tirshatha saide vnto them, that they should not eate of the most holy, till there rose vp a Priest with *Urim and Thummim.

* Exo.28.30.

66 All the congregation together was two and fourtie thousand, three hundreth and three score,

67 Besides their seruants and their maids, which were seuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.

68 Their horses were seuen hundreth and sixe and thirtie, and their mules two hundreth and fiue and fourtie.

69 The Camels foure hundreth and fiue and thirtie, and sixe thousand seuen hundreth and twentie asses,

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand h drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments.

h Reade Ezra. 2.69.

71 And some of the chief fathers gaue vnto the treasure of the worke, twenty thousand drammes of golde, and two thousand and two hundreth ‖ pieces of siluer.

‖ Or, minæ.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and three score and seuen Priests garments.

73 And the Priests, and the Leuites, and the porters and the singers and the rest of the people & the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i Which contained part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues † together, in the streete that was before the watergate, and they spake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

† Ebr. as one man.

a Reade Ezra. 7.6.

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, and of all that b could heare and vnderstande it, in the first day of the seuenth moneth.

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderstoode it, and the eares of all the people hearkened vnto the Booke of the Lawe.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe stoode vpon a pulpit of wood which he had made for the preaching, and beside him stoode Mattithiah, & Shema, and Ananiah, and Uzziah, and Hilkiah, and Maaseiah on his right hande, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the Booke before all the people: for he was d aboue all the people: and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord, e great God, & all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand ye law, & the people stood in their place,

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe for all the people f wept, when they heard the wordes of the Lawe.

e In considering their offences against the Law. Therefore the Leuites doe not reproue them by mourning, but assure them of Gods mercies so much as they are repentant.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweete, and send parte vnto them, for whome none is g prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the h ioy of the Lorde is your strength.

f That is, remember ye poore.

g Reioyce in the Lord, and he will giue you strength.

11 And the Leuites made silence through out all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drink, and to send away part, and to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that hee also might instruct them in the wordes of the Law.

14 And they found written in the Lawe, (that the Lorde had commaunded by Moses) that the children of Israel should dwell in * boothes in the feast of the seuenth moneth,

* Leuit.23.34.

15 And that they should cause it to bee declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, and palme branches and branches of thicke trees, to make boothes, as it is written.

‖ Or, goodly branches, as Leuit.23.40.

16 So the people went forth and brought them,

them, and made them boothes, euerie one vpon the [b] roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

[b] For their houses were made flat aboue, vnde Deu. 22.8

17 And all the congregation of them that were come againe out of the captiuitie made boothes, and sate vnder the boothes: for since the [i] time of Iehua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

[i] Which was almost a thousand yeeres.

18 And he read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wines. 5 The Leuites exhort them to praise God, 6 Declaring his wonders 26 And their ingratitude, 30 And Gods great mercies toward them.

[a] Meaning, the seuenth.

IN the foure and twentieth day of this [a] moneth the children of Israel were assembled with * fasting, and with sackecloth, and earth vpon them.

* 1.Esd.9.4.

2 (And they that were of the seede of Israel were separated from all the †strangers) and they stood and confessed their sinnes, and the iniquities of their fathers.

† Ebr. strange children.

3 And they stoode vp in their place and read in the booke of the Law of the Lorde their God foure times on the day, and they [b] confessed and worshipped the Lorde their God foure times.

[b] They made confession of their sinnes, and vsed prayers.

4 Then stoode vp vpon the staires of the Leuites, Iehua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voyce vnto the Lord their God.

5 And the Leuites said, euen Iehua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp, and praise the Lord your God for euer, and euer, and let them praise thy glorious name, O God, which excelleth aboue all thankesgiuing and praise.

6 Thou art Lorde alone: thou hast made heauen, and the heauen of all heauens, with all their host, the earth, and al things that are therin, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

* Gen.11.31.
* Gen.17.5.

8 And foundest his heart faithful before thee, * and madest a couenaunt with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

* Gen.15.18.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

* Exod.3.7. and 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudely against them: therefore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the Sea on drie land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

* Exod.14.22.

12 * And leddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod.13.21.

13 * Thou camest down also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, & true lawes, ordinances, and good commandements.

* Exod.20.1. and 19.18,20.

14 And declaredst vnto them thine holy Sabbath, and commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hande for to giue them.

* Exod.16.15.
* Exod.17.6.
* Deut.1.8.

16 But they and our fathers behaued themselues proudely, and hardened their necke, so that they hearkened not vnto thy commaundements.

17 But refused to obey, and would not remember thy marueilous workes that thou hadst done for them, but hardened their necks, and had in their heades to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and saide, This is thy GOD that brought thee vp out of the land of Egypt) and committed great blasphemies,

16 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

* Exo.13.22. numb.14. 1.cor.10.1.

20 Thou gauest also thy good Spirite to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them fourty yeres

in

in the wildernes: they lacked nothing: *their clothes wared not olde, and their feete [c] swelled not.

22 And thou gauest them kingdomes and people, and [d] scatteredst them into corners: so they possessed *the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiplie their children, like the starres of heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, & possessed houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backes, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardst them from the heauen, and through thy great mercies thou gauest thē sauiours, who saued them out of the hands of their aduersaries.

28 But when they had [f] rest, they returned to do euil before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardst them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should do and liue in them) and [g] pulled away the shoulder, and were stiffenecked, and would not [h] heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy spirit, euen by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, * thou great God, mightie and terrible, that keepest couenant and *mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of [i] Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but wee haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy law, nor regarded thy commaundements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fatte land which thou didst set before them, and haue not conuerted from their euill workes.

36 Beholde, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the [m] fruite thereof, and the goodnes thereof, beholde, we are seruants therein.

37 And it yeeldeth much fruite vnto the kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and we are in great affliction.

38 Nowe because of all this wee make [n] a sure couenant, and write it, and our Princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOwe they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiiah,

‖ Or, butler.

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur: Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu,
14 ¶ The chief of the people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,

‖ Or, captains of Moab.

15 Bunni, Azgad, Bebai,
16 Adoniah, Bigua, Adin,
17 Ater, Hizkiiah, Azzur,

18 Hodiah,

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[b] Deut. 8. 4.

[c] Though the way was tedious and long.

[d] Meaning, the heathen whom he drue out.

* Numb. 21. 26.

[e] Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chro. 24. 19.

[f] He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God.

* Leuit. 18. 5. ezek. 20. 11. rom. 10. 5. galat. 3. 12.

[g] Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech. 7. 11.

[h] When thou didst admonish them by Prophets.

† Ebr. thou didst prolong vpon them many yeeres.

* Exo. 34. 6. 7.
* Psal. 143. 1. 2.

[i] By whom we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3. 13.

[k] He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice to his mercies.

[l] That thou wouldest destroy them, except they would returne to thee, as verse 26.

[m] That is, to be the lordes thereof.

[n] Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

[a] Which subscribed to keepe the promise.

18 Hodiah, Bashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hothea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the othe to walke in Gods lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lorde our God, and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the lande, neither take their daughters for our sonnes.

31 And if the people of the lande brought ware on the Sabbath, or any vitailes to sell, [f] that we would not take it of them on the sabbath and on the holy dayes: * and that wee would let the seuenth yeere bee free, and the debts of euery † person.

32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God.

33 For the [g] shewbread, and for the dayly offering, and for the daily burnt offering, the Sabbaths, the newe moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings to make an attonement for Israel, and for all the worke of the house of our God.

34 We cast also lots for the offering of the wood, euen the Priests, the Leuites, and the people to bring it into the house of our God, ‖ by the house of our fathers, yerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Law.

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yere by yere, into the house of the Lord,

36 And the first borne of our sonnes, and of our cattel, as it is [h] written in the Law, and the first borne of our bullocks ‡ of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God.

37 And that we should bring the first fruit of our dough, and our offerings, and the fruite of euery tree, of wine ‡ of oile, vnto the priests, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauell.

38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oile, vnto the chambers: and there shall be the vessels of the sanctuarie, and the Priests that minister, and the porters, and the singers, and [k] we will not forsake the house of our God.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 21 *and who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, [a] to bring one out of ten to dwell in Ierusalem the holy city, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in the Cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes, and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah the sonne of Uziiah, the sonne of Zechariah, the son of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of [b] Perez.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖ Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah was the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [c] was chiefe of the house of God,

12 And their brethren [d] that did the worke in the Temple, were eight hundreth, twentie, and

[i] Where soeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.
* Num. 18.26.

[k] We will not leaue it destitute of that that shall be necessary for it.

[a] Because their enemies dwelt round about the, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.

[b] Which came of Perez the son of Iudah.

‖ Or, of a Shilonite.

[c] That is, was the hie Priest.
[d] That serued and ministred in the Temple.

[b] Which notwithstanding they brake soone after, as chap. 13.25.
* Leuit. 25.4. Deut. 15.1.
† Ebr. hand.

[g] This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay. Ex. 30.13

‖ Or, into the house of.

[h] By this reuerall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themselues by couenant.

[e] They made an othe in the name of ỹ whole multitude.
[f] Whereunto they gaue themselues, if they take the Law, Deut. 28.15.

Reade Ezra. 9.1. [b] Which being strangers forsook their wickednes & gaue themselues to serue God.

and two: and Adaiah, the ſonne of Ieroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Pashur, the ſonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two: and Amashsai the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meshilemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twenty: and their ouerſeer was Zabdiel the ſonne ‖ of Hagedolim.

‖ Or, ſonne of the great men.

15 And of the Leuites, Shemaiah, ŷ ſonne of Hashub, the ſonne of Azrikam, the ſonne of Hashabiah, the ſonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the houſe of God without.

17 And Mattaniah, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Asaph was the chiefe to [e] beginne the thankſgiuing and prayer: and Bakbukiah the ſecond of his brethren, and Abda, the ſonne of Shammua, the ſonne of Galal, the ſonne of Ieduthun.

[e] That is, he beganne the pſalme, and was the chanter.

18 All the Leuites in the holy citie were two hundreth foureſcore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundreth twentie and two.

[f] Meaning, of the Temple.

20 And the [g] reſidue of Iſrael, of ŷ Prieſts, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

[g] Of them, which dwelt not in Ieruſalem.

21 And the Nethinims dwelt in the ‖ forte, & Ziha, & Gispa was ouer the Nethinims.

‖ Or, Ophel.

22 And the ouerſeer of the Leuites in Ieruſalem was Uzzi the ſonne of Bani, the ſonne of Hashabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſonnes of Asaph ſingers were ouer the worke of the houſe of God.

23 For it was the Kings commandement concerning thē, that faithfull prouiſion ſhould be for the ſingers euery day.

24 And Pethahiah the ſonne of Meshezabeel, of the ſonnes of Zerah, the ſonne of Iudah [h] was at the Kings hand in all matters concerning the people.

[h] Which was chiefe about the King for all his affaires.

25 And in the villages in their lands ſome of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the ſonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuiſions in Iudah and in Beniamin.

CHAP. XII.

1 *The Prieſtes and Leuites which came with Zerubbabel vnto Ieruſalem, are numbred,* 27 *and the wall is dedicated.*

THeſe alſo are the Prieſts and the Leuites that [a] went vp with Zerubbabel, the ſonne of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

[a] From Babylon to Ieruſalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiiah, Iedaiah: theſe were the [b] chief of the Prieſts, and of their brethren in the dayes of Ieshua.

[b] Next in dignitie to the high Prieſts, and which were of the ſtocke of Aaron.

8 And the Leuites Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] were ouer the thankſgiuings, he, and his brethren.

[c] Had charge of them that ſong the Pſalmes.

9 And Bakbukiah, and Unni, and their brethren were about them in the [d] watches.

[d] They kept their wards and watches according to their turnes, as 1. Chro. 23, 6.

10 And Ieshua begate Ioiakim: Ioiakim alſo begat Eliashib, & Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua,

12 And in ŷ dayes of Ioiakim were theſe, the chiefe fathers of the Prieſts: vnder [e] Seraiah, was Meraiah, vnder Ieremiah, Hananiah,

[e] That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Under Melicu, Ionathan, vnder Shebaniah, Ioſeph,

15 Under Harim, Adna, vnder Meraioth, Helkai,

16 Under Iddo, Zechariah, vnder Ginnethon, Meshullam,

17 Under [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

[f] Whereof was Zacharie Iohn Baptiſts father.

18 Under Bilgah, Shammuah, vnder Shemaiah, Iehonathan,

19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,

20 Under Sallai, Kallai, vnder Amok, Eber,

21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Prieſts in the

reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Johanan the sonne of Eliashib.

24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Jeshua the sonne of Kadmiel, and their brethren about them to giue prayse and thankes, according to the ordinance of Dauid the man of God, warde ouer against ward.

g That is, one after another, and euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the threeholdes of the gates.

26 These were in the dayes of Ioiakim, the sonne of Jeshua, the sonne Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem they sought the Leuites out of all their places to bring them to Jerusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbales, violes and with harpes.

†Ebr. sonne of the singers.

28 Then the † singers gathered themselues together both from the plaine countrey about Jerusalem, and from the villages of h Netophathi,

h Which were a certaine famille and had their possessions in the fieldes, 1. Chro. 2. 54.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Jerusalem.

30 And the Priests and Leuites were purified, and clensed the people, and the gates, and the wall.

i Meaning, Nehemiah.

31 And i I brought vp the princes of Iudah vpon the wall, & appoynted two great companies to giue thankes, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, & halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Beniamin, and Shemaiah, and Jeremiah,

35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

k That is, the brethren of Zaccur.

36 And k his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe went before them.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

37 And to the gate of the fountaine, euen ouer against them went they vp by l the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastward.

38 And the seconde companie of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fishgate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stoode in the gate of the warde

40 So stoode the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the singers † sang loude, hauing Izrahiah which was the ouerseer.

†Ebr. caused to heare.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Jerusalem was heard farre off.

44 Also at ỳ same time were men appointed m ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather into them out of the fieldes of the cities, the portions of the Lawe for the Priestes and the Leuites: for Iudah reioyced for the Priests and for the Leuites that serued.

m Which were chambers appointed by Hezekiah to put in the tithes, and such 1 Kings, 2. Chron. 31. 11. and now were repayred againe for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commaundement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid & Asaph, of olde were chiefe singers, and songs of prayse and thankesgiuing vnto God.

*1. Chro. 15. 16.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites n gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in ỳ booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

*Deut. 23. 3.

2 Because they met not the children of Israel with bread & with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

*Num. 22. 5, 6.

3 Now when they had heard ỳ Law, they separated

separated frō Israel [a] all those y were mixed.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinsman to Tobiah:

5 And hee had made him a great chamber, and there had they aforetime laid the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priestes.

6 But in all this time was not I in Jerusalem: for in the two & thirtieth yere of [d] Artahshashte king of Babel, came I vnto the King, and [e] after certaine dayes, I obteined of ỹ king.

7 And when I was come to Jerusalem, I vnderstoode [e] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieued mee sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commaunded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, euen the Leuites and the singers that executed the worke.

11 Then reproued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Judah the tithes of corne & of wine, & of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan ỹ sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes sawe I in Judah them, that trode wine presses on the Sabbath, & that brought in sheaues, and which laded asses also with wine, grapes, and figs, and all burdens, and brought them into Jerusalem vpon the Sabbath day: and [g] I protested to them in the day that they sold vitailes.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Judah euen in Jerusalem.

17 Then reproued I the rulers of Judah, and laide vnto them, What euil thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God bring all this plague vpon vs, and vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Jerusalem began to be [i] darke before the Sabbath, I commaunded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Jerusalem.

21 And I protested among them, and said vnto them, Why tarie ye all night about the wall? If yee doe it once againe, I will lay handes vpon you. from that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites, that they should clense themselues, and that they should come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

23 In those dayes also I saw Iewes that married wiues of [l] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, & pulled off their haire, and tooke an othe of them by God, Yee shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the King of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall wee then obey vnto you, to doe all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the sonnes of Joiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that [n] defile the Priesthoode, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, and for the first fruites. Remember me, O my God, [o] in goodnesse.

[a] That is, all such, which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

[b] That the separation was made.

[c] He was ioyned in affinitie with Tobiah the Ammonite, and enemie of ỹ Iewes.

[d] Called also Darius, Ezra 7.1.

[e] Or, at the yeeres ende.

[f] He protesteth that he did his dutie with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnesse sake, as Deut. 12.9 31.

[g] Declared vnto them, that God would not suffer such transgressours of his Lawe to be vnpunished.

[h] Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

[i] About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

[k] Meaning, of the Temple, that none that was vncleane, should enter.

[l] Which was a citie of the Philistims, and they had married wiues thereof, and so had corrupted their speach and religion.

[m] That is, I did excommunicate them, and driue them out of the Congregation.

* 1. King. 3. 7, 13.

* 2. Sam. 12: 24, 25.

* 1. King. 11. 1, 4. Eccles. 47. 19, 20.

[n] Punish them according to their fault, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

[o] That is, to shew mercie vnto me.

Eſter.

THE ARGVMENT.

BEcauſe of the diuerſitie of names, whereby they vſed to name their Kings, and the ſupputation of yeeres wherein the Ebrewes, and the Grecians doe varie, diuers authors write diuerſly as touching this Ahaſhueroſh, but it ſeemeth Daniel 6.1. and 9.1. that hee was Darius King of the Medes, and ſonne of Aſtyages, called alſo Ahaſhueroſh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God towarde his Church: who neuer faileth them in their greateſt dangers, but when all hope of worldly helpe faileth, he euer ſtirreth vp ſome, by whom he ſendeth comfort, and deliuerance. Herein alſo is deſcribed the ambition, pride and crueltie of the wicked, when they come to honour, and their ſudden fall when they are at higheſt: and how God preſerueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 *King Ahaſhueroſh maketh a royall feaſt,* 12 *whereunto the Quene Vaſhti will not come,* 19 *for which cauſe ſhe is diuorced.* 20 *The kings decree touching the preeminence of man.*

NOw in the dayes of [a] Ahaſhueroſh (this is Ahaſhueroſh that reigned, from India euen vnto Ethiopia, ouer an [b] hundreth, and ſeuen and twentie prouinces)

2 In thoſe dayes when the King Ahaſhueroſh [c] ſate on his throne, which was in the palace of * Shuſhan,

3 In the third yeere of his reigne, he made a feaſt vnto all his princes and his ſeruants, euen the power of Perſia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might ſhew the riches and glorie of his kingdome, & the honour of his great maieſtie many dayes, euen an hundreth and foureſcore dayes.

5 And when theſe dayes were expired, the King made a feaſt to all the people that were founde in the palace of Shuſhan, both vnto great and ſmal, ſeuen dayes, in the court of the garden of the Kings palace,

6 Vnder an hanging of white, greene, and blue clothes, faſtened with cordes of fine linnen and purple, in ſiluer rings, and pillars of marble: the [d] beds were of golde, and of ſiluer vpon a pauement of porphyre, and marble, and alabaſter, and blue colour.

7 And they gaue them drinke in veſſels of golde, and changed veſſel after veſſel, and royal wine in abundance according to the [e] power of the King.

8 And the drinking was by an order, none might [f] compel: for ſo the King had appointed vnto all the officers of his houſe, that they ſhould do according to euery mans pleaſure.

9 ¶ The Queene Vaſhti made a feaſt alſo for the women in the royall houſe of King Ahaſhueroſh.

10 Vpon the [g] ſeuenth day when the King was merie with wine, he commaunded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeuen eunuches, (that ſerued in the preſence of King Ahaſhueroſh)

11 To bring Queene Vaſhti before the King with the crowne royall, that hee might ſhewe the people and the princes her beautie: for ſhee was fayre to looke vpon.

12 But ỳ Queene Vaſhti refuſed to come at the Kings word, † which hee had giuen in charge to the eunuches: therefore the King was verie angry, & his wrath kindled in him.

13 Then the King ſaid to the wiſe men, [h] that knewe the times (for ſo was the Kings maner towards all that knew the lawe and the iudgement:

14 And the next vnto him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, and Memucan the ſeuen princes of Perſia, and Media, which ſawe the [i] Kings face, and ſate the firſt in the kingdome)

15 What ſhall wee doe vnto the Queene Vaſhti according to the law, becauſe ſhe did not according to the word of the king Ahaſhueroſh by the commiſſion of the eunuches?

16 Then Memucan anſwered before the King and the Princes, The Queene Vaſhti hath not onely done [k] euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahaſhueroſh.

17 For the [l] acte of the Queene ſhall come abroad vnto all women, ſo that they ſhall deſpiſe their huſbandes in their owne eyes, and ſhall ſay, The king Ahaſhueroſh commaunded Vaſhti the Queene to bee brought in before him, but ſhe came not.

18 So ſhall the [m] princeſſes of Perſia and Media this day ſay vnto all the kings Princes, when they heare of the acte of the Queene: thus ſhall there be much deſpitefulneſſe and wrath.

19 If it pleaſe the king, let a royall decree proceed from him, and let it be written among the ſtatutes of Perſia and Media, (and let it not be tranſgreſſed) that Vaſhti come [n] no more before king Ahaſhueroſh: and let the king giue her royall eſtate vnto her companion that is better then ſhe.

20 And when the decree of the King which ſhalbe made, ſhalbe publiſhed through-

out

a Called alſo Darius, who was now the ſoueraigne Monarch, and had the gouernment of the Medes, Perſians and Chaldeans, ſome thinke he was Darius Hyſtaſpis ſonne, called alſo Artaxerxes.

b Daniel Chap. 6. 1. maketh mention but of fiue ſcore, leauing out the number that is vnperfit, as the Scripture in diuers places doth.

c That is, had reſt and quietneſſe.

* Nehem. 1. 1.

d Which they vſed in thoſe countries in ſtead of tables.

e As was beſeeming for ſo magnificall a King.

f None might be compelled to drinke more then it pleaſed him.

g Which was the laſt day of the feaſt that the King made for the people, as verſ. 5.

† Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counſellers, that might haue alwayes acceſſe to him.

k By her diſobedience ſhe hath giuen an example to all women to doe the lik to their huſbands.

l That is, her diſobedience.

m Meaning, that they would take firſt occaſion hereof to doe the like, and that the reſt of women would by continuance doe the ſame.

n Let her be diuorced and another made Queene.

out all his kingdome (though it be o great) all the women ſhall giue their huſbands honour, both great and ſmall.

21 And this ſaying pleaſed the King and the princes, and the King did according to the word of Memucan.

22 For he ſent letters into all the prouinces of the King, into euery prouince according to the writing thereof, & to euery people after their language, that euery man ſhould p beare rule in his owne houſe, and that he ſhould publiſh it in the language of that ſame people.

o For he had vnder him an hundreth twentie and ſeuen countries.

p That is, that the wife ſhould be ſubiect to the huſband, and at his commandement.

CHAP. II.

2 *After the Queene is put away, certaine yong maides are brought to the King.* 17 *Eſter pleaſeth the King, and is made Queene.* 22 *Mardecai diſcloſeth vnto the King thoſe that would betray him.*

AFter theſe things, whē the wrath of king Ahaſhuerosh was appeaſed, he a remembred Vaſhti, and what ſhe had done, and what was decreed b againſt her.

a That is, he called the matter againe into communication.

b By the ſeuen wiſe men of his counſell.

2 And the Kings ſeruants that miniſtred vnto him, ſaid, Let them ſeeke for the King beautiful yong virgins,

3 And let ẏ king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shuſhan, into the houſe of the women, vnder the hand of Hege ẏ kings eunuch, c keeper of the women, to giue thē their things d for purification.

c The abuſe of their countries was ſo great, that they inuented many means to ſerue the luſts of princes: and therefore, as they apeined wicked lawes that the King might haue whole daughters he would, ſo they had diuers houſes appointed, as one of them, whither they were brought, another when they were concubines, and for the Queens another.

d Read what this purification was, verſe 12. a 2. Kin. 24. 15.

4 And the maid that ſhal pleaſe the King, let her reigne in the ſtead of Vaſhti. And this pleaſed the king, and he did ſo.

5 ¶ In the citie of Shuſhan, there was a certaine Iew, whoſe name was Mordecai the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini,

6 Which had bin caried away from Ieruſalem * with the captiuitie that was caried away wᵗ Ieconiah king of Iudah (whom Nebuchad-nezzar King of Babel had caried away)

7 And he nouriſhed Hadaſſah, that is Eſter, his vncles daughter: for ſhee had neither father nor mother, and the maid was faire, and beautiful to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was publiſhed, and many maids were brought together to the palace of Shuſhā, vnder ẏ hand of Hege, Eſter was brought alſo vnto the kings houſe vnder the hand of Hege the keeper of the women.

9 And the maid pleaſed him, & ſhee found fauour in his ſight: therefore hee cauſed her things for purification to be giuen her ſpedily, and her † ſtate, and ſeuen comely maides to bee giuen her out of the kings houſe, and hee gaue change to her and to her maides of the beſt in the houſe of the women.

† Ebr. portions.

10 But Eſter ſhewed not her people and her kinred: for Mordecai had charged her, that ſhe ſhould not tell it.

11 And Mordecai walked e euery day before the court of the womens houſe, to know if Eſter did well, and what ſhould be done with her.

e For though ſhe was taken away by a cruell fact, yet he ceaſed not to haue a fatherly care ouer her, and therefore did reſort oft times to heare of her.

12 And whē the courſe of euery maid came, to go in to king Ahaſhuerosh, after that ſhe had bene twelue moneths according to the maner of the women (for ſo were the daies of their purifications accompliſhed, ſix moneths with oile of myrrhe, and ſix moneths with ſweete odours and in the purifying of the women:

13 And thus went the maids vnto the king) whatſoeuer ſhe required, was f giuen her, to goe with her out of the womens houſe vnto the kings houſe.

f What apparell ſhe aſked of the eunuch, that was he bound to giue her.

14 In the euening ſhe went, & on the morow ſhee returned into the ſecond houſe of the women vnder the hand of Shaaſhgaz ẏ Kings eunuche, which kept the concubines: ſhe came in to the king no more, except ſhee pleaſed the king, and that ſhe were called by name.

15 Now when the courſe of Eſter the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that ſhe ſhould goe in to the King, ſhe deſired nothing but what ‖ Hege ẏ kings eunuch the keeper of the women g ſaid: & Eſter found fauour in the ſight of all them that looked vpon her.

‖ Or, Hegai.

g Wherein her modeſtie appeared, becauſe ſhe ſought not apparel to commend her beautie, but ſtood to the Eunuches appointment.

16 ¶ So Eſter was taken vnto king Ahaſhuerosh into his houſe roial in the tenth moneth, which is the h moneth Tebeth, in the ſeuenth yeere of his reigne.

h Which contained part of December and part of Ianuary.

17 And the king loued Eſter aboue all the women, and ſhe found grace and fauour in his ſight more then al the virgins: ſo that he ſet the crowne of the kingdome vpon her head, and made her Queene in ſtead of Vaſhti.

18 Then the king made a great feaſt vnto all his princes and his ſeruaunts, which was i the feaſt of Eſter, and gaue reſt k vnto the prouinces, and gaue gifts, according to the l power of a king.

i That is, made for her ſake.

k He releaſed their tribute.

l That is, great and magnifical.

19 And when the virgins were gathered the m ſecond time, then Mordecai ſate in the kings gate.

m That is, at the mariage of Eſter, which was the ſecond mariage of the King.

20 Eſter had not yet ſhewed her kindred nor her people, as Mordecai had charged her: for Eſter did after the worde of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan & Tereſh, which kept the doore, were wroth, and ſought to lay n hand on the king Ahaſhuerosh.

n Meaning, to kill him.

22 And the thing was knowē to Mordecai,

and he told it vnto Queene Ester, & Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so; therefore they were both hanged on a tree: and it was written in the booke of the [a] Chronicles before the king.

CHAP. III.

1 Haman, after hee was exalted, obtained of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did king Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, & set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, & reuerenced Haman: for the king had so commaunded concerning him: but Mordecai [b] bowed not the knee, neither did reuerence.

3 Then the kings seruaunts which were at the kings gate, sayd vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake daily vnto him, yet hee would not heare them: therefore they [b] told Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Iewe.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe hee † thought it too litle to laie hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth [c] Nisan) in the twelfth yeere of king Ahashuerosh, they cast Pur (that is a lot) [d] before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth [e] Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the [f] kings lawes: therefore it is not the kings profite to suffer them.

9 If it please the king, let it bee written that they may bee destroyed, and I will † paie ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, & gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people, to do with them as it pleaseth thee.

12 Then were the kings ‖ scribes called on the thirteenth day of the first moneth, and there was written (according to al that Haman commanded) vnto the kings officers, & to the captains that were ouer euery prouince, and to the rulers of euery people, & to euery prouince, according to the writing therof, & to euery people according to their language: in ỹ name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent † by posts into all the kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong & old, children and wome, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoile them as a praie.

14 The contents of the writing was, that there should be giuen a commaundement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the [g] citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth, and ashes, and went out into the midst of the citie, and cried with a great cry, and a bitter,

2 And he came euen before the kings [a] gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince & place, whither the kings charge & his commission came, there was great sorow among the Iewes, & fasting, and weeping, and mourning, and † many lay in sackcloth and in ashes.

4 ¶ Then Esters maids and her eunuches came and told it her: therfore the Queene was very heauy, & she sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whom hee † had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the kings treasures, because of the Iewes, for to destroy them.

[a] In the Chronicles of the Iewes and Persians, as Chap. 10, 2.

[b] The Persians manner was to bowe downe and reuerence their Kings, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man. b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

† Ebr. despised in his eies.

[c] Which answereth to part of March and part of April.

[d] To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

[e] Conteining part of Februarie and part of March.

[f] These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.

† Ebr. weigh.

‖ Or, secretaries.

† Ebr. the hands of postes.

[g] To wit, the Iewes that were in Shushan.

[a] Because he would aduertise Ester of this cruel proclamation.

† Ebr. sackcloth, and ashes were spread for many.

† Ebr. had caused to stand before her.

† Ebr. declaration.

‖Or, contents.

8 Also he gaue him the ‖ copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shewe it vnto Ester and declare it vnto her, & to charge her that she should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So whē Hatach came, he told Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, & commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces do know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shal die, except him to whom the king holdeth out the golden rodde, that hee may liue. Nowe I haue not bin called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai saide, that they should answere Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, †comfort and deliuerance[b] shall appeare to the Iewes out of an other place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for [c]such a time?

15 Then Ester commaunded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, & fast ye for me, & eate not, nor drinke in three dayes, day nor night. I also and my maides will fast likewise, and so will I goe in to ỳ king, which is not according to the lawe: and if I perish, [d]I perish.

17 So Mordecai went his way, and did according to all that Ester had cōmanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallow for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against ỳ kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in ỳ court, she found fauour in his sight: and the king [b] held out the golden scepter that was in his hand: so Ester drewe neere, and touched the top of the scepter.

3 Then saide the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen [c] thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king saide, Cause Haman to make haste that he may doe as Ester hath said. So the King and Haman came to the banket that Ester had prepared.

6 And ỳ king said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the King and Haman come to the banket that I shal prepare for them, and I wil doe to morrowe according to the Kings [e] saying.

9 ¶ Then went Haman forth ỳ same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that he stoode not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f]promoted him, and howe that he had set him aboue the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banket that she had prepared, saue me: and to morowe am I bidden vnto her also with the King.

13 But all this doth nothing availe me, as long as I see Mordecai the Iewe sitting at the Kings gate.

14 Then saide Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morowe speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commaundeth Haman to cause Mordecai to be had in honour.

THe same night † the King slept not, and he commanded to bring the Booke of the Records, and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai * had tolde of Bigtana, and Teresh two of the Kings Eunuches keepers of the doore, who sought to lay handes on the King Ahashuerosh.

3 Then

[a] To wit, after that the Iewes had begunne to fast.

[b] Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.

[c] Meaning hereby, that whatsoeuer she asked, should be graunted, as Mar. 6.23.

[b] Thus Mordecai spake in the confidence of that faith, which al Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

[c] Fit to deliuer Gods church out of these present dangers.

[d] I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

[d] Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

[e] I will declare what thing I demaund.

[f] This the wicked when they are promoted, instead of acknowledging their charge and humbling themselues, waxe ambitious, disdainfull, and cruell.

[g] Meaning, the highest that could be found.

† Ebr. the kings sleepe departed.

* Chap. 2, 22.

3 Then the king ſaid, What honour and dignitie hath beene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in ỹ court? (Now Haman was come into the inner court of the kings houſe, that he might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whom the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king vſeth to weare, and the [c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head:

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble Princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe thorowe the ſtreete of the citie, and proclaime before him, Thus ſhall it be done vnto the man, whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe as thou haſt ſaid, and doe ſo to Mordecai the Iew, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſe backe thorowe the ſtreete of the citie, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to ỹ kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of ỹ Iewes, before whom thou haſt begunne to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings eunuches, and haſted to bring Haman vnto the banket: that Eſter had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe, and prayeth for her ſelfe and her people. 6 She accuſeth Haman, and he is hanged on the gallous, which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Eſter.

2 And the king ſaid againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the Kingdome.

3 And Eſter ỹ Queene anſwered, & ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if we were ſold for ſeruants, and for handmaides, I would haue held my tongue: although the aduerſarie could not [b] recompence ỹ kings loſſe.

5 Then king Ahaſhuerosh anſwered, and ſaid vnto the Queene Eſter, Who is he? and where is he that † preſumeth to doe thus?

6 And Eſter ſaide, The aduerſarie and enemie is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the king aroſe from the banket of wine in his wrath, and went into the palace garden: but Haman ſtoode vp, to requeſt for his life to the Queene Eſter: for he ſawe that there was a [c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bedde whereon Eſter ſate: therefore the king ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of ỹ kings mouth they [e] couered Hamans face.

9 And Harbonah one of the eunuches, ſaid in the preſence of the king, Beholde, there ſtandeth yet the tree in Hamans houſe fifty cubites hie, which Haman had prepared for Mordecai, that [f] ſpake good for the king. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

2 After the death of Haman was Mordecai exalted. 14 comfortable letters are ſent vnto the Iewes.

THe ſame day did king Ahaſhuerosh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſter: and Mordecai [a] came before the king: for Eſter tolde what he was [b] vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before ỹ king, and fell downe at his feete weeping, and beſought him that he would put away the [c] wickednes

[a] For he thought it vnworthy his eſtate to receiue a benefite, and not reward it.

[b] Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

[c] Meaning hereby that the K. ſhould make him next vnto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41.42.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing, which he hath decreede ſhall come to paſſe.

[a] Reade Chap. 5.6.

[b] Haman could not ſo much puniſhe the king by this his malice, as he ſhould hinder him by the loſſe of ỹ Iewes and the tribute which he hath of them.

† Ebr. filleth his heart.

[c] His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

[d] He fell vpon the beds feete or couche, whereupon the Ieſt. and made requeſt for his life.

[e] This was the maner of the Perſians, when one was out of the kings fauour.

[f] Which diſcouered the conſpiracie, againſt the king, Chap. 2,21,22.

[a] That is, was receiued into the kings fauour and preſence.

[b] That he was her vncle, and had brought her vp.

[c] Meaning, that he ſhould abolith the wicked decrees, which he had made for the deſtruction of the Iewes.

kedneſſe of Haman the Agagite, and his deuice that he had imagined againſt the Iewes.

d Reade Chap. 5.2.

4 And the king held out the golden [d] ſceptter toward Eſter. Then aroſe Eſter, and ſtood before the king,

5 And ſaide, If it pleaſe the king, and if I haue found fauour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the deuice of Haman the ſonne of Ammedatha the Agagite may be called againe, which hee wrote to deſtroy the Iewes, that are in all the Kings prouinces.

6 For howe can I ſuffer and ſee the euill, that ſhall come vnto my people? Or howe can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhuerosh ſaide vnto the Queene Eſter, and to Mordecai the Iew, Behold, I haue giuen Eſter the houſe of Haman, whom they haue hanged vpō the tree, becauſe he ‖ laide hand vpon the Iewes.

‖ Or, went about to ſlay the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man reuoke)

e This was the law of the Medes and Perſians, as Dan. 6.15. notwithſtanding the king reuoked the former decree granted to Haman for Eſters ſake.

9 Then were the kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three & twentieth day thereof: and it was written, according to al as Mordecai commanded, vnto the Iewes and to the princes and captaines & rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twenty prouinces, vnto euerie prouince, according to the writing therof, and to euery people after their ſpeach, & to the Iewes according to their writing, and according to their language.

f Which containeth part of May and part of June.

g That is, in ſuch letters and language, as was vſuall in euery prouince.

10 And he wrote in the king Ahaſhuerosh name, and ſealed it with the kings ring: and he ſent letters by poſts on horſebacke and that rode on beaſtes of price, as dromedaries and ‖ colts of mares.

‖ Or, mules.

11 Wherein the king granted the Iewes (in what Cities ſoeuer they were) to gather themſelues together, & to ſtand for [h] their life, and to roote out, to ſlay and to deſtroy all the power of the people and of the prouince that vexed them, both children and women, and to ſpoyle their goods:

h That is, to defend themſelues againſt all that would aſſaile them.

12 Vpon one day in all the Prouinces of king Ahaſhuerosh, euen in the thirteenth day of the twelft moneth, which is the moneth [i] Adar.

i Which hath part of Februarie and part of March.

13 The copie of the writing was, howe there ſhould be a commaundement giuen in all and euery prouince, publiſhed among all the people, and that the Iewes ſhould be ready againſt that day to [k] auenge themſelues on their enemies.

k The king gaue them liberty to kill all that did oppreſſe them.

14 So the poſts rode vpon beaſtes of price, and dromedaries, and went forth with ſpeede, to execute the kings commandement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the king in royall apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shuſhan reioyced and was glad.

16 And vnto the Iewes was come light and [l] ioy and gladnes, and honour.

l He ſheweth by theſe words that follow, what this light was.

17 Alſo in all and euery prouince, and in all and euery citie and place, where the Kings commaundement and his decree came, there was ioy and gladnes to the Iewes, a feaſt and good day, and many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themſelues to the Iewes religion.

CHAP. IX.

1 At the commaundement of the King the Iewes put their aduerſaries to death. 14 The tenne ſonnes of Haman are hanged. 17 The Iewes keepe a feaſt in remembrance of their deliuerance.

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into ſorrowe, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelues together into their cities throughout all the prouinces of the king Ahaſhuerosh, to lay hand on ſuch as ſought their hurt, and no man coulde withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour and ſhewed them friendſhip.

4 For Mordecai was great in the Kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would vnto thoſe that hated them.

c Which had conſpired their death by the permiſſion of the wicked Haman.

6 And at Shuſhan the palace ſlewe the Iewes and deſtroyed [d] fiue hundreth men,

d Beſides thoſe three hundreth, that they ſlewe the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The tenne ſonnes of Haman, the ſonne of Ammedatha, the aduerſarie of the Iewes ſlewe they: but they layde not their hands [e] on the ſpoyle.

e Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, ſeeing much as they ſought not their owne gaine, but to execute his vengeance.

11 On

11 On the ſame day came the number of thoſe that were ſlaine, vnto the palace of Shuſhan before the king.

12 And the King ſaide vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace and deſtroyed fiue hundreth men, and the ten ſonnes of Haman: what haue they done in the reſt of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then ſaid Eſter, If it pleaſe the King, let it be granted alſo to morrowe to the Iewes that are in Shuſhan, to do according [f] vnto this dayes decree, that they may hang vpon the tree Hamans ten ſonnes.

14 And the king charged to doe ſo, and the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So the Iewes that were in Shuſhan, aſſembled themſelues vpon the foureteenth day of the moneth Adar, and ſlew three hundreth men in Shuſham, but on the ſpoile they laide not their hand,

16 And the reſt of the Iewes that were in the kings prouinces aſſembled themſelues, and ſtood for their liues, and had reſt from their enemies, and ſlew of them that hated them, [h] ſeuenty and fiue thouſand: but they laid not their hand on the ſpoyle.

17 This they did on the [i] thirteenth day of the moneth Adar, and reſted on the fourteenth day thereof, and kept it, a day of feaſting & ioy.

18 But the Iewes that were in Shuſhan aſſembled themſelues on the thirteenth day, and on the foureteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feaſting, euen a iofull day, and euery one ſent preſents vnto his neighbour.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the king Ahaſhuerosh, both neere and farre,

21 Inioyning them that they ſhould keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorrowe to ioy, and from mourning into a ioyful day, to keep them the dayes of feaſting, and ioy, and [m] to ſend preſents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promiſed to doe as they had begun, and as Mordecai had written vnto them,

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Iewes aduerſarie, had imagined againſt the Iewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when [o] ſhee came before the king, he commanded by letters, Let this wicked deuice (which he imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, and becauſe of all the words of this letter, and of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes alſo ordained, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe [q] two dayes euery yere, according to their writing, and according to their ſeaſon,

28 And that theſe dayes ſhould be remembred, & kept throughout euery generation, and euery familie, and euery prouince, and euery citie: euen theſe daies of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeed.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iew wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time.)

30 And he ſent letters vnto all the Iewes to the hundreth and ſeuen and twentie prouinces of [p] kingdom of Ahaſhuerosh, with [r] words of peace and trueth,

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai [p] Iewe, and Eſter the Queen had appointed them, and as they had promiſed for them † ſelues and for their ſeed with [ſ] faſting and prayer.

32 And the decree of Eſter confirmed theſe words of Purim, & was written in the booke.

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the king Ahaſhuerosh laid a tribute vpon the land, & vpon the iles of the ſea.

2 And all the acts of his power, and of his might, & the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Iew was the ſecond vnto king Ahaſhuerosh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

f This ſhe reſuſeth, not for feare of vengeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

g Reade Chap. 3.11.

h Meaning, that they laid hands vpon, that they were not the enemies of God.

i Meaning, in all places ſauing in Shuſhan.

k As the Iewes vſed euen to this day, calling it in the Perſians language Purim, that is, the feaſt of lots.

l The Iewes ſent hereof. Mordecai wrote this ſtory, as it ſeemeth by the ſequele: but the ſame theſe letters, and decrees are ſtill.

m He letteth be open our eyes the cauſe of this feaſt, which was for a remembrance of Gods deliuerance, the maintenance of mutuall friendſhip, and reliefe of the poore.

n Reade Chap. 3.7.

o That is, Eſter.

p Theſe are the wordes of the Kings commandement to diſannull Hamans wicked enterpriſe.

‖ Or, tranſgreſſe.

q Meaning, the foureteenth and the fifteenth day of the moneth Adar.

‖ Or, ſtrength, or efficacie.

r Which were letters declaring vnto them quietneſſe, and aſſurance, and putting them out of doubt and feare.

† Ebr. ſoules.

ſ That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (theſ crie.)

a Theſe three points are here ſet forth as commendable and neceſſary for him, that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing toward them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things & in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set forth God as a seuere iudge, and mortal enemy vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did al his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secrete iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should bee conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth foorth into many inconueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments: that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14.14. and Iames setteth out his patience for an example, Iam. 5.11.

CHAP. I.

1 *The holinesse, riches, and care of Iob for his children.* 10 *Satan hath permission to tempt him.* 13 *Hee tempteth him by taking away his substance, and his children.* 20 *His faith and patience.*

THere was a man in the land of [a] Uz called Iob, and this man [b] was an vpright and iust man, [c] one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His [d] substance also was seuen thousand sheepe, and three thousand Camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the † men of [e] the East.

4 And his sonnes went [f] banketted in their houses, euery one his day, and sent, and called their three sisters to eate [g] drinke with them.

5 And when the daies of their banketing were gone about, Iob sent, [f] sanctified them, and rose vp earely in the morning, and offred burnt offrings according to the number of thē al. For Iob thought, It may be that my sonnes haue sinned, [g] blasphemed God in their hearts: thus did Iob [i] euery day.

6 Now on a day when the [k] children of God came and stoode [l] before the Lord, Satan [m] came also among them.

7 Then [ŷ] Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruāt Iob, how none is like him in the earth: an vpright [p] iust man, one that feareth God, and eschueth euil?

9 Then Satan answered the Lorde, and said, Doeth Iob feare God for [q] nought?

10 Hast thou not made [q] an hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out nowe thine hand and [r] touch all that he hath, to see if he wil not blaspheme thee to [s] thy face.

12 Then the Lord said vnto Satan, Loe, all that hee hath is in [t] thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [u] presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayd, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe, and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, ano-

a That is, of the country of Idumea, as Lamen. 4.21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dishan the son of Seir, Gen. 36.28.

b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iust man.

d His children and riches are declared, to commend his vertue in his prosperity, and his patience and constancie, when God hath taken them from him.

† Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, commaunded them to be sanctified, meaning, that they should consider the faults that they had committed, and reconcile themselues for the same.

g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1. King. 21.10. and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sons of God, because they are willing to execute his will.

l Because our infirmitie cannot comprehend God in his maiestie, he is set foorth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him.

m This declareth that although Satan be aduersary to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment hee can doe nothing.

n This question is asked for our instruction for God knewe whence he came.

o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5.8.

p Hee feareth thee not for thine owne sake, but for the commoditie that he receiueth by thee.

q Meaning, the grace of God, which serued Iob, as a rampart against all tentations.

r This signifieth, that Satan is not able to touch vs, but it is God that must doe it.

s Satan meeteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for else he can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for as much as hee might see, that not onely men were his enemies, but that God was against him.

ther came, & saide, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slain the seruants with the edge of the swoꝛd: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came an other, and said, Thy [z] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyond the wildernesse, and smote the foure cozners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and woꝛshipped,

21 And he said, *Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, & the Lord hath taken it: [c] blessed be the name of the Lord.

22 In al this did not Iob sinne, noꝛ charge God [d] foolishly.

9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vpꝛightnesse? [m] Blaspheme God and die.

10 But he saide vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lippes.

11 Now when Iobs three [p] friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: foꝛ they were agreed together to come to lament with him, and to comfoꝛt him.

12 So when they lift vp their eyes a farre off, they knew him not: therefoꝛe they lift vp their voyces and wept, and euery one of them rent his garment, and sprinckled [q] dust vpon their heads toward the heauen.

13 So they sate by him vpon the grounde seuen dayes, and seuen nights, and none spake a woꝛde vnto him: foꝛ they saw, that the griefe was very [r] great.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

AND on a day the [a] children of God came & stood befoꝛe the Lord, and [b] Satan came also among them, and stood befoꝛe the Lord.

2 Then the Lord said vnto Satan, Whence commest thou? And Satan answeared the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lorde saide vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? *an vpꝛight and iust man, one that feareth God, and eschweth euill? foꝛ yet he continueth in his vpꝛightnesse, [c] although thou mouedst me against him, to destroy [d] him without cause.

4 And Satan answered the Lord, and said, [e] Skin foꝛ skin, and all that euer a man hath, will he giue foꝛ his life.

5 But stretch now out thine hand, & touch his [f] bones and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but [g] saue his life.

7 So Satan departed from the presence of the Lorde, and smote Iob with soꝛe [h] boyles, from the sole of his foote vnto his crowne,

8 And hee tooke a [i] potsharde to scrape him, and he sate downe among the ashes.

9 Then said his wife vnto him, Doest thou continue yet in thine vpꝛightnesse? curse God and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his lippes.

11 Now when Iobs three friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: foꝛ they were agreed together to come to lament with him, and to comfoꝛt him.

12 So when they lift vp their eyes a farre off, they knew him not: therefoꝛe they lift vp their voyces and wept, and euery one of them rent his garment, and sprinckled dust vpon their heads toward the heauen.

13 So they sate by him vpon the grounde seuen dayes, and seuen nights, and none spake a woꝛde vnto him: foꝛ they saw, that the griefe was very great.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the ende of all mans miserie.

AFteꝛward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cried out and saide,

3 Let the day [c] perish, wherein I was boꝛne, and the night when it was saide, There is a man childe conceiued.

4 Let that day be darknesse, let not God [d] regarde it from aboue, neyther let the light shine vpon it.

5 But let darkenesse, and the [e] shadow of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknes possesse that night, let it not be ioyned vnto the dayes of the yeere, noꝛ let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy be in it.

8 Let them that curse the day, (being ready to renue their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke foꝛ light, but haue none: neither let it see † the dawning of the day,

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This last ague declareth that when one plague is past which seemeth yet to be boꝛne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

Which came out of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebel not against God, as the wicked doe. Eccle. 5. 14. Tim. 6. 7.

That is, into the bellie of the earth, which is the mother of all.

Hereby he confesseth that God is iust and good, although his hand be soꝛe vpon him. d But declared that God in all things according to iustice and equitie.

That is, the angels, as Chap. 4. 18.

Reade Chap. 1. 6.

Ezek. 14. 14. Chap. 14. 21.

Hee proueth Iobs integritie by this that hee ceased not to feare God when the plagues were grieuously vpon him.

That is, when thou hadst wrought against me, as when thou wast not assisted by me to bring thy purpose to passe.

Hereby hee meant that a man owes nothing vnto another vnto whom he owes his life.

Meaning, his owne person.

Thus Satan can go no further in punishing, then God hath limited him.

This soꝛe was most vehement wherewith God plagued the Egyptians, Exo. 9. 9.

That is, to punish the rebellious people, Deut. 28. 27. so that this tentation was most grieuous: foꝛ if Iob had measured Gods fauoꝛ by the vehemencie of his plagues, he might haue thought that God had cast him off. i As destitute of all other helps and meanes, and wonderfully afflicted with the soꝛrow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gaineth thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assaulted, and when Satan goeth about to perswade them, that they trust in GOD in vaine.

m Foꝛ death was appointed to the blasphemer, and so she meant that hee should be soone ridde out of his paine.

n That is, to be patient in aduersitie, as we reioyce, when he sendeth prosperitie, and so to acknowledge him to bee both mercifull and iust.

o Hee so bridled his affections, that his tongue through impatiencie did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfoꝛt him, but when they sawe howe he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, & so iustly plagued of God foꝛ his sinnes. q This was also a ceremonie, which they vsed in those Countries, as the tearing of their clothes in signe of soꝛrow, &c. r And therefoꝛe thought that hee would not haue hearkened to their counsell.

a The seuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a manner reeleth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be weary of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to lepa-

rate it from the light. e That is, most obscure darkenesse, which maketh them afraide of death, that are in it. f Which curse the day of their birth, let them lay that curse vpon this night. g Let it be alwayes night, and neuer see day.

† Ebr. The eye lids of the morning.

10 Because it shut not vp the dores of my mothers wombe nor hide sorowe from mine eyes,

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breests?

13 For so should I nowe haue [i] lien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, and heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his maister.

20 Wherefore is the light giuen to him that is in miserie? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce, when they can finde the graue.

23 Why is the light giuen to the man whose way is [o] hid, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

h This and that which followeth, declareth that what man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euil, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh ruled him to burst out into this errour of the wicked.

k Here noteth the ambition of the, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.

l That is, by death the cruelties of the tyrants hath ceased.

m All they that sustaine any kind of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted.

o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come now to passe. q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou be grieued? but [a] who can withholde himselfe from speaking?

3 Behold thou hast taught many, and [b] hast strengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

a Seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, & the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished, being an [d] innocent? or where were the vpright destroyed?

8 As I haue seene, they that [e] plow iniquitie, and sowe wickednesse, reape the same.

9 With the [f] blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the [g] Lion, & the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelps are scattered abroad.

12 But a thing was brought to me [h] secretly, and mine eare hath receiued a litle thereof.

13 In the thoughtes of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones [i] to tremble.

15 And the winde passed before me, and made the haires of my flesh to stand vp.

16 Then stoode one, and I knewe not his face: an image was before mine eyes, and in [k] silence heard I a voyce, saying,

17 Shall man bee more [l] iust then God? or shall a man be more pure then his maker?

18 Beholde, he found no stedfastnes in his seruants, and laid follie vpon his [m] Angels.

19 How much more in them that dwell in houses of [n] clay, whose foundation is in the [o] dust, which shalbe destroyed before the moth?

20 They be destroyed from [p] the morning vnto the euening: they perish for euer, [q] without regard,

21 Doth not their dignitie go away with them? do they not die, and that without [r] wisedome?

c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reproued, seeing that God had led him so extremely, which is the argument that the carnall men make against the children of God.

e They that be euill, cannot but receiue euill.

f He sheweth how God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office do punish tyrants, (whom for their crueltie he compareth to lyons) & their children to their whelpes: yet God doth as able, and his iustice will punish them.

h A thing that I knew not before was declared vnto me by visions, that is, that whosoeuer thereby himselfe iust, shall be found a sinner, whom he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ingred, that the authoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19. 12. l If God did punish the innocent, the creature should be more iust then the Creator which were a blasphemie. m If God finde imperfection in his Angels, which they are not mainteined by his power, howe much more shall he lay follie to mans charge, when hee would iustifie himselfe against God? n That is, in the mortall bodie, subiect to corruption, 2. Cor. 5. 1. o They see death continually before their eyes, and daily approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to think on death.

CHAP. V.

1 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

CAll now, if any will [a] answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiot.

a He willeth Iob to consider the example of all them that haue liued as no true godly, whether any of them be like vnto him in raging against God as he doth. b Murmuring against God in afflictions increaseth the paine, and peruerteth mans follie.

3 I haue ſeene the [c] fooliſh well rooted, and ſuddenly I [d] curſed his habitation, ſaying,

4 His [e] children ſhalbe far from ſaluation, and they ſhalbe deſtroyed in the [f] gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhall take it frō among the [g] thornes, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not forth of the duſt, [h] neither doeth affliction ſpring out of the earth.

7 But man is borne vnto [i] trauell, as the ſparks flie vpward.

8 But I would inquire [k] at God, and turne my talke vnto God.

9 Which [l] doeth great things and vnſearchable, and marueilous things without number.

10 Hee [m] giueth raine vpon the earth, and powreth water vpon the ſtreetes.

11 And ſetteth vp on hie them that be low, that the ſorowful may be exalted to ſaluation.

12 He ſcattereth the deuiſes of the craftie: ſo that their handes cannot accompliſh that which they doe enterpriſe.

13 * He taketh the wiſe in their craftines, and the counſel of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone day, as in the night.

15 But hee ſaueth the [p] poore from the ſworde, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie ſhall [r] ſtop her mouth.

17 Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almightie.

18 For hee maketh the wounde, and bindeth it vp: hee ſmiteth, and his handes make whole.

19 Hee ſhall deliuer thee in [s] ſixe troubles, and in the ſeuenth the euil ſhall not touch thee.

20 In famine hee ſhall deliuer thee from death: and in battell from the power of the ſworde.

21 Thou ſhalt bee hid from the ſcourge of the tongue, and thou ſhalt not be afraid of deſtruction when it commeth.

22 But thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not bee afraide of the beaſt of the earth.

23 For the ſtones of the fielde [u] ſhall be in league with thee, and the beaſtes of the fielde ſhalbe at peace with thee,

24 And thou ſhalt know, that peace ſhall be in thy tabernacle, and thou ſhalt viſit thine habitation, and ſhalt not [x] ſinne.

25 Thou ſhalt perceiue alſo, that thy ſeed ſhall be great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt goe to the graue in [y] a full age, as a ricke of corne commeth in due ſeaſon into the barne.

27 Loe, [z] thus haue we inquired of it, and ſo it is: heare this and know it for thy ſelfe.

[a] That is, the ſinner that hath not the feare of God.
[b] I was not moued with his proſperity, but knew that God had puniſhed him and his.
[c] Though God ſometime ſuffer, the fathers to proſper in this world, yet his iudgements will light vpon their wicked children.
[d] By publique iudgement they ſhalbe condemned, & none ſhal pitie them.
[e] Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.
[f] That is, the earth is not the cauſe of barrennesſe and mans miſerie, but his owne ſinne.
[g] Which declareth that ſinne is euer in our corrupte nature: and before ſinne he was not ſubiect to paine and affliction.
[h] If I ſuffered as thou doeſt, I would ſeeke vnto God.
[i] He counſelleth Iob to humble himſelfe vnto God, to whom all creatures are ſubiect, and whoſe workes declare that man is vnreuocable, except he glorifie God in all his workes.
[k] He ſheweth by particular examples, what the workes of God are.
[l] 1. Cor. 3. 19.
[m] In things plaine and euident they ſhew themſelues fooles in ſtead of wiſe men.
[n] This declareth that God puniſheth the worldly wiſe, as he threatened, Deut. 28. 29.
[o] That is, he that humbleth himſelfe before God.
[p] He compareth the ſlander of the wicked to ſharpe ſwords.
[q] If the wicked be compelled at Gods workes to ſtop their mouthes, much more they that profeſſe God.
[r] Hee will ſende trouble after trouble, that his children may not for one time, but continually truſt in him: but they ſhall haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth.
[s] Where as the wicked lament in their troubles, thou ſhalt haue occaſion to reioyce.
[t] When we are in Gods fauour, all creatures ſhall ſerue vs.
[u] To know whether I complaine without iuſt cauſe.
[x] God ſhall ſo bleſſe thee, that thou ſhalt haue occaſion to reioyce in all things, and not to be offended.
[y] Though the children of God haue not alwayes this proſperous perfection, yet God doth recompenſe it otherwiſe to their aduantage.
[z] Wee haue learned theſe points by experience, that God puniſheth not the innocent, that man can not compare in iuſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſteineth, commeth for his owne ſinne.

CHAP. VI.

1 Iob anſwereth, that his paine is more grieuous then his fault. 8 He wiſheth death. 14 He complaineth of his friends.

BUt Iob anſwered, and ſaid,

2 Oh that my griefe were wel weyed, and my miſeries were layed together in the [a] ballance!

3 For it would be now heauier then the ſand of the ſea: therefore my words are [b] ſwallowed vp.

4 For [ẏ] arrowes of the Almighty are in me, the venime whereof doth drinke vp my ſpirit, and the terrors of God [c] fight againſt me.

5 Doth the [d] wilde aſſe bray when hee hath graſſe? or loweth the ore when hee hath fodder?

6 That which is [e] vnſauery, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch, as were ſorowes, are my meat.

8 Oh that I might haue my [f] deſire, and that God would graunt mee the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand goe, and cut me off.

10 Then ſhoulde I yet haue comfort, (though I burne with ſorow, let him not ſpare) [g] becauſe I haue not denied the words of the Holy one.

11 What power haue I that I ſhould endure? or what is mine [h] end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

13 Is it not ſo, that there is in me no [i] helpe? and that ‖ ſtrength is taken from me?

14 He that is in miſerie, ought to be comforted of his neighbor: but men haue forſaken the feare of the Almightie.

15 My brethren haue deceiued me as a [k] brooke, and as the riuing of the riuers they paſſe away.

[a] To know whether I complaine without iuſt cauſe.
[b] My griefe is ſo great, that I lacke words to expreſſe it.
[c] Which declareth that he was not onely afflicted in bodie, but wounded in conſcience, which is the greateſt baſtel that the faithfull can haue.
[d] Thinke you that I crie without cauſe, ſeeing the brute beaſts do not complaine when they haue what they would?
[e] Can a mans taſte delight in that that hath no ſauor? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are vnſauerie to the mouth.
[f] Herein he ſinneth double, both in wiſhing ſharp impatiencie to die, and alſo in deſiring of God a thing which was not agreeable to his will.
[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impatiencie.
[h] He feareth leaſt he ſhould be brought to inconueniences, if his ſorowes ſhould continue.
[i] Haue I not ſought to helpe my ſelfe as much as was poſſible? ‖ Or, wiſdome, or law.
[k] He compareth thoſe friends which comfort vs not in miſerie, to a brooke, which in Summer, when we need waters, is drie. In Winter is hard frozen, and in the time of raine when we haue no need ouerfloweth with water.

16 Which

16 Which are blackish with ice, and wherein the snow is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places,

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, [l] considered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like [m] vnto it: yee haue seene my fearefull plague, & are afraide.

22 Was it because I sayde, Bring vnto me: or giue a reward to me of your [n] substance:

23 And deliuer me frō the enemies hand, or ransome me out of the hand of tyrants:

24 Teach mee, and I will [o] holde my tongue: and cause me to vnderstand, wherein I haue erred.

25 How [p] stedfast are the wordes of righteousnesse: and what can any of you iustly reproue:

26 Doe yee imagine to reproue [q] words, that the talke of the afflicted should bee as the winde:

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue: doth not my mouth feele sorrowes:

l They that passe thereby to go into the hote countries of Arabia thinke to find water there to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words.

o Shew me wherein I haue erred, and I will confesse my fault.

p He that hath a good conscience, doth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.

q Do you cauill at my words because I should be thought to speake foolishly, which am now in miserie?

r Consider whether I speake as one that is driuen to this impaciencie through verie sorrow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnesse and miserie of mans life.*

IS there not an appointed time to man vpon earth: and are not his dayes as the dayes of an [a] hireling:

2 As a seruant longeth for the shadow, & as an hireling looketh for ẏ end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanity, and painfull nights haue bene appointed vnto me.

4 If I layed me downe, I sayde, When shall I arise: and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is [c] clothed with wormes and filthinesse of the dust: my skin is rent, and become horrible.

6 My dayes are swifter then [d] a weauers shittle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

a Hath not an hired seruant some rest & ease: then in this my continuall torment I am worse then an hireling.

b By sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

c This signifieth that his disease was rare and most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning, in consideration whereof he desireth God to haue compassion on him.

8 The eye that hath seene mee, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 [e] As the cloud vanisheth & goeth away, so hee that goeth downe to the graue, shall [f] come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therfore I will not [g] spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternesse of my minde.

12 Am I a sea [h] or a whalefish, that thou keepest me in ward:

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me [i] with dreames, and astonishest me with visions.

15 Therefore my soule [k] chuseth rather to be strangled & to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: [l] spare me then, for my dayes are but vanitie.

17 What is man that thou [m] doest magnifie him, and that thou settest thine heart vpon him:

18 And doest visit him euery morning, and triest him euery moment:

19 How long will it bee yer thou depart from me: thou wilt not let mee alone whiles I may [n] swallow my spettle.

20 I haue [o] sinned, what shall I doe vnto thee: O thou preseruer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe:

21 And why doest thou not pardō my trespasse: and take away mine iniquity: for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall [o] not be found.

e If thou beholde me in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words & thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome with sorow, and not of iudgement or of ẏ examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him? Ibid. all kinde of perswasion God, that he might stay his hand.

n After all temptations faith buffeteth forth & leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himself from reasoning with God, because that he still tried his faith.

o That is, I shalbe no

CHAP. VIII.

1 *Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.*

THen answered Bildad the Shuhite, and said,

2 Howe long wilt thou talke of these things: and how long shall the words of thy mouth [a] be as a mightie winde:

3 Doeth God peruert iudgement: or doth the Almightie subuert iustice:

4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early seeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

a He declareth that their words which would diminish any thing from the Iustice of God, is but a puffe of wind that vanisheth away.

b That is, he rewarded the offending to their iniquitie: meaning that Iob ought to be iudged by the example of his children that he offended not God.

c That is, if thou turne betime whiles God calleth thee to repentance.

Though the
ginnings be
so pleasant,
thou wouldest
sire, yet in the
ne thou shalt
ue sufficient
casion to con-
nt thy selfe.
He willeth Job
examine all
tiquitie, and
shall finde it
ue which he
re saith.
Meaning, that
is not enough
haue the expe-
nce of our
lues, but to be
confirmed by the
amples of
em that went
fore vs.
As a rush can-
ot grow with-
ut moysture, so
annot the hy-
crite, because
hath not faith,
hich is moiste-
ed with Gods
pirit.
Which is to
ay, and to mo-
ow swept a-
ay.
He compareth
e iust to a tree,
hich although
e be remooued
ut of one place
nto another, yet
laniseth: so the
fliction of the
dly turneth to
eir profit.
That is, so that
ere remaine
othing there to
ue whether
e tree had gro-
en there
na.
To be planted
n another place,
here it may
row at plea-
ure.
If thou be
ouly, he will

7 And though thy beginning [d] be smal, yet thy latter ende shall greatly encrease.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but [f] of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)

10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?

11 Can a [g] rush growe without myre? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shalbe as the house of a [h] spider.

15 He shall leane vpon his house, but it shal not stand: he shall holde him fast by it, yet shall it not endure.

16 The [i] tree is greene before the Sunne, & the branches spread ouer the garden therof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it [k] denie, saying, I haue not seene thee,

19 Behold, it wil reioyce [l] by this meanes, that it may grow in another molde,

20 Beholde, God will not cast away an vpright man, neither will hee take the wicked by the hand.

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee, shalbe clothed with shame, and the dwelling of the wicked shall not remaine.

d These are the names of certain starres, whereby he meaneth that all starres both knowen & vnknowen are at his appointment.
e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.
f He sheweth that when God doeth execute his power, he do it iustly, forasmuch as none can controle him.
g God will not be appeased for ought that man can say for himselfe for his iustification.
h That is, all the reasons that men can lay to approue their cause.
i How should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart [p] which they spake.
k Meaning, in his own opinion, signifying that man wil sometime flatter himselfe to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but haste forth into many inconueniences, although I know stil that God is iust.
m I am not able to feele my crimes so great as I feele the weight of his plagues: and this he speaketh to condemne his rudenesse, and to iustifie God.
n After he hath accused his owne weakenesse, he continueth to iustifie God and his power.
o If I would stand in mine owne defence,

Job here answereth to that point of Eliphaz and Bildads oration touching the iustice of God, and his inocencie, confessing God to be infinite in iustice, and man to be nothing in respect.
Of a thousand things, which God could lay to his charge, man cannot answere him one.
He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe if hee would set foorth his power.

8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, & the climates of the South.

10 Hee doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when hee goeth [e] by mee, I see him not: and when hee passeth by, I perceiue him not.

12 Beholde, when he taketh a praye, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] wil not withdraw his anger, and the most mighty helpes [h] doe stoope vnder him.

14 How much lesse shall I answere him? or howe should I finde out [i] my wordes with him?

15 For though I were iust, yet coulde I [k] not answere, but I would make supplication to my Iudge.

16 If I [l] cry, & he answere me, yet would I not beleeue, that he heard my voyce.

17 For hee destroyeth me with a tempest, and woundeth me [m] without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, beholde, hee is [n] strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: [o] if I would be perfit, he shall iudge me wicked.

21 Though I were perfite, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the [p] perfit and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hande of the wicked: hee [s] couereth the faces of the Iudges thereof: if not, where [t] is he? or who is hee?

25 My dayes haue bene more swift then a post: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift ships, and as the eagle, that flieth to the praye.

27 If [u] I say, I will forget my complaint, I wil cease from my wrath, and comfort me.

28 Then I am afraide of all my sorrowes, knowing that thou wilt not iudge me innocent.

29 If I bee wicked, why [x] labour I thus in vaine?

yet God hath iust cause to condemne me, if he examine mine heart and conscience.
p If God punish according to his iustice, hee will destroy alwell them that are counted perfit as them that are wicked.
q To wit, the wicked.
r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?
s That they cannot see to do iustice.
t That can shew the contrary.
u I thinke not to fall into these affections, but my sorowes bring mee to these manifolde infirmities, and my conscience condemneth me.
x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteousnesse is nothing.*

THen Job answered, and said,

2 I knowe verily that it is so: for how should man compared to God be [a] iustified?

3 If he would dispute with him, hee could not answere him one thing of a [b] thousand.

4 He is wise in heart, & mighty in strength: who hath bene fierce against him and hath prospered?

5 He remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 He [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commaundeth the Sunne, & it riseth not: he closeth vp the starres, as vnder a signet.

30 If I wash my selfe with snow water,
and purge mine hands most cleane,
31 Yet shalt thou plunge me in the pit, and
mine owne [z] clothes shall make me filthy.
32 For hee is not a man as I am, that I
should answere him, if wee come together to
iudgement.
33 Neither is there any vmpire [a] that
might lay his hand vpon vs both.
34 Let him take his rod away from me, and
let not his feare astonish me.
35 Then will I speake, and feare him not:
[b] but because I am not so, I holde me still.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoeuer I would die to couer my filthines withal, that discloseth me so much more.
a Which might make an accord betweene God and me, speaking of impacience, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and setteth out his fragilitie before God. 20 Hee desireth him to stay his hand. 22 A description of death.

MY soule is cut off [a] though I liue: I will
leaue my [b] complaint vpon my selfe, and
will speake in the bitternes of my soule.
2 I will say vnto God, [c] Condemne mee
not: shewe mee, wherefore thou contendest
with me.
3 Thinkest thou it [d] good to oppresse mee,
and to cast off the [e] labour of thine handes, and
to fauour the [f] counsell of the wicked?
4 Hast thou [g] carnal eyes? or doest thou see
as man seeth?
5 Are thy dayes as mans [h] dayes? or thy
yeeres, as the time of man,
6 That thou inquirest of mine iniquitie,
and searchest out my sinne?
7 Thou knowest that I [i] cannot do wicked-
ly: for none can deliuer me out of thine hand.
8 Thine [k] handes haue made mee, and fa-
shioned me wholly round about, and wilt thou
destroy me?
9 Remember, I pray thee, that thou hast
made me as [l] the clay, and wilt thou bring mee
into dust againe?
10 Hast thou not powred me out as milke?
and turned me to cruds like cheese?
11 Thou hast clothed mee with skinne and
flesh, and ioyned mee together with bones and
sinewes.
12 Thou hast giuen mee life, and [m] grace:
and thy [n] visitation hath preserued my spirit.
13 Though thou hast hidde these things in
thine heart, yet I know [o] that it is so with thee.
14 If I haue sinned, then thou wilt strait-
ly looke vnto me, and wilt not holde me guilt-
lesse of mine iniquitie.
15 If I haue done wickedly, wo vnto me:
if I haue done righteously, I will not [p] lift vp
mine head, being full of confusion, because I
see mine affliction.
16 But let it increase: hunt thou mee as a
lyon: returne and shewe thy selfe [q] marueilous
vpon me.
17 Thou renuest thy plagues against me,
and thou increasest thy wrath against mee:
[r] changes & armies of sorowes are against me.
18 Wherefore then hast thou brought mee
out of the wombe? Oh that I had perished,
and that none eye had seene me!
19 And that I were as I had not bene, but
brought from the wombe to the graue!
20 Are not my dayes few? let him [s] cease
and leaue off from me, that I may take a little
comfort,
21 Before I go [t] shall not [u] returne, euen
to the land of darkenesse and shadowe of death:
22 Into a land, I say, darke as darkenesse it
selfe, and into the shadowe of death, where is
no [x] order, but the light is there as darkenesse.

a I am more like to a dead man then to one that liueth.
b I will make an ample declaration of my torments, accusing my selfe and not God.
c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that he punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne me?
g Dost thou this of ignorance?
h Art thou inconstant & changeable, as the times, to day a friend, to morow an enemie.
i By affliction thou keepest mee as in a prison, and restrainest me from doing euil, neither can any set me at libertie.
k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: whereon groundeth that God should not shew himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other giftes whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest mee, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.
q Iob being now assaulted in the battel betweene the flesh and the spirit, bursteth out into these affections, wishing rather short dayes then long paine.
r That is, diuersitie of diseases & in great abundance: shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great misery and the brenitie of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions.
u See Distinctly and with the feeling of Gods iudgements, and therefore can not apprehende that state the mercies of God and comfort of the resurrection.
x See Distinctly on betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite,
and said,
2 Should not the multitude of wordes
be answered? or should a great [a] talker be iu-
stified?
3 Should men hold their peace at thy lies?
and when thou mockest others shal none make
thee ashamed?
4 For thou hast said, [b] My doctrine is pure,
and I am cleane in thine eyes.
5 But, oh that God would speake and open
his lips against thee!
6 That hee might shewe thee the [c] secrets
of wisedome, howe thou hast deserued double,
according to right: knowe therefore that God
hath forgotten thee for thine iniquitie.
7 Canst thou by searching finde out God?
canst thou finde out the Almightie to his per-
fection?
8 The heauens are hie, what canst thou
doe? [d] it is deeper then the hell, how canst thou
know it?
9 The measure thereof is longer then the
earth, and it is broader then the sea.
10 If he cut off and [e] shut vp, or gather to-
gether, who can turne him backe?
11 For hee knoweth vaine men, and seeth
iniquity, and him that vnderstandeth nothing.
12 Yet vaine man would bee wise, though
man new borne is like a wilde asse [f] colt.
13 If thou [g] prepare thine heart, & stretch
out thine hands toward him:

a Should be perswaded by his great talke, that he is iust.
b He chargeth Iob with this, that he should say, that the thing which he spake, was true, & that he was without sinne in the sight of God.
c Which is vnto him iustifying of the sentence he ignorantly gaue against Iob, whereby he was ouercome, whiles he reasoneth with another, & therefore God must be also of the contrarie side, and ouerthrow mans counsell.
d That is, the perfection of God, and that he is not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine the perfection of the Creator?
e If God shut vp, who could open him?
f That is, without vnderstanding: so that whatsoeuer giftes hee hath afterwards, come of God and not of nature.
g If thou repent, pray vnto him.

turne the state of things, and establish a newe order in nature.

14 If iniquitie bee in thine [h] hande, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truely shalt thou lift vp thy [i] face without spot, and shalt bee stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shal appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt bee bolde, because there is hope: and thou shalt digge pits, and shalt lie downe safely.

19 *For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.

20 But the eyes [k] of the wicked shall faile, and their refuge shall perish, and their hope shall be sorow of minde.

CHAP. XII.

Iob accuseth his friends of ignorance. 7 He declareth the might, and power of God, 17 and how he changeth the course of things.

THen Iob answered, and said,

2 In deede because that ye are the people onely, [a] wisedome must die with you.

3 But I haue vnderstanding as wel as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 *I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iust and the vpright is laughed to scorne.

5 [d] Hee that is readie to fall, is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers do prosper, and they are in safetie, that prouoke God, †whom God hath enriched with his hand.

7 Aske nowe the beastes, [e] and they shall teach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doth not the eares [f] discerne ỹ words? and the mouth taste meate for it selfe?

12 Among the [g] ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Beholde, hee will breake downe, and it cannot be built: he shutteth a man vp, and hee cannot be loosed.

15 Beholde, hee withholdeth the waters, and they drie vp: but when hee sendeth them out, they destroy the earth.

16 With him is strength & wisedome: hee that is deceiued, and that [h] deceiueth, are his.

17 Hee causeth the counsellers to goe as spoyled, and maketh the Iudges fooles.

18 [i] Hee looseth [k] the collar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a prayse, and ouerthroweth the mightie.

20 Hee taketh away the speach from the [l] faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 Hee discouereth the deepe places from their darknesse, and bringeth forth the shadowe of death to light.

23 He [m] increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

CHAP. XIII.

Iob compareth his knowledge with the experience of his friendes. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

LO, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I knowe also as much as you knowe: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire [a] to dispute with God.

4 For indeed ye forge lies, and all you are [b] physitions of no value.

5 Oh, that you would holde your tongue, that it might be imputed to you for wisdome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake [c] wickedly for God? and talke deceitfully for his cause?

8 Will ye accept his person? or wil ye contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lyeth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraide? and his feare fall vpon you?

12 Your

---

h Renounce thine owne euil workes, and see that they offend not God, ouer whom thou hast charge.

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance.

*Leuit. 26. 5, 6.

k He sheweth that contrary things shall come vnto them that do repent.

a Because you seeke not that which you speake, you thinke the whole world is in vaine, and so flatter your selues as though none knew any thing, or could know but you.

*Prou. 14. 2.

b He reproueth these his friends of two faults: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did vexe and despise their friend in his aduersitie.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

d As the rich do, because not a man dareth touch that goeth with a staffe in his hande, for fear of beating.

e He, to whom God hath brought in with his hand. c He declareth to them that dispute against him, that their wisedome is common to al, and such as the very beastes do daily teach. ‖Or, flesh. f He exhorteth them to be wise in iudgement, and aswell to know the right vse why God hath giuen them eares, as he hath giuen a mouth. g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisdome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for els he should not be Almightie.

i He taketh wisedome from them.

k He abaseth the honor of princes, & bringeth them into the subiection of others.

l He causeth that their words haue no credit, which is when he not punisheth sinne.

m In this processe of Gods wonderful workes Iob sheweth that whatsoeuer is done in this world both in the order & change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, & is able to set forth his power in words as they that resisted against, were.

a For although he knew that God had a iustice, which was manifest in his ordinary working, & another in his secret counsel, yet he would bitter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwaye grated on Gods iustice, as though it was not suidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

12 Your d memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I e take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproone my wayes in his sight.

16 He shalbe my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be g iustified.

19 Who is he, that will pleade h with me? for if I now hold my tongue, I i die.

20 But doe not these two things vnto me: then will I not hide my selfe from thee.

21 k Withdraw thine hand from mee, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 l Howe many are m mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possesse n the iniquities of my youth.

27 Thou puttest my feete also in the † stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the † heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is mother eaten.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he offended, that hee should know a cause of God why he did punish him.

m Thou punishest me not for the faults that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me, that I cannot stirre hand nor foote. † Hebr. rootes.

CHAP. XIIII.

1 *Iob describeth the shortnes and miserie of the life of man.* 14 *Hope susteineth the godly.* 22 *The condition of mans life.*

MAn* that is borne of woman, is of shore continuance, and full of trouble.

2 He chooseth forth as a flowre, and is cut downe: he vanisheth also as *a shadowe, and continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it ware old in the earth, and the stocke thereof bee dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the Sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor bee raised from his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe me secrete, vntil thy e wrath were past, and wouldest giue mee terms, and f remember me.

14 If a man die, shall he liue againe? All the daies of mine appointed time will I waite, till g my changing shal come.

15 Thou shalt call me, and I will h answere thee: thou louest the worke of thine own hands.

16 But now thou * numbrest my steppes, and doest not delay my sinnes.

17 Mine iniquity is sealed vp, as in a i bag, and thou addest vnto my wickednes.

18 And surely as the mountaine that falleth, commeth to nought, and the k rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroiest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall bee of lowe degree,

22 But while his l flesh is vpon him, he shal bee sorowfull, and while his soule is in him, it shall mourne.

a Taking occasion of his answeres words, he describeth the state of mans life from his birth to his death.

* Chap. 8. 9. psal. 144. 4.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: whereas in Iob he meeteth the wickednes of the flesh, when it is not subiect to the Spirite.

* Psal. 51. 5, 7.

c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not heere as though he had no hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take me to mercie.

g Meaning, due to the day of the resurrection when he should bee changed, and renued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercie, and answere when thou callest me.

* Prouer. 5. 21.

i Thou lapest them all together, and sufferest none of my sins vnpunished.

k He murmurreth through the impatiencie of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflowe, so that thereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shalbe in paine and miserie.

CHAP. XV.

1 *Eliphaz reprehendeth Iob, because he ascribeth wisedom, and pureness to himselfe.* 16 *He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.*

THen answered Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the a winde, and fill his bellie b with the East winde?

3 Shall hee dispute with wordes not comely? or with talke that is not profitable?

a That is, hauing words, and without consideration.

b Meaning, with matters that are of no importance, which are forgotten as soone as they are vttered, as the East wind driueth vp the moisture almost as it falleth.

4 Surely thou hast cast off [c] feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man, that was borne? and wast thou made before the hils?

8 Hast thou heard the secrete counsell of God, and doest thou restraine wisedome [f] to thee?

9 What knowest thou that we know not? and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God † at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that hee should [i] be iust?

15 Beholde, he found no stedfastnes in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, & filthie, which [k] drinketh iniquitie like water?

17 I will tell thee: heare mee, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauelleth of childe, and the number [m] of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of [n] darkenesse: for hee seeth the sword before him,

23 He wandreth [o] to & fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and [p] anguish shall make him afraid: they shal preuaile against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, & against the most thicke part of his shield.

27 Because hee hath couered his face with [q] his fatnesse, and hath collops in his flanke.

28 Though he dwel [r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shal not be rich, neither shal his substance continue, neither shall her prolong the [s] perfection thereof in the earth.

30 He shall neuer depart out of darknesse: the flame shall drie vp his branches, and he shal goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shal not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sowre [u] grape, and shall cast him off, as the Oliue doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of [x] bribes.

35 For they [y] conceiue mischiefe, and bring forth vanitie, and their bellie hath prepared deceit.

c As one that casteth off all feare of God, and restraineth prayer before him. d That is, thou speakest as not the most modest and consciencious of God. e That is, the most ancient, and so by reason the most wise? f Art thou onely wise? g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell. h Why doest thou stand in thine owne conceite? † Hebr. in thy spirite. i His purpose is to proue that Iob as an vnholy man and an hypocrite, is punished for his sins, like as he did before. Chap. 4. 18. k Which hath a desire to sinne as he that is thirstie to drinke. l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone. m The cruell man is euer in danger of death, and is neuer quiet in conscience. n Out of that misery wherein he once falleth. o Iob worthy not onely impugneth the wicked of crimes: but euen in their prosperitie he punisheth them with a greedines euer more to gather: which is as a beggerie. p He sheweth what weapons God vseth against the wicked, which left vp themselues against him, to their terrour of conscience, and outward afflictions. q That is, he was so puffe vp with great pompe and abundance of all things, that he forgate God: nothing, that Iob in his felicitie, had not the true feare of God. r Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought he, and turne his great prosperitie into extreme miserie. s Meaning, that his sumptuous buildings should neuer come to perfection. t He flattereth himself in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they bee ripe. x Which were built of maintained by pouling, and briberie. y And therefore all their vain deuises shall turne to their owne destruction.

CHAP. XVI.

1 *Iob moued by the importunacy of his friends,* 7 *Cometh in what extremitie he is,* 19 *And taketh God witnesse of his innocencie.*

BVt Iob answered, and said,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none end of the wordes of [a] wind? or what maketh thee bold so to [b] answere?

4 I could also speake as ye do: (but would God your [c] soule were in my soules stead) I could keepe you company in speaking, & could [d] shake mine head at you.

5 But I would strengthen you [e] with my mouth, & the comfort of my lips should asswage your sorow.

6 Though I speake, my sorow [f] cannot be asswaged: though I cease, what release haue I?

7 But nowe [g] he maketh me wearie: O God, thou hast made all my [h] congregation desolate,

8 And hast made mee full of [i] wrinkles which is a witnesse thereof, and my leanenesse riseth vp in me, testifying the same in my face.

9 [k] His wrath hath torne me, & he hateth mee, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten mee on the [l] cheeke in reproch: they gathered themselues together a-

a Which serue for vaine ostentation, and for no true comfort. b For Eliphaz did reply against Iobs answere. c I would you felt that which I doe. d That is, mocke at your miserie, as you doe at mine. e If this were in my power, yet would I comfort you, and not doe as ye doe to me. f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by words or silence. g Meaning, God. h That is, destroyed most of my familie. i In token of sorowe and griefe. k That is, God by his wrathe and in this diuersitie of wordes and high stile, he expresseth both griefe and the hand of God vpon him. l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 1. King. 22. 24. mat. 14. 65.

gainst

gainſt me.

11 God hath deliuered mee to the vniuſt, and hath made mee to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken mee by the necke, and beaten me, and ſet me as a marke for himſelfe.

13 His [n] archers compaſſe mee round about: he cutteth my reines, & doth not ſpare, and powreth my gall [o] vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon mee like a Gyant.

15 I haue ſowed a ſackecloth vpon my ſkinne, and haue abaſed mine [p] horne vnto the duſt.

16 My face is withered with weeping, and the ſhadow of death is vpon mine eyes,

17 Though there be no wickednelle in [q] mine hands, and my prayer [r] be pure.

18 O earth, couer not thou my [ſ] blood, and let my crying finde no place.

19 For loe, now my [t] witnes is in the heauen, and my record is on high.

20 My friendes [u] ſpeake eloquently againſt me: but mine eie powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I ſhall goe the way, whence I ſhall not returne.

CHAP. XVII.

1 *Iob ſaith that he conſumeth away, and yet doth patiently abide it.* 10 *He exhorteth his friends to repentance,* 13 *ſhewing that he looketh but for death.*

MY breath is corrupt: my dayes are cut off, and the graue is readie for me,

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternes.

3 [c] Lay downe nowe and put me in ſuretie for thee: who is he, that [d] will touch mine hand?

4 For thou haſt hid their heart from [e] vnderſtanding: therefore ſhalt thou not let them vp on high.

5 [f] For the eyes of his children ſhall faile, that ſpeaketh flatterie to his friends.

6 He hath alſo made me as by word of the people, and I am as a Tabret [h] before them.

7 Mine eye therefore is dimme for griefe, and all my ſtrength is like a ſhadow.

8 The righteous ſhall be aſtonied at [i] this, and the innocent ſhall be mooued againſt the hypocrite.

9 But the righteous will holde his [k] way, and he whoſe hands are pure, ſhall increaſe his ſtrength.

10 All [l] you therefore turne you, and come nowe, and I ſhall not finde one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, and the thoughts of mine heart

12 Haue changed the [m] night for the day, and the light that approched, for darkenes.

13 Though I hope, [n] yet the graue ſhall be mine houſe, and I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, and to the worme, Thou art my mother and my ſiſter.

15 Where is then nowe mine hope? or who ſhall conſider the thing, that I hoped for?

16 [p] They ſhall goe downe into the bottome of the pit: ſurely it ſhall lie together in the duſt.

CHAP. XVIII.

1 *Bildad rehearſeth the paines of the vnfaithfull and wicked.*

THen anſwered Bildad the Shuhite, and ſaide,

2 When will [a] ye make an ende of your wordes? [b] cauſe vs to vnderſtand, and then we will ſpeake.

3 Wherefore are wee counted as beaſts, and are vile in your ſight?

4 Thou art [c] as one that teareth his ſoule in his anger. Shall the [d] earth be forſaken for thy ſake? or the rocke remooued out of his place?

5 Yea, the light of the wicked ſhall be [e] quenched, and the ſparke of his fire ſhal not ſhine.

6 The light ſhal be darke in his dwelling, and his candle ſhall be put out with him.

7 The ſteppes of his ſtrength ſhall bee reſtrained, and his owne counſell ſhall caſt him downe.

8 For he is taken in the net by his feete, and he [f] walketh vpon the ſnares.

9 The grenne ſhall take him by the heele, and the theefe ſhall come vpon him.

10 A ſnare is laide for him in the ground, and a trap for him in the way.

11 Fearefulnes ſhall make him afraide on euery ſide, and ſhall driue him to his feete.

12 His ſtrength ſhall be [g] famine: and deſtruction ſhall be ready at his ſide.

13 It ſhall deuoure the inner partes of his ſkinne, and the [h] firſt borne of death ſhall deuoure his ſtrength.

14 His hope ſhall bee rooted out of his dwelling, and ſhall cauſe him to goe to the [i] King

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m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Weaning, his glorie was brought lowe.
q Signifying, that he is not able to comprehend the cauſe of this his grieuous punishment.
r That is, vnfained, and without hypocriſie.
ſ Let my ſinne be knowen if I be ſuch a ſinner as mine aduerſaries accuſe me, and let me finde no fauour.
t Though man condemne me, yet God is witnes of my cauſe.
u Vſe painted words in ſtead of true conſolation.
x Thus by his great torments hee is caried away, & hasteth out into paſſions, and ſpeaketh vnadviſedly as though God ſhould intreate man more gently, ſeeing he hath but a ſhort time here to liue.

a In ſtead of comfort, being nowe at deaths doore, he had but them that mocked at him, and diſcouraged him.
b I ſee ſtill that they ſeeke but to deare me.
c He reaſoneth with God as a man beſide himſelfe, to the intent that his cauſe might be brought to light.
d And anſwere for thee.
e That theſe mine afflictions are thy iuſt iudgments, though man know not the cauſe.
f He that flatteretth a man, and onely iudgeth him happie in his proſperitie, ſhall not himſelfe onely but in his poſteritie be puniſhed. g God hath made all the world to ſpeake of me, becauſe of mine afflictions. h That is, as a continuall ſound in their eares. i To wit, when they ſee the godly puniſhed, but in the ende they ſhal come to vnderſtanding, and know what ſhall be the reward of the hypocrite.

k That is, will not be diſcouraged, conſidering that the godly are puniſhed as well as the wicked.
l Iob ſpeaketh to them three, that came to comfort him.
m That is, haue brought me ſorowe in ſtead of comfort.
n Though I ſhould hope to come from aduerſitie to proſperitie, as your diſcourſe pretendeth.
o I haue no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and wormes ſhall be to me in ſtead of them.
p All worldly hope, and proſperitie faile, which you ſay, are onely ſignes of Gods fauour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life euerlaſting.

a Which come your ſelues inſt, as Chap. 12.4.
b Whom you take to be but beaſts, as chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy ſake by dealing with thee otherwiſe then he doeth with all men.
e When the wicked is in his proſperitie, then God changeth his ſtate: and this is his ordinarie working for their ſinnes.
f Meaning, that the wicked are in continuall danger.
g That which ſhould nourith him, ſhalbe conſumed by famine.
h That is, ſome ſtrong and violent death ſhall conſume his ſtrength: as all the Ebrew words ſignifieth, his members or parts.

i King of feare.

15 Feare shall dwell in his house (because it is not k his) l and brimstone shalbe scattered vpon his habitation.

16 His rootes shall bee dried vp beneath, and aboue shal his branch be cut downe.

17 His remembrance shall perish from the earth, and hee shall haue no name in the streete.

18 They shall driue him out of the m light vnto darkenesse, and chase him out of the world.

19 He shal neyther haue sonne nor nephew among his people, nor any posterity in his dwellings.

20 The posterity shall bee astonied at his n day, and feare shal come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BUt Iob answered and said,

2 How long wil ye vexe my soule, and torment me with words?

3 Ye haue nowe a ten times reproched me, and are not ashamed: yee are impudent toward me.

4 And though I had in deede erred, mine errour b remaineth with me.

5 But indeed if ye wil aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath c ouerthrown me, and hath compassed me with his net.

7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.

8 He hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my pathes.

9 He hath spoiled mee of mine honour, and taken the e crowne away from mine head.

10 He hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like f a tree.

11 And hee hath kindled his wrath against me, and counteth me as one of his enemies.

12 His g armies came together, and made their way vpon me, and camped about my Tabernacle.

13 Hee hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 h They that dwel in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruaunt, but he would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne bodie.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone k cleaueth to my skinne and to my flesh, and I haue escaped with the l skin of my teeth.

21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe yee persecute mee, as n God: and are not satisfied with my o flesh?

23 Oh that my words were now written! oh that they were written euen in a booke,

24 And grauen with p an yron pen in lead, or in stone for euer!

25 For I am sure, that my q redeemer liueth, and he shal stand the last on the earth.

26 And though after my skinne wormes destroy this body, yet shall I see God r in my flesh.

27 Whome I my selfe shall see, and mine eies shal behold, and none other for me, though my reines are consumed within me.

28 But yee saide, Why is he persecuted? And there was a s deepe matter in me.

29 Be ye afraid of the sword: for the sword will be r auenged of wickednesse, that yee may knowe that there is a iudgement.

1 That is, with most great feare.

k Meaning, not truely come by.

l Though all the world would fauour him, yet God would destroy him and his.

m He shal fall from prosperitie to aduersitie.

n When they shall see what come vnto him.

a That is, many times, as Nehe. 4.12.

b That is, I my selfe shal be punished for it, or you haue not yet confuted it.

c He wresteth out againe into his passions, and declareth still that his affliction commeth of God, though he be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning his children, and whatsoeuer was deare vnto him in this world.

f Which is pluckt vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine houshold seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.

i Which were hers and mine.

k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

n Is it not ynough that God doeth punish me, except you by reproches increase my sorowe?

o To see my body punished, except ye trouble my minde?

p He protesteth that notwithstanding his late passions his religion is perfite, and that he is not a blasphemer, as they iudged him.

q I doe not so inflicte my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour.

r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

s Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.

t God will be reuenged of this hastie iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short end, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and saide,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard a the correction of my reproch: therefore the spirite of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde: & since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though b his excellency mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shal he perish for euer, like his dung, & they which haue seene him, shal say, Where is he?

8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a vision

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

vision of the night.

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shal [c] flatter the poore, and and his hands shal [d] restore his substance.

11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

15 He hath deuoured substance, and he shal vomite it: for God shall draw it out of his belie.

16 He shall sucke the [g] gall of Aspes, & the vipers tongue shal slay him.

17 Hee shall not see the [h] riuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, and shall deuour no more: euen according to the substance shall be his exchange, [i] and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoiled houses which he builded not.

20 Surely he shall feele no quietnes in his body, neither shall he reserue of that which hee desired.

21 There shall none of his [k] meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand [l] of all the wicked shall assaile him.

23 Hee shall bee about to fill his belly, but God shal send vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.

24 He shal flee from the iron weapons, and the bowe of steele shal strike him through.

25 The arrowe is drawen out, & commeth foorth of the [n] body, and shineth of his gall, so feare commeth vpon him.

26 [o] All darkenesse shall be hid in his secret places: the fire that is not [p] blowen, shal deuour him, & that which remaineth in his Tabernacle, shall be destroyed.

27 The heauen shal declare his wickednes, and the earth shal rise vp against him.

28 The [q] increase of his house shall goe away: it shal flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that he shal haue of God, for his [s] words.

c Whereas the father through ambition and tyrannie oppressed the poore, the children through pouertie and miserie shal seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shal carie nothing away with him, but his sinne.

f As poison that is sweete in the mouth, bringeth destruction, whē it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euill gotten goods to the venim of aspes, which serpent is most dangerous: meaning that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet he shal haue no part thereof.

i That is, these ruiners and spoylers of the poore, shall enioy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.

k He shall leaue nothing to his posteritie.

l The wicked shal neuer be at rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.

n Some reade, of the quiuer.

o All feare and sorow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flowe away like riuers, and be dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, & to escape Gods hand.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BUt Iob answered, and said,

2 Heare diligently my words, and this [a] shalbe in stead of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it [b] were so, howe should not my spirite be troubled?

5 Marke me, and be abashed, and lay your hand vpon your [c] mouth.

6 Euen when I remember, I am afraide, and feare taketh holde on my flesh.

7 Wherefore doe the wicked [d] liue, and waxe olde, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faile not: their cow calueth, and casteth not her calfe.

11 They send foorth their children [e] like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their daies in wealth, and suddenly [f] they goe downe to the graue.

14 They say also vnto God, Depart from vs: for wee desire not the [g] knowledge of thy wayes.

15 Who is the Almightie, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Loe, their wealth is not in their [h] hand: therefore let the counsell of the wicked [i] bee farre from me.

17 Howe oft shall the candle of the wicked bee put out? and their destruction come vpon them? he wil diuide their liues in his wrath.

18 They shalbe as stubble before the wind, and as chaffe that the storme carieth away.

19 God will lay vp the sorrowe of the father for his children: when he rewardeth him, he shall knowe it.

20 [k] His eyes shall see his destruction, and he shal drinke of the wrath of the almightie.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shal any teach [l] God knowledge, who iudgeth the highest things?

23 One [m] dieth in his full strength, being in all ease and prosperitie.

a Your diligent marking of my words shall be to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who wil not answere me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries, that God punisheth not straightwayes the wicked, but oft times giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of children, lusty and healthy all, and in their points bee diuerteth to that which Zopher alleaged before.

f Not being tormented with long sickues.

g They desire nothing more then to be exempt from all subiection that they should be ars to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperitie.

k When God recompenseth his wickednes, he shall know that his prosperitie was but vanitie. l Who seeketh to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.

24 His

24 His byestes are full of milke, and his bones runne full of marowe.

26 And another [a] dieth in the bitternes of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in [o] the dust, and the wormes shall couer them.

27 Behold, I knowe your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For yee say, Where is the Princes [p] house? and where is the Tabernacle of the wickeds dwelling?

29 May ye not [q] aske them that goe by the way? and ye can not deny their signes.

30 But the wicked is kept vnto the day of [r] destruction, and they shall be brought foorth to the day of wrath.

31 Who shal declare his way [s] to his face? and who shall rewarde him for that hee hath done?

32 Yet shall hee bee brought to the graue, and remaine in the heape.

33 The [t] slimie valley shall be sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort [u] ye me in vaine, seeing in your answeres there remaine but lies?

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

* Chap. 35.7.

b Least thou houldest reproue or hurt him.

c Thou hast bin cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage.

d When thou wast in power and authoritie, thou diddest not iustice, but iniury.

e Thou hast not onely not shewed pitie, but oppressed them.

f That is, manifold afflictions.

g He accuseth Iob of impietie and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods Maiestie.

h That so much the more by that excellent worke thou maiest feare God, and reuerence him.

i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

k How God hath punished them from the beginning.

l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He answereth to that, which Iob had saide, Chap. 21.7. that the wicked haue prosperitie in this world: beleeuing that hee might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that hee punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance, and to returne to God.

r God will restore vnto thee all thy substance.

s Which shalbe in abundance like dust.

t That is, the fauour of God.

u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 *Eliphaz affirmeth that Iob is punished for his sinnes.* 6 *He accuseth him of vnmercifulnes,* 13 *And that he denied Gods prouidence.* 21 *He exhorteth him to repentance.*

THen Eliphaz the Temanite answered, and saide,

2 May a man be [a] profitable vnto God, as he that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare [b] of thee that he wil accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the [c] pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrie.

8 But the mightie man [d] had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of [e] the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darknes that thou shouldest not see, and [f] abundance of waters shall couer thee.

12 Is not God on [g] hie in the heauen? and beholde the height of the [h] starres howe hie they are.

13 But thou sayest, Howe should God [i] knowe? can hee iudge through the darke cloude?

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut down before the time, whose foundation was as a riuer that ouerflowed:

17 Which saide vnto God, Depart from vs, and asked what the Almightie coulde doe for them.

18 Yet he [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, [n] and the innocent shall laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and lay vp his words in thine heart.

23 If thou returne to the almightie, thou shalt [r] be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp golde for [s] dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almightie shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the [t] light shall shine vpon thy wayes.

29 [u] When others are cast down, then shalt thou say, I am lifted vp: and God shall saue the humble person.

40 The innocent shall deliuer the [x] Iland, and it shalbe preserued by the purenes of thine hands.

CHAP. XXIII.

2 *Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge,* 10 *And that he is not punished onely for his sinnes.*

BUt Iob answered and said,

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22.21. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

2 Though my talke bee this day in [a] bitternes, and my plague greater then my groning,

3 Would God yet I knewe how to finde him, I would enter vnto his place.

4 I would plead the cause before him, and fill my mouth with arguments.

5 I woulde knowe the wordes, that hee would answere mee, and would vnderstande what he would say vnto me.

6 Would hee [b] pleade against me with his great power? No, but he would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should be deliuered for euer from my Judge.

8 Behold, if I go to [y] East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot beholde him.

10 But hee knoweth my [f] way, and trieth me, and I shall come foorth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, and I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one mind, [g] who can [h] turne him? yea, he doeth what his minde desireth.

14 For he will performe that, which is decreed of me, and [i] many such things are with him.

15 Therefore I am troubled at his presence, [k] in considering it, I am afraide of him.

16 For God [k] hath softened mine heart, and the Almightie hath troubled me.

17 For I am not cut off in [l] darknesse, but he hath hid the darkenesse from my face.

b Vsing his absolute power, and saying, Because I am God, I may not what I will.
c Of his mercy he would giue me power to answere him.
d When he of his mercy hath giuen strength to maintaine their cause.
e Meaning, that if he considered Gods iustice, he is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.
f God hath this preeminence aboue me, that he knoweth my wayes: to wit, that I am innocent, and I am not able to iudge of his workes: he knoweth also his conscience that God doeth vilifie him for his profite.
g His worth is more precious vnto me, then the meane wherewith the body is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to a good ende.
i In many points man is not able to attreine to Gods iudgements.
k That I should not be without feare.
l Hee sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 *How all things are gouerned by Gods prouidence,* 17 *And the destruction of the wicked.*

WHy should not the times [a] bee hid from the Almightie, seeing that they which know him, see not his [b] dayes?

2 Some remoue the land markes, that rob the flocks and feede thereof.

3 They leade away the asse of the fatherlesse: and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Behold, others as wilde asses in the wildernesse, goe foorth to their businesse, and [d] rise early for a praye: the wildernesse [e] giueth him and his children foode.

6 They reape [f] his prouision in the fielde, but they gather the late [g] vintage of y wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines: [h] and they imbrace the rocke for want of a couering.

9 They plucke the fatherlesse [i] from the breast, and take the pledge [k] of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungrie.

11 They that make oyle [l] betweene their walles, & tread their wine presses, suffer thirst.

12 Men [m] cry out of the citie, and the soules of the slaine [n] cry out: yet God doeth [o] not charge them with follie.

13 These are they, that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riseth early and killeth the poore and the needie: and in the night hee is as a thiefe.

15 The eye also of the [p] adulterer waiteth for the twilight & saith, None eye shal see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for themselues in the day: they know not the light.

17 But the morning is euen vnto them as the shadow of death: if one knowe them, they are in the terrour of the shadow of death.

18 Hee is swift vpon the [q] waters: their [r] portion shalbe cursed in the earth: he will not beholde the way of the vineyards.

19 As the dry ground & heate consume the snow waters, so shall the graue [s] the sinners.

20 [t] The pitifull man shall forget him: the worme shal feede his sweetenesse: he shalbe no more remembred, and the wicked shall be broken like a tree.

21 Hee [x] doeth euill increate the barren, that doeth not beare, neither doeth hee good to the widowe.

22 Hee draweth also the [y] mightie by his power, & whē he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an eare of corne.

25 But if it bee not [z] so, where is hee? or who will proue me a lyar, and make my words of no value?

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the things y are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.
b When he punisheth the wicked and rewardeth the good.
c And for cruelties and oppressions dare not shewe their faces.
d That is, spare no diligence.
e Hee and his, liue by robbing and murthering.
f Meaning, the poore mans.
g Signifieth that one wicked man will not spoyle another, but the godly.
h The poore returne by night wicked into rocks and where they lye all the raine.
i That is, the to pouch and the poore mans that she cannot haue to sustain her selfe that she may be able to giue her child sucke.
k That is, his garment, wherewith he should be couered or clad.
l In such places which are appointed for that purpose: meaning that these that labour for the wicked, are pinch for hunger.
m For the great oppression and extortion.
n Cry out & call for vengeance.
o God doeth not condemne the wicked, but sometymes passe ouer it by his long sufferance.
p That is, God knoweth, because they are reserued vnto iudgement.
q By these particular vices he shewes the licentious life of the wicked & reprobate doeth the iust.
r He seeth to the waters for fishes.
s They shall be brent against the sunne, & yet not be by the brightnesse.
t As the dry ground is heated with waters & shall change into dust: euen so shall the wicked with their sinnes.
u Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this point Iob answereth to his friends, who affirmed that the wicked shall not be long vnpunished, but shall perish in this life.
x That is, he declareth that after that the wicked haue destroyed the weakest, they will do like to the strongest, and therefore they are euill preuented by Gods iudgements.
y That is, that contrary to your reasoning no man can giue a perfit triall of Gods iudgements for vs be reserued.
z That is, that no man can proue me a lyar, nor make my words of no value.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Powre and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies: and vpon whom [b] shall not his light arise:

4 And howe may a man [c] bee iustified with God: or howe can he be cleane, that is borne of woman:

5 Behold, he wil giue no light to ỹ moone, [d] and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme:

a This purpose is to your, that afore God ye and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.

b Who can hide him from his presence.

c That is, be iust in respect of God.

d If God shewe his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and prooueth it by his miracles.

BVt Iob answered, and said,

2 [a] Whom helpest thou: him that hath no power: sauest thou the arme that hath no strength:

3 Whom counsellest thou: him that hath no wisedome: thou [b] shewest right well as the thing is.

4 To whome doest thou declare these words: or whose spirit [c] commeth out of thee:

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, & there is no couering for [f] destruction.

7 Hee stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 Hee bindeth the waters in his cloudes, and the cloude is not broken vnder them.

9 Hee holdeth backe the face of his throne: [h] and spreadeth his cloude vpon it.

10 Hee hath set bounds about the waters, vntil the [i] day and night come to an ende.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride therof.

13 His spirite hath garnished the heauens, and his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but [m] howe little a portion heare wee of him: and who can vnderstand his fearefull power:

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently as Gods behalfe, who hath no need of thy defence.

b But thou doest not apply it to the purpose.

c That is, moueth thee to speake this.

d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth.

e There is nothing hid in the bottome of the earth, but he seeth it.

f Meaning, the graue wherein things putrifie.

g He causeth the whole heauen to turne about the North pole.

h That is, he hideth the heauens, which are called his throne.

i So long as this world endureth. k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproche. l Which is a figure of starres fashioned like a serpent, because of the crookednesse. m If these few things, which we see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constantie and perseuerance of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednes, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shal be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule:

9 Will God heare his cry, when trouble commeth vpon him:

10 Will hee set his delight on the Almightie: will he call vpon God at all times:

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Beholde, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie:

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children be in great number, the sworde shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shalbe buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay.

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shal take him as waters, and a tempest shall cary him away by night.

21 The East winde shall take him away, and hee shall depart: and it shall hurle him out of his place,

22 And God shal cast vpō him & not spare, though he would faine flee out of his hand.

23 Euery man shall clap their handes at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

b Howsoeuer men iudge of me, yet wil I not speake contrary to that, which I haue said, and so doe wickedly in betraying the trueth.

c Which condemne me as a wicked man, because the hand of God is vpon me.

d I will not confesse that God doeth thus punish me for my sinnes.

e Of my life past.

f What aduantage hath the dissembler to gaine neuer so much, seeing he shall loose his owne soule?

g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.

h That is, their secret iudgements of God, and yet do not vnderstand them.

i Why maintaine you then this errour?

k Thus wil God order the wicked and punish him, euen vnto his posteritie.

l None shall lament him.

m Which heareth in an other mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the golde his place, where they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an ende to darkenesse, [b] and

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehende the wisedome of God. b There is nothing but it is compassed within certaine limits, and hath an ende, but Gods wisedome.

he

he trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is golde.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelpes haue not walked it, nor the lyon passed thereby.

9 Hee putteth his hande vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisedome founde? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the sea also saith, It is not with me.

15 [k] Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of golde of Ophir, nor with the precious Onix, nor the saphir.

17 The golde nor the chrystall shall bee equall vnto it, nor the exchange shalbe for plate of fine golde.

18 No mention shalbe made of coxall, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not bee equall vnto it, neither shall it bee valued with the wedge of pure golde.

20 Whence then commeth wisdome? and where is the place of vnderstanding,

21 Seeing it is hidde from the eyes of all the liuing, and is hidde from the [m] foules of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When hee made a decree for the raine, and a way for the lightening of the thunders,

27 Then did he see it, and counted it: hee prepared it and also considered it.

28 And vnto man he saide, Beholde, * the [o] feare of the Lord is wisedome, and to depart from euil is vnderstanding.

* Prou.1.7.

c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, coyne, and vnderneath is himselfe or coale, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, wherevnto neither foules nor beasts can enter.
g After that he hath declared the wisdome of God in the secrets of nature, he describeth his power.
h Though Gods power, and wisedome may be vnderstand in earthly things, yet his heauenly wisedome can not be atteined vnto.
i It is too hie a thing for man to attaine vnto in this world.
k It can neither be bought for golde nor precious stones, but is onely the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisdome: which he meaneth by the foules, that flie hie.
n He maketh God onely the author of this wisdome, and the giuer thereof.
o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 *Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 iustice and equitie.*

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as † in times past, when God preserued me!

3 When his [a] light shined vpon mine head: and when by his light I walked thorowe the [b] darkenesse,

4 As I was in ỹ dayes of my youth: when [c] Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my paths [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I caused them to prepare my seate in the streete.

8 The yong men saw mee, and [e] hid themselues, and the aged arose, and stoode vp.

9 The princes stayed talke, and layde their hand on their [f] mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the eare heard mee, it blessed me: and when the eye saw me, it gaue witnesse to [h] me.

12 For I deliuered the [i] poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put [l] on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, & when I knew not ỹ cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous men, & pluckt the praye out of his teeth.

18 Then I said, I shall die in my [m] nest, and I shall multiply my dayes as the sand.

19 For my roote is [n] spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renue toward mee, and my bowe shalbe restored in mine hand.

21 Vnto mee men gaue eare, and wayted, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

23 And they wayted for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 If I [q] laughed on them, they beleeued it not:

† Ebr. monethes before.
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.
e Being ashamed of their lightnesse and afraid of my grauitie.
f Acknowledging my wisedome.
g All that heard me, praised me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wickednesse, he is compelled to render account of his life.
k That is, I did succour him that was in distresse, and so he had cause to praise me.
l I delited to do iustice, as others did to weare costly apparel.
m That is, at home in my bed, without all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the rye ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

not: neither did they cause the light of my countenance [r] to fall.

25 I appointed out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 *Iob complaineth that hee is contemned of the most contemptible,* 11.21 *because of his adversitie and affliction.* 23 *Death is the house of all flesh.*

BUt nowe they that are yonger then I, [a] mocke me: yea, they whose fathers I haue refused to set with the [b] dogs of my flockes.

2 For whereto should the strength of their hands haue serued me, seeing age [c] perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖nettles by the bushes, and the iuniper rootes was their meate.

5 They were [d] chased foorth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And nowe am I their [e] song, and I am their talke.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my [f] cord and humbled me, [g] they haue loosed the bridle before me.

12 The youth rise vp at my right hande: they haue pusht my feete, and haue trode on me as on the [h] paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none [i] helpe.

14 They came as a great breach of waters, and [k] vnder this calamitie they come on heaps.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is nowe [l] powred out vpon mee, and the dayes of affliction haue taken holde on me.

17 [m] It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.

19 [n] He hath cast mee into the myre, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare me, neither regardest me, whē I stād vp.

21 Thou turnest thy selfe [o] cruelly against me, and art enemie vnto mee with the strength of thine hand.

22 Thou takest mee vp and causest mee to ride vpon the [p] winde, and makest my ‖strength to faile.

23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretche his hand [q] vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, [r] euill came vnto mee: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning [s] without sunne: I stood vp in the congregation [t] and cried.

29 I am a brother to the [u] dragons, and a companion to the ostriches.

30 My [x] skinne is blacke vpon mee, and my bones are burnt with [y] heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reckeneth the innocencie of his liuing, and number of his vertues, which declareth what ought to bee the life of the faithfull.*

I Made a couenant with mine [a] eyes, why then should I thinke on a [b] mayde?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not destruction to the wicked and strange punishment to [c] the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh mee in the iust balance, and he shall know mine [d] vprightnesse.

7 If my step hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sowe, and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layde waite at the doore of my neighbour,

10 Let my wife [g] grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure [h] to destruction, and which shall roote out all mine

r They were afraid to offend me, and cause me to be angry.
s I had them at commandement.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.
b Meaning, to be my shepheards, or to keepe my dogs.
c That is, their fathers died for famine before they came to age.
‖Or, malowes.
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.
f God hath taken from me the face, credit and authority, wherewith I kept them in subiection.
g He said that the yong men when they sawe him, hid themselues, as Chap. 29.8. and now in his miserie they were impudent and licentious.
h That is, they sought by all meanes howe they might destroy me.
i They neede none to helpe them.
k By my calamitie they tooke an occasion against me.
l My life faileth me, and I am as halfe dead.
m Meaning, leprosie.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carried beside himselfe.

p He compareth his afflictions to a tempest or whirlewinde.
‖Or, wisdome, or Lawe.

q None can deliuer me thence though they lament at my death.

r In steade of comforting they mocked at me.

s Not delighting in any worldly thing, no not so much as in the lyfe of the sunne.
t Lamenting them that were in affliction, and mouing others to pitie them.
u I am like the wilde beastes that dwelle most solitarie places.
x With the heate of affliction.

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He sheweth wherein his righteousnesse standeth, that is, in as much as he was blamelesse before men, and sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the Lawe, Deut. 28.33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.

mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my mayde, when they [i] did contend with me,

14 What then ſhall I doe when [k] God ſtandeth vp: and when hee ſhall viſit me, what ſhall I anſwere?

15 Hee that hath made me in the wombe, hath he not made [l] him? hath not he alone facioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe [m] to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growen vp with mee [n] as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed mee becauſe he was warmed [o] with the fleece of my ſheep,

21 If I haue lift [o] vp mine hande againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine [p] arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull vnto mee, and I coulde not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſaid to the wedge of gold, Thou art my confidence,

25 If I reioyced becauſe my ſubſtãce was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] ſunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine [s] hand,

28 (This alſo had bene an iniquitie to bee condemned: for I had denied the God [t] aboue)

29 If I reioyced at his deſtruction that hated mee, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] Tabernacle ſay, Who ſhall giue vs of his fleſh? we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I coulde haue made afraide a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! behold my [a] ſigne that the Almightie will witneſſe for mee: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as [b] a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land [d] cry againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without ſiluer: or if I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles growe in ſteade of wheate, and cockle in the ſtead of barley.

THE [f] WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 *Elihu reproueth them of folly.* 8 *Age maketh not a man wiſe, but the ſpirit of God.*

SO theſe three men ceaſed to anſwere Job, becauſe he † eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, I ſay, was kindled againſt Job, becauſe he iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friendes, becauſe they coulde not finde an anſwere, and yet condemned Job.

4 (Nowe Elihu had waited till Job had ſpoken: for [d] they were more ancient in yeeres then he)

5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel the Buzite anſwered, and ſaide, I am yong in yeeres, & ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 For I ſaid, The dayes [e] ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not alway wiſe, neither doe the aged alway vnderſtand iudgement.

10 Therefore I ſay, Heare me, and I will ſhewe alſo mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you ſought out reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproued Job, nor anſwered his wordes:

13 Leſt yee ſhould ſay, We haue [h] founde wiſedome: for God hath caſt him downe, and no man.

14 Yet hath [i] he not directed his wordes to me, neither wil I anſwer [k] him by your words.

15 Then they feared, anſwered no more, but left off their talke.

16 When I had waited (for they ſpake

i When they thought themſelues euill intreated by me.
k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?
l He was moued to ſhew pitie vnto ſeruants, becauſe they were Gods creatures as he was.
m By long waiting for her requeſt.
n He nouriſhed the fatherleſſe and maintained the widowes cauſe.
o To oppreſſe him and doe him iniurie.
p Let me rot in pieces.
q I refrained not from ſinning for feare of men, but becauſe I feared God.
r If I was proude of my worldly proſperitie and felicitie, which is meant by the ſhining of the ſunne and brightneſſe of the moone.
s If mine owne doings delighted mee.
t By putting confidence in any thing, but in him alone.
u My ſeruants moued me to be reuenged of mine enemie, yet did I neuer with him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.
y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.
z I ſuffred them to ſpeake euil of me, and went not out of my houſe to reuenge it.
a That is a ſufficient token of righteouſneſſe, that God is my witneſſe and wil iuſtifie my cauſe.

b Should not this booke of his accuſations be praiſe and commendatiõ to me.
c I will make him a count of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no bribar nor extortioner.
f That is, the talke which he had with his three friends.

† Ebr. was iuſt in his owne eyes.

a Which came of Buz the ſonne of Nabor Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
c By making himſelfe innocent, and by charging God of rigour.
d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.

g To proue that Jobs affliction came for his ſinnes.

h And flatter your ſelues, as though you had ouercome him.
i To wit, Job.
k He vſeth almoſt the like argumẽts, but without taunting, and reproches.

not, but ſtoode ſtill and anſwered no more)

17 Then anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, and the ſpirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that breſt.

20 Therefore will I ſpeake, that I may take breath: I will open my lippes, and will anſwere.

21 I will not nowe accept the perſon of man, [m] neither wil I giue titles to man.

22 For I may not giue [n] titles, leſt my Maker ſhould take me away ſuddenly.

l I haue conceiued in my minde great ſtore of reaſons.

m I wil neither haue regard to riches, credit, nor authoritie, but will ſpeake the very truth.

n The Ebrewe worde ſignifieth, to change the name, as to call a foole a wiſe man: meaning that he would not cloke the truth to flatter men.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19.29 He afflicteth man & ſuddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHereforе, Iob, I pray thee, heare my talke, & hearken vnto all my wordes.

2 Beholde now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes are in the vprightneſſe of mine heart, and my lippes ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen mee life.

5 If thou canſt giue mee anſwere, prepare thy ſelfe, and ſtand before me.

6 Beholde, I am according to thy will in [b] Gods ſteade: I am alſo formed of the clay.

7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauie vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, & I haue heard the voyce of thy wordes.

9 I am [d] cleane, without ſinne: I am innocent, and there is none iniquitie in me.

10 Lo, he hath found occaſions againſt me, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narowly vnto all my paths.

12 Beholde, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him: for hee doeth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he [h] had ſealed,

17 That hee might cauſe man to turne away from his enterpriſe, & that hee might hide the [i] pride of man.

18 And keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſworde.

19 He is alſo ſtricken with ſorow vpon his bed, and the griefe of his bones is ſore.

20 So that his [k] life cauſeth him to abhorre bread, and his ſoule daintie meate.

21 His fleſh faileth that it cannot be ſeene, and his bones which were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him, or an interpreter, one of a thouſande [n] to declare vnto man his righteouſneſſe,

24 Then will hee haue [o] mercie vpon him, and will ſay, [p] Deliuer him, that hee goe not downe into the pitte: for I haue receiued a reconciliation.

25 Then ſhall his fleſh bee [q] as freſh as a childes, and ſhall returne as in the dayes of his youth.

26 He ſhal pray vnto God, and he wil be fauourable vnto him, and hee ſhall ſee his face with ioy: for hee will render vnto man his [r] righteouſneſſe.

27 Hee looketh vpon men, and if one ſay, I haue ſinned, and [s] peruerted righteouſnes, and it did not profit [t] me:

28 [u] Hee will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.

29 Loe, all theſe things will God worke [x] twiſe or thriſe with a man,

30 That hee may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe ſilence, and I will ſpeake.

32 If there be [y] matter, anſwere mee, and ſpeake: for I deſire to [z] iuſtifie thee.

33 If thou haſt not, heare mee: holde thy tongue, and I will teach thee wiſedome.

a I confeſſe the power of God, and am one of his, therfore thou oughteſt to heare me.

b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 26.21, ſo that hee might doe it without feare, Elihu ſayth, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.

c I will not handle thee ſo roughly as theſe others haue done.

d He repeateth Iobs wordes, whereby he proteſteth his innocencie in diuers places, but ſpecially in the 13. 16. and 30. chapters.

e The cauſe of his iudgements is not alwayes declared to man.

f Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet he is not vnderſtood.

g God ſaith hee ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or els by afflictions, or by his meſſenger.

h That is, determined to ſend vpon them.

i He ſheweth for what ende God ſendeth afflictions: to beate downe mans pride, and to turne from euil.

k That is, his painefull and miſerable life.

l To them that ſhall burie him.

m A man ſent of God to declare his will.

n A ſingular man and as one choſen out of a thouſand, which is able to declare the great mercies of God vnto ſinners: and wherein mans righteouſnes ſtandeth, which is through the iuſtice of Ieſus Chriſt and faith therein.

o He ſheweth that it is a ſure token of Gods mercie toward ſinners, when hee cauſeth his worde to be preached vnto them.

p That is, the miniſter ſhall by the preaching of the word pronounce vnto him the forgiueneſſe of his ſinnes.

q He ſhall feele Gods fauour and reioyce: declaring hereby, wherein ſtandeth the true ioy of the faithfull: and that God will reſtore him to health of body, which is a token of his bleſſing.

r God will forgiue his ſinnes and accept him as iuſt.

s That is, done wickedly.

t But my ſinne hath bene the cauſe of Gods wrath toward me.

u God will forgiue the penitent ſinner.

x Meaning oft times, euen as oft as a ſinner doeth repent.

y If thou doubt of any thing, or ſee occaſion to ſpeake againſt it.

z That is, to ſhewe thee wherein mans iuſtification conſiſteth.

CHAP. XXXIII.

5 Elihu chargeth Iob, that he called himſelfe righteous. 12 He ſheweth that God is iuſt in his iudgments. 24 God deſtroyeth the mighty. 30 By him the hypocrite reigneth.

MOreouer Elihu anſwered, and ſaid,

2 Heare my wordes, ye [a] wiſe men, and hearken vnto me, ye that haue knowledge.

3 For the eare trieth the wordes, as the mouth taſteth meate.

4 Let vs ſeeke [b] iudgement among vs, and let vs knowe among our ſelues what is good.

5 For Iob hath ſaide, I am righteous, and God hath taken [c] away my iudgement.

a Which are eſteemed wiſe of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted me without meaſure.

6 Should

6 Should I lie in my [d] right? my wound of the arrowe is [e] grieuous without my ſinne.

7 What man is like Job, that drinketh [f] ſcornfulneſſe like water?

8 Which goeth in the [g] company of them that worke iniquity, and walketh with wicked men?

9 For he hath ſaide, [h] It profiteth a man nothing that he ſhould [i] walke with God.

10 Therefore hearken vnto mee, yee men of wiſdom, God forbid that wickednes ſhould be in God, and iniquitie in the Almightie.

11 For hee will render vnto man according to his worke, and cauſe euery one to find according to his way.

12 And certainely God will not doe wickedly, neither wil the almighty peruert iudgement.

13 Whome * hath he appoynted ouer the earth beſide himſelfe? or who hath placed the whole world?

14 If [k] he ſet his heart vpon man, and gather vnto himſelfe his ſpirit [l] and his breath,

15 All fleſh ſhall periſh together, and man ſhall returne vnto duſt,

16 And if thou haſt vnderſtanding, heare this and hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is moſt iuſt?

18 Wilt thou ſay vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?

19 How much leſſe to him that accepteth not the perſons of princes, and regardeth not the rich, more then the poore? for they be al the worke of his hands.

20 They ſhall die ſuddenly, [o] and the people ſhalbe troubled at midnight, [p] and they ſhal paſſe foorth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he ſeeth all his goings.

22 There is no darkeneſſe nor ſhadowe of death, that the workers of iniquitie might bee hid therein.

23 For hee will not lay on man ſo much, that hee ſhould [q] enter into iudgement with God.

24 Hee ſhall breake the mightie without [r] ſeeking, and ſhall ſet vp other in their ſtead.

25 Therfore ſhal he declare their [s] works: he ſhall turne the [t] night, and they ſhall be deſtroyed:

26 He ſtriketh them as wicked men in the places of the [u] ſeers,

27 Becauſe they haue turned backe from him, and would not conſider all his wayes:

28 So that they haue cauſed the voyce of the poore to [x] come vnto him, and he hath heard the crie of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when hee hideth his face, who can beholde him, whether it be vpon nations, or vpon a man onely?

30 Becauſe the [y] hypocrite doeth reigne, and becauſe the people are ſnared.

31 Surely it appertaineth vnto God [z] to ſay, I haue pardoned, I will not deſtroy.

32 [a] But if I ſee not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Will hee performe the thing through [b] thee? for thou haſt reproued [c] it, becauſe that thou haſt choſen, and not I, now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tell me, and let a wiſe man hearken vnto me.

35 Job hath not ſpoken of knowledge: neither were his words according to wiſedome.

36 I deſire that Job may bee [d] tried, vnto the end touching [ρ] anſweres for wicked men.

37 For he [e] addeth rebellion vnto his ſinne: he clappeth his hands among vs, and multiplieth his words againſt God.

CHAP. XXXV.

6 Neither doeth godlineſſe profite, or vngodlineſſe hurt God, but man. 13 The wicked crie vnto God, and are not heard.

ELihu ſpake moreouer, and ſaid,

2 Thinkeſt thou this right, that thou haſt ſaide, I am [a] more righteous then God?

3 For thou haſt ſaide, What profiteth it thee, and what auaileth it mee, to purge me from my ſinne?

4 Therefore will I anſwere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and ſee and behold the [c] clouds which are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him, yea, when thy ſinnes be many, what doeſt thou vnto him?

7 If thou bee righteous, what giueſt thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteouſnes may profit the ſonne of man.

9 They cauſe many that are oppreſſed, [e] to crie which cry out for the violence of the mightie.

10 But none ſaieth, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſts of the earth, and giueth vs more wiſedome then the foules of the heauen.

12 Then they crie becauſe of the violence of the wicked, but [f] he anſwereth not.

13 Surely God wil not heare vanity, neither will the Almighty regard it.

14 Although

d Should I ſay, I am wicked, being an innocent?
e I am ſorer puniſhed then my ſinne deſerueth.
f Which is compelled to receiue the reproch and leaſnes of many for his foolish words.
g Meaning, that Job was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelfe to his iudgements.
h He wresteth Jobs words, who ſaid that Gods children are oft times puniſhed in this world, and the wicked goe free.
i That is, liue godly, as Gen. 5.22.
* Chap. 36.23.
k To deſtroy him.
l The breath of life which he gaue man.
m If God were not iuſt, howe could he gouerne the world?
n If man of nature feare to ſpeake euill of ſuch as haue power, then much more ought they to be afraide to ſpeake euill of God.
o When they looke not for it.
p The meſſengers of viſitation that God ſhall ſend.
q God doeth not afflict mē aboue meaſure, ſo that he ſhould haue occaſion to contend with him.
r For all his creatures are at hand to ſerue him, ſo that hee needeth not to ſeeke for any other army.
ſ Make them manifeſt that they are wicked.
t Declare the things that were hidde.
u Meaning, openly in the light of all men.
x By their crueltie and extortion.

a Job neuer ſpake theſe words: but becauſe he maintained his innocencie, it ſeemed as though hee would ſay, that God tormented him without iuſt cauſe.
b Such as are in the like error.
c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?
d Neither doeth thy ſinne hurt God, nor thy iuſtice profite him for he will be glorified without thee.
e The wicked may hurt man and cauſe him to crie, who if hee ſought to God, which ſendeth comfort, ſhould be deliuered.
f Becauſe they pray not in faith, as feeling Gods mercies.

d That hee may ſpeake as much as he can, that we may anſwere him and all the wicked that ſhall die ſuch arguments. e He ſtandeth ſtubburnely in the maintenance of his cauſe.

y When tirants ſit in the throne of iuſtice which vnder pretence of executing iuſtice are but hypocrites and oppreſſe the people, it is a ſigne that God hath drawen backe his countenance and fauour from that place.
z Only it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu ſpeaketh in the perſon of God, as it were mocking Job, becauſe he would be wiſer then God.
b Will God vſe thy counſel in doing his workes? c Thus hee ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.

14 Although thou ſayeſt to God, Thou wilt not regard it, g yet iudgement is before him: truſt thou in him.

15 But nowe becauſe his anger hath not viſited, nor called to count the euill with great extremitie,

16 Therefore Iob h openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 And his iuſtice, 9 And wherefore he puniſheth. 13 The propertie of the wicked.

ELihu alſo proceeded and ſaid,

2 Suffer me a little, and I wil inſtruct thee: for I haue yet to ſpeake on Gods behalf.

3 I will fetch a my knowledge a farre off, and will attribute righteouſnes vnto my Maker.

4 For truely my wordes ſhall not be falſe, and he that is b perfect in knowledge, ſpeaketh with thee.

5 Beholde, the mighty God caſteth away none that is c mighty and valiant of courage.

6 d He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with e Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound with fetters and tyed with the cords of affliction,

9 Then will he ſhewe them their f woorke and their ſins, becauſe they haue bene proude.

10 He openeth alſo their eare to diſcipline, and commandeth them that they returne from iniquitie.

11 *If they obey and ſerue him, they ſhall end their dayes in proſperitie, and their yeres in pleaſures.

12 But if they will not obey, they ſhal paſſe by the ſword, and periſh s without knowledge.

13 But the hypocrites h of heart increaſe the wrath: for they i call not when hee bindeth them.

14 Their ſoule dyeth in k youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen ſo would he haue taken thee out of the ſtraite place into a broade place and not ſhut vp beneath: and l that which reſteth vpon thy table, had bene full of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.

18 n For Gods wrath is, leaſt hee ſhould take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regarde thy riches? he regardeth not golde, nor all them that excell in ſtrength.

20 o Be not carefull in the night, howe he deſtroyeth the people out of their place.

21 Take thou heed: looke not to p iniquity: for thou haſt choſen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his woorke, which men behold.

25 All men ſee it, and men behold it q afarre off.

26 Behold, God is excellent, r & we know him not, neither can the number of his yeeres be ſearched out.

27 When he reſtraineth the drops of water, the raine ſ powreth downe by the vapour thereof.

28 Which raine the cloudes doe drop and let fall abundantly vpon man.

29 Who can knowe the diuiſions of the clouds, and the thunders of his t tabernacle?

30 Behold, he ſpreadeth his light vpon u it, and coureth the x bottome of the ſea.

31 For thereby he iudgeth y the people, and giueth meate abundantly.

32 He coureth the light with the clouds, and commandeth them to go z againſt it.

33 a His companion ſheweth him thereof, and there is anger in riſing vp.

a He ſheweth that when we ſpeake of God, we muſt lift vp our ſpirites more hie, then our naturall ſenſe is able to reach.
b Thou ſhalt perceiue that I am a faithful inſtructour, and that I ſpeake to thee in the name of God.
c Strong and conſtant, and of vnderſtanding: for theſe are the giftes of God, and he loueth them in man: but foraſmuch as god puniſhed nowe Iob, it is a ſigne that theſe are not in him.
d Therefore he will not preſerue the wicked: but to the humble and afflicted heart he will ſhew grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their ſins that they may come to him by repentance as he did Manaſſeh.
* Iſa. 1. 19.
g That is, in their follie or obſtination, and ſo ſhalbe cauſe of their owne deſtruction.
h Which are malicioully bent againſt God and flatter themſelues in their vices.
i When they are in affliction they ſeeke not to God for ſuccour, as Aſa 2. Chron. 16. 12. Reue 16. 11.
k They die of ſome vile death, and that before they come to age.
l If thou hadſt bene obedient to God, he would haue brought thee to liberty and wealth.
m Thou art altogether after the maner of the wicked: for thou doeſt murmure againſt the iuſtice of God.
n God doeth puniſh thee, leaſt thou ſhouldeſt forget God in thy wealth and ſo periſh.
o Be not thou curious in ſeeking the cauſe of Gods iudgements, when he deſtroyeth any.
p And ſo murmure againſt God through impatiencie.
q The woorkes of God are ſo manifeſt, that a man may ſee them a farre off, and know God by the ſame.
r Our infirmitie hindereth vs ſo, that we cannot attaine to the perfit knowledge of God.
ſ That is, the raine commeth of thoſe drops of water, which he keepeth in the clouds.
t Meaning, of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloude.
x That men cannot come to the knowledge of the ſpringe thereof.
y Hee ſheweth that the raine hath double vſe: the one, that it declareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the land fruitfull.
z That is, one cloude to daſh againſt another.
a The cold vapour ſheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noyſe and thunder clappes.

CHAP. XXXVII.

2 Elihu prooueth that the vnſearchable wiſedome of God is manifeſt by his woorkes, 4 As by the thunders, 6 The ſnowe. 9 The whirlewind, 11 And the raine.

AT this alſo mine heart is a aſtonied, and is moued out of his place.

2 Heare the b ſounde of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyſe ſoundeth: hee thundreth with the voyce of his maieſtie, and hee will not ſtay c them when his voyce is heard.

5 God thundreth marueilously with his voyce: hee woorketh great things, which wee know not.

6 For he ſaith to the ſnowe, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.

7 With the force therof he e ſhutteth vp

a At the marueiling of the thunder and lightnings: wherby he declareth that the faithful are liuely touched with the maieſtie of God, when they behold his woorkes.
b That is, the thunder, wherby he ſpeaketh to men to waken their dulneſſe, and to bring them to the conſideration of his woorkes.
c Meaning, the raines and thunders.
d So that neyther ſmall raine nor great, ſnow nor anything elſe commeth without Gods appointment.
e By raines and thunders God cauſeth men to keepe themſelues within the houſes.

euery

euery man, that al men may know his worke.

8 Then the beaſtes goe into the denne, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the [f] Northe winde.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narow.

11 He maketh alſo the cloudes to [h] labour, to water the earth, and ſcattereth the cloud of [i] his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer hee commandeth them vpon the whole world.

13 Whether it be for [k] puniſhment, or for his land, or of mercie, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtande and conſider the wonderous workes of God.

15 Diddeſt thou knowe when God diſpoſed them: and cauſed the [l] light of his cloude to ſhine?

16 Haſt thou knowen the [m] varietie of the cloude, and the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten [o] glaſſe?

19 Tell vs what wee ſhall ſay vnto him: for wee cannot diſpoſe our matter becauſe of [p] darkneſſe.

20 Shal it bee [q] told him when I ſpeake? or ſhall man ſpeake when hee ſhall be [r] deſtroyed?

21 And now men ſee not the light, [ſ] which ſhineth in the clouds, but the wind paſſeth and cleanſeth them.

22 The [t] brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almightie: we cannot find him out: he is excellent in power and iudgement, and abundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: for hee will not regarde any that are wiſe in their owne conceite.

f In Ebrew it is called the ſcattering winde, becauſe it driueth away the clouds and purgeth the aire.
g That is, froſen by the driefh.
h Gather the vapours, and moue to and fro water & earth.
i That is, the cloud that hath lightning in it.
k Raine, colde, heate, tempeſts, and ſuch like are ſent of God, either to puniſh man, or to profite the earth, or to declare his fauor toward man, as Chap. 36.31.
l That is, the lightning to breake forth in the cloudes.
m Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.
n Why thy clothes ſhoulde keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?
o For their cleerenes.
p That is, our ignorance: ſignifying that Iob was ſo preſumptuous that he would controll the workes of God.
q Hath God neede that any ſhould tell him when man murmureth againſt him?
r If God would deſtroy a man ſhould he repine?
ſ The cloude ſtoppeth the ſhining of the ſun, that man cannot ſee it till the wind haue chaſed away the cloud: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?
t In Ebrew, golde: meaning faire weather and cleare as golde.
u Meaning, without cauſe.

CHAP. XXXVIII.

1 God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice and prouidence of the Creatour is knowen.

THen anſwered the Lord vnto Iob out of the [a] whirlewinde, and ſaid,

2 Who is this that [b] darkneth the counſel by words without knowledge?

a That his wordes might haue greater maieſtie, and that Iob might knowe with whom hee had to do.
b Which by ſeeking out the the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth his owne follie.

3 Girde vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I laid the [d] foundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath laide the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet: or who laide the corner ſtone thereof?

7 When the ſtarres of the morning [e] praiſed me together, and all the [f] children of God reioyced?

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth as out of the wombe?

9 When I made the clouds as a couering thereof, and darkenes as the [g] ſwadling bands thereof?

10 When I eſtabliſhed my commaundement vpon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and heere [h] ſhall it ſtay thy proude waues.

12 Haſt thou commaunded the [i] morning ſince thy dayes? haſt thou cauſed the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to faſhion, [l] and all ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the hie arme ſhall bee broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the [m] depth?

17 Haue the gates of death beene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way where light dwelleth? and where is the place of darkneſſe,

20 That thou [n] ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne, and becauſe the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue [o] hid againſt the time of trouble againſt the day of warre and battell?

24 By what way is [p] light parted, which ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpoutes for the raine?

c Becauſe he had wiſhed to diſpute with God. Chap. 13. God reaſoneth with him to declare his raſhnes.
d Seeing hee could not iudge of thoſe things which were done ſo long before he was borne, he was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.
e The ſtarres & dumme creatures are ſaide to praiſe God, becauſe his power, wiſedome, and goodneſſe is manifeſt and knowen therein.
f Meaning, the Angels.
g As though the great ſea were but as a little babe in the hand of God to turne to and fro.
h That is, Gods decree and commandement, as verſe 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in the night bin giuen to wickednes, cannot abide the light, but hide themſelues.
l The earth which ſeemed in the night to haue no forme, by the riſing of the ſun is as it were created anew, and all things there in clad with new beautie.
m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſel of God?
n That thou mighteſt appoint it his way and limits.
o To puniſh mine enemies with them, as Exo. 9.18. Ioſh. 10, 11.

raine: or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernes where there is no man:

27 To fulfil the wild and waste place, and to cause the bud of the hearbe to spring forth:

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid [p] as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of [q] the Pleiades? or loose the bands of [r] Orion?

32 Canst thou bring forth [s] Mazzaroth in their time? canst thou also guide [t] Arcturus with his [illegible]?

33 Knowest thou the course of Heauen? or canst thou set [u] the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Loe, here we are?

36 Who hath put wisdome in the [x] reines? or who hath giuen the heart vnderstanding?

37 Who can number clouds by wisdome? or who can cause to cease the [y] bottels of heauen,

38 When the earth groweth into hardnes, [z] and the clots are fast together?

p The yce couereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring floures.

r Which starre springeth in winter.

s Certaine starres so called: some thinke they were the twelue signes.

t The Beare with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secret parts of man.

y That is, the cloudes wherein the water is conceiued as in bottels.

z For when God openeth not open these bottels, the earth commeth in this inconuenience.

CHAP. XXXIX.

The bountie & prouidence of God, which extendeth euen to the yong rauens, giueth manifull occasion to put his confidence in God. 37 Iob confesseth and humbleth himself.

WIlt [a] thou hunt the pray for the lyon? or fil the appetite of the lions whelps,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meate, when his birdes [b] crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth yong? or doest thou marke when the [c] hindes doe calue?

5 Canst thou number the moneths that they [d] fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they [e] bruse their yong and cast out their sorrowes.

7 Yet their yong ware fat, and growe vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?

a After he had declared Gods workes in the heauens, he shewed his marueilous prouidence in earth, euen toward the brute beasts.

b Reade Psal. 147. 9.

c He chiefly marketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with young?

e They bring forth with great difficultie.

9 It is I which haue made the wildernesse his house, and the [f] salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne [g] serue thee? or will he tarie by thy cribbe?

13 Canst thou binde the Unicorne with his band to labour in the furrow? or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that he wil bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh [h] them hote in the dust,

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauelled [i] in vaine.

20 For God hath depriued him of [k] wisdome, and hath giuen him no part of vnderstanding.

21 When [l] time is, he mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or couered his necke with [m] neying?

23 Hast thou made him afraid as the grasshopper? his strong neying is fearefull.

24 He [n] diggeth in the valley, and reioyceth in his strength: hee goeth forth to meete the harnesse man.

25 He mocketh at feare, and is not afraide, and turneth not backe from the sword.

26 Though the quiuer rattle against him, the glittering speare and the shield.

27 He [o] swalloweth the ground for fiercenesse and rage, and hee beleeueth not that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noise of the captaines, and the shouting.

29 Shall the Hawke flie by thy wisedome, stretching out his wings toward the [p] South?

30 Doeth the Eagle mount vp at thy commandement, or make his nest on hie?

31 Shee abideth and remayneth in the rocke, euen vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes beholde a farre off.

f That is, the barren ground where no good fruites grow.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egs in the sand, and because the colde ayre is hote and the sunne still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and naturall affection toward his yong.

l When the yong ostrich is growne vp, he ouerrunneth the horse.

m That is, giue him courage: which is meant by neying & shaking his mane: for with his breath he couereth his necke.

n He breaketh with his foote.

o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when colde commeth to flee into the warme countreies.

33 His young ones also ſucke vp blood: and where the ſlaine are, there is ſhe.

34 Moreouer, the Lorde ſpake vnto Iob, and ſaide,

35 Is this to [q] learne, to ſtriue with the Almightie? he that reproueth God, let him anſwere to it.

36 Then Iob anſwered the Lord ſaying,

37 Beholde, I am [r] vile: what ſhall I anſwere thee? I will lay mine hande vpon my mouth.

38 Once haue I ſpoken, but I will anſwere no more, yea twiſe, but I will proceede no further.

q Is this the way for a man that will learne, to ſtriue with God? which thing he reproueth in Iob.

r Whereby he ſheweth that he repented, and deſired pardon for his faults.

CHAP. XL.

1 *How weake mans power is, being compared to the works of God:* 10 *Whoſe power appeareth in the creation, and gouerning of the great beaſts.*

AGaine the Lorde anſwered Iob out of [*] the whirlewinde, and ſaide,

* Chap.38.1.

2 Gird vp nowe thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou diſanull [a] my iudgement? or wilt thou condemne me, that thou mayeſt bee iuſtified?

a Signifying they that iuſtifie themſelues, condemne God as muſh.

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe nowe with [b] maieſtie and excellencie, and aray thy ſelfe with beautie and glorie.

b Meaning, that theſe were proper vnto God, and belonged to no man.

6 Caſt abroade the indignation of thy wrath, and behold euery one that is proud, and abaſe him.

7 Looke on euery one that is arrogant, and bring him lowe: and deſtroy the wicked in their place.

8 Hide them in the duſt together, and bind [c] their faces in a ſecret place.

c Cauſe them to die if thou canſt.

9 Then will I confeſſe vnto thee alſo, that thy right hand can [d] ſaue thee.

d Ment by that whoſoeuer attributeth to himſelf power and abilitie to ſaue himſelfe, maketh himſelfe God.

10 Beholde now [e] Behemoth (whom I made [f] with thee) which eateth graſſe as an oxe.

e This beaſt is thought to be the elephant, or ſome other, which is vnknowen.

f Whom I made as well as thee.

11 Beholde nowe, his ſtrength is in his loines, and his force is in the nauill of his belly.

12 When he taketh pleaſure, his taile is like a cedar: the ſinewes of his ſtones are wrapt together.

13 His bones are like ſtaues of braſſe, and his ſmall bones like ſtaues of yron.

14 [h] He is the chiefe of the wayes of God: he that made him, will make his ſworde to approch vnto him.

g This commeth the prouidence of God toward man: for if he were giuen to deuoure, as a lyon, nothing were able to reſiſt him or contend him.

h He is one of the chiefeſt workes of God among the beaſts.

15 Surely the mountains bring him forth graſſe, where all the beaſts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes.

17 Can the trees couer him with their ſhadowe? or can the willowes of the riuer compaſſe him about?

i Though man dare not come neere him yet God can kill him.

18 Behold, he ſpoyleth the riuer, [k] and haſteth not: he truſteth that he can draw vp Iorden into his mouth.

k He drinketh at leaſure, and feareth no body.

19 He taketh it with his eies, and thruſteth his noſe through whatſoeuer meeteth him.

20 Canſt thou draw out [l] Liuiathan with an hooke, and with a line which thou ſhalt caſt downe vnto his tongue?

l Meaning, the whale.

21 Canſt thou caſt an hooke into his noſe? canſt thou pierce his iawes with an angle?

22 Will he make many [m] prayers vnto thee, or ſpeake thee faire?

m Becauſe hee feareth leſt thou ſhouldeſt take him.

23 Will hee make a couenant with thee? and wilt thou take [n] him as a ſeruaunt for euer?

n To do thy buſineſſe, and be at thy commandement.

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?

25 Shall the companions banket with him? ſhall they diuide him among the Marchants?

26 Canſt thou fil the baſket with his ſkin? or the fiſhpanier with his head?

27 Lay thine hande vpon him: remember [o] the battel, and doe no more ſo.

o If thou euer conſider the danger, thou wilt not meddle with him.

28 Behold, [p] his hope is in vaine: for ſhall not one periſh euen at the ſight of him?

p To wit, that truſteth to take him.

CHAP. XLI.

1 *By the greatneſſe of this monſter Liuiathan God ſheweth his greatneſſe, and his power, which nothing can reſiſt.*

NOne is ſo fierce that dare ſtirre him vp. Who is he then that can ſtande [a] before me?

a If men dare ſtand againſt a whale, which is but a creature, who is able to compare with God the Creator?

2 Who hath preuented mee that I ſhould [b] make an end? All vnder heauen is mine.

b Who hath taught me to accompliſh my worke.

3 I will not keepe ſilence concerning [c] his partes, nor his power nor his comely proportion.

c The partes, and members of the whale.

4 Who can diſcouer the face [d] of his garment? or who ſhall come to him with a double [e] bridle?

d That is, who dare pull off his ſkinne?

e Who dare put a bridle in his mouth?

5 Who ſhall [f] open the doores of his face? his teeth are fearefull round about.

f Who dare looke in his mouth?

6 The maieſtie of his ſcales is like ſtrong ſhields, and are ſure ſealed.

7 One is ſet to another, that no winde can come betweene them.

8 One is ioyned to another: they ſticke together, that they cannot be ſundered.

9 His nieſings [g] make the light to ſhine, and his eyes are like the eye lidds of the morning.

g Charis, caſteth out flames of fire.

10 Out of his mouth go lamps, and ſparks of fire leape out.

11 Out of his noſtrils commeth out ſmoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and [h] labour is reiected before his face.

h Nothing is painful or hard vnto him.

14 The members of his body are ioyned: they

they are strong in themselues, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mighty are afraide of his maiestie, and for feare they faint in themselues.

17 When the sworde doeth touch him, hee will not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as strawe: and he laugheth at the shaking of the speare.

21 Sharpe stones [i] are vnder him, and hee spreadeth sharpe things vpon the myre.

22 He [k] maketh the depth to boyle like a pot, and maketh the sea like a pot of ointment:

23 Hee maketh a path to [l] shine after him, one would thinke the depth an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all hie things: hee is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friendes. 12 His goods are restored double vnto him. 13 His children, age and death.

Then Iob answered the Lord, and said,

2 I know that thou canst do al things, and there is no [a] thought hid from thee.

3 Who is he that hideth counsell without [b] knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderful for me [c] and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, [d] and declare thou vnto me.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is [f] right, like my seruant Iob.

8 Therefore take vnto you nowe seuen bullockes, and seuen rammes, and goe to my seruaunt Iob, and offer vp for your selues a burnt offering, and my seruant Iob shal [h] pray for you: for I will accept him, least I should put you to shame, because yee haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 Then the Lord turned the [i] captiuity of Iob, when hee prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him al his [k] brethren, and all his sisters, and all they that had beene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euery man gaue him a ‖ peece of money, and euery one an earing of golde.

12 So the Lord blessed [p] last daies of Iob more then the first: for he had [l] fourteene thousand sheep, and sixe thousand camels, & a thousand yoke of oxen, and a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, and the name of the third [o] Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being olde, and full of dayes.

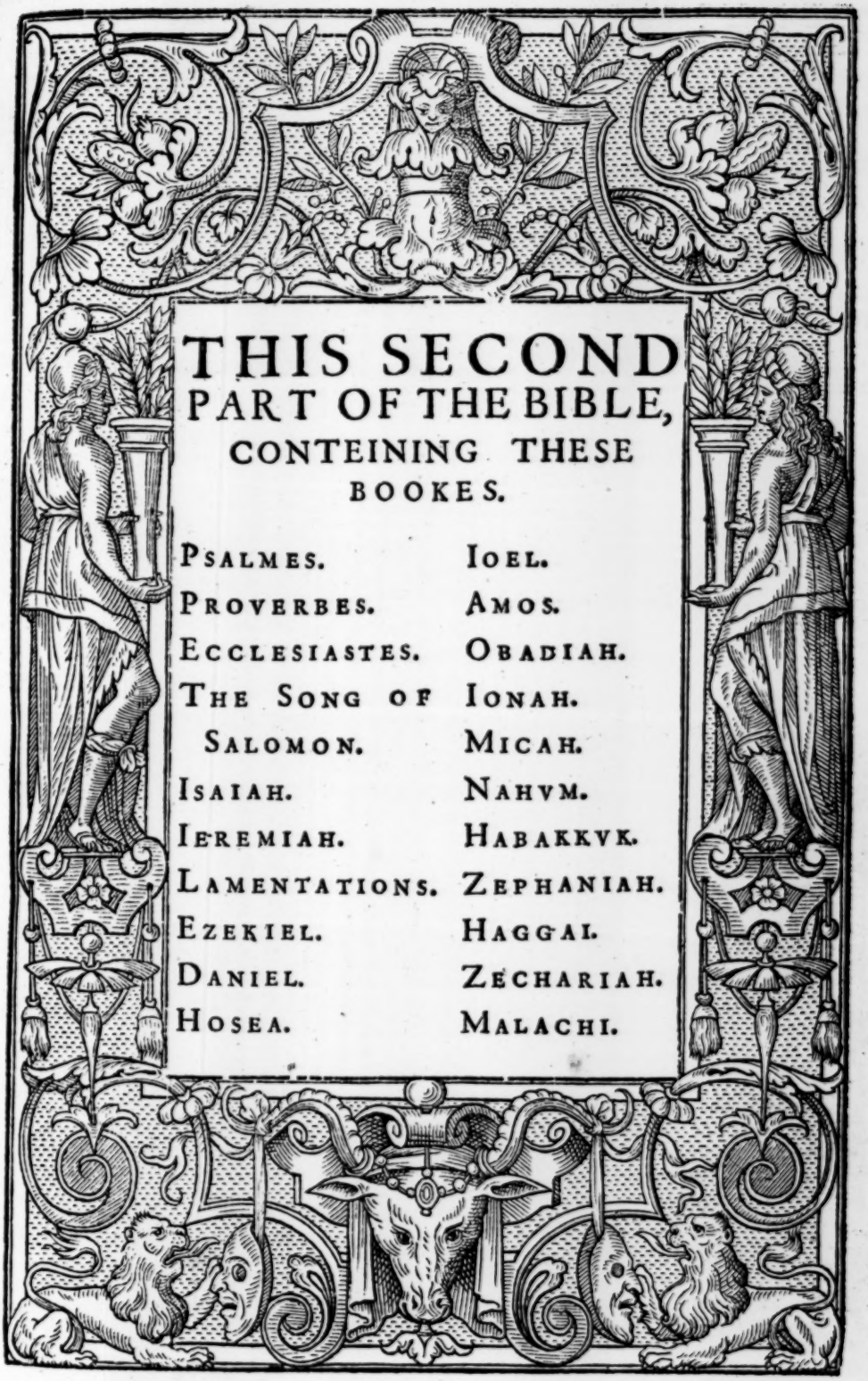
a His skinne is so hard that he hardly wish as great ease on the stones as in the myre.
b Either he maketh the sea to seeme as it boyled by his walowing, or else he spouteth water in such abundance, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beastes and monsters, and is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laide to his charge, Chap. 38. 2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholler to learne of him.
e I knew thee only before by hearesay, but now thou hast caused me to feele what thou art to me, that I may resigne my self vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.
g Who had a good cause, but bandies it euill.
h When you haue reconciled your selues to him for the fault that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out the affliction wherein he was.
k That is, all his kinred, reade Chap. 19. 13.

‖ Or, lambe, or money so marked.

l God made him twise so rich in cattell as he was afore, and gaue him as many children, as he had taken from him.
m That is, of long life, or beautifull as the day.
n As pleasant as tassia or sweete spice.
o That is, the horne of beautie.



THIS SECOND PART OF THE BIBLE, CONTEINING THESE BOOKES.

PSALMES.
PROVERBES.
ECCLESIASTES.
THE SONG OF SALOMON.
ISAIAH.
IEREMIAH.
LAMENTATIONS.
EZEKIEL.
DANIEL.
HOSEA.
IOEL.
AMOS.
OBADIAH.
IONAH.
MICAH.
NAHVM.
HABAKKVK.
ZEPHANIAH.
HAGGAI.
ZECHARIAH.
MALACHI.

THE * PSALMES OF DAVID.

* Or, prayses, according to the Ebrewes: for were chiefly instituted to prayse & giue thankes to God for his benefites. They are called the Psalmes or Songes of Dauid, because the most part were made by him.

THE ARGVMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicitie: aswell in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs to take thereof most abundantly. If we would know the great, and hie maiestie of God, here we may see the brightnes thereof shine most clearely. If we would seeke his incomprehensible wisedome, here is the schole of the same profession. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would knowe wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal see how the hand of God is euer against them, and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefely, here we haue most present remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the comming of our Lord Iesus Christ.

PSALME. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie, and meditate on the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

BLessed is the man
ẏ doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight is in the * Lawe of the Lord, and in his [b] Lawe doeth he meditate day and night.

3 For he shall be like a * tree planted by the riuers of waters, that will bring foorth her fruite in due season: whose leafe shall not fade: so [c] whatsoeuer he shall doe, shall prosper.

4 [d] The wicked are not so, but as the chaffe which the winde driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, & the way of the wicked shal perish.

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deu. 6. 8. Ios. 1. 8. prou. 6. 20.

b In the holy Scriptures. *Iere. 17. 8.

c Gods children are so mooued euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doeth approoue and prosper, like as not to knowe, is to reproue and reiect.

PSAL. II.

1 *The Prophet Dauid reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdome for euer and aduance it euen to the end of the world,* 10 *And Therefore exhorteth Kings and Rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.*

WHy doe the [a] heathen * rage, and the people murmure in vaine?

2 The kings of ẏ earth band themselues, and the princes are assembled together against the Lord, and against his ‖ Christ.

3 [b] Let vs breake their bandes, and cast their cordes from vs.

4 * But he that dwelleth in the heauen, shal laugh: the Lord shal haue them in derision.

5 [c] Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lord hath said vnto me, * Thou art my sonne: this [e] day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the [f] endes of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 [g] Be wise now therefore, ye Kings: be learned ye iudges of the earth.

11 Serue the Lorde in feare, and reioyce

a The conspiracie of the Gentiles, the murmuring of the Iewes, & power of Kings, cannot preuaile against Christ. *Actes 4. 25.

‖ Or, anoynted.

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Prou. 1. 26.

c Gods plagues will declare that in resisting his Christ, they fought against him.

d To shew that my vocation to the kingdome, is of God. *Act. 13. 23, 33. hebr. 1. 5.

e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ his first comming & manifestation to the world.

f Not onely the Iewes but the Gentiles also. * Reuel. 2. 27.

g He exhorteth all rulers to repent in time.

in trembling.

12 [h] Kisse the sonne, least he be angry, & ye [i] perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

[h] In signe of homage.

[i] When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thessa. 5. 3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great railings & terrours of his enemies: yea, against death it selfe, which he sawe present before his eyes. 7 Finally, he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, howe are mine aduersaries [a] increased: howe many rise against me:

2 Many say to my soule, There is no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto ỹ Lord with my voice, & he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord susteined me.

6 I will not be afraid for [c] ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

[a] This was a token of his stable faith, that for all his troubles he had his recourse to God.

[b] Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

[c] When he conquered the truth of Gods promes, and tried the same, his faith increased marueilously.

[d] Be the daungers neuer so great, or many, yet God hath other meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproueth his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before al worldly treasures.

[a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare me when I call, [b] O God of my righteousnesse: thou hast set me at libertie, when I was [c] in distresse: haue mercie vpon me and hearken vnto my prayer.

2 O ye [d] sonnes of men, how long will ye turne my glory into shame, [e] louing vanitie, and seeking lyes: Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, & sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shewe vs any good: but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou, Lord, [i] onely makest me dwell in safetie.

[a] Among them that were appointed to sing the Psalmes, and to play on the instruments, or was appointed chiefe to set the tune, and to begin who had the charge, because he was most excellent, and he begannie this Psalme on the instrument called Neginoth, or in a tune so called.

[b] Thou that art the defender of my iust cause.

[c] Both of mind and body.

[d] Ye that thinke your selues noble in this world.

[e] Though your enterprises succeede you neuer so much, yet God will bring them to nought.

[f] A king that walketh in his vocation.

[g] For feare of Gods iudgement.

[h] Cease your rage.

[i] Serue God purely, and not with outward ceremonies.

[i] This word in Ebrewe may be referred to God, as it is here translated, or to Dauid, signifying that he shoulde dwell as iopfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelty of his enemies, & fearing great dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, he conceiueth cõfort, 12 Concluding that when God shal deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid.

‖ Or, a musicall instrument or tune.

HEare my wordes, O Lord: vnderstand my [a] meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct me vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickednes: neither shall euil dwel with thee.

5 [d] The foolish shal not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnesse, [f] because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their * throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖ let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them ỹ trust in thee, reioyce and triumph for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [i] wilt compasse him, as with a shield.

[a] That is, my vehement prayer and secret complaint and sighings.

[b] With patience and trust till I be heard.

[c] Seeing that God of nature hateth wickednesse, he must needes punish the wicked, and saue the godly.

[d] Which runne most ragingly after their carnall affections.

[e] In the deepest of his tentations he putteth his full confidence in God.

[f] Because thou art iust, therefore leade me out of the dangers of mine enemies.

* Rom. 3. 13.

‖ Or, cause them to erre.

[g] Let their deuices come to nought.

[h] Thy fauour toward me shall confirme the faith of all others.

‖ Or, giue good successe.

[i] So that he shalbe safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and nowe felt not onely his hand against him, but also conceiued the horrors of death euerlasting, he desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignation, he should lacke occasion to praise him as he was wont to doe while he was among men. 9 Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

OLord * [a] rebuke me not in thine anger, neither chastise me in thy wrath.

* Iere. 10. 24.

[a] Though I deserue destruction, yet let thy mercy pitie my frailtie.

2 Haue

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remẽbrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bedde euery night to swimme, and water my couch with my teares.

7 ‖ Mine eie is dimmed for despight, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shalbe turned backe, and put to shame [f] suddenly.

b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.

‖ Or, mine eie is eaten as it were with wormes.
e God sendeth comfort & boldnes in affliction, that we may triumph ouer our enemies.
f When the wicked thinke that the godly shal perish, God deliuereth them suddenly & destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. 3 To whom he cõmendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to award sentẽce against the wicked. 12 And so entring into the consideration of Gods mercies and promes, he waxeth bold & derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne neckes that which they haue purposed for others.

‖ Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ wordes of * Chush the sonne of Iemini.

‖ Or, kind of tune.
‖ Or, accusation.
* 2. Sam. 16. 7.

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me,

2 Least [a] he deuoure my soule like a lion, & teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done [b] this thing, if there be any wickednes in mine hãds,

4 [c] If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

5 Then let the enemie persecute my soule & take it: yea, let him tread my life downe vpon the earth, & lay mine [d] honour in ẏ dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the [e] iudgement that thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore [f] returne on hie.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie, that is in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that condemneth God [i] euery day.

12 Except [k] he turne, he hath whet his sword: he hath bent his bowe & made it ready.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.

14 *Behold, he shal trauaile with wickednesse: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit that he made.

16 His mischief shal returne vpõ his owne head, & his crueltie shall fall vpõ his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most high.

a He desireth God to deliuer him from ẏ rage of cruell Saul.
b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sam. 26. 8, 9.
d Let me not only die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Churches sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his mind.
l In keeping faithfully his promes with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie & fatherly prouidence of God towards man, whom he made, as it were a god ouer all his workes, doth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith, A Psalme of Dauid.

‖ Or, kind of instrument or tune.

O Lorde our God, howe ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the mouth [a] of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie, and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone & the starres which thou hast ordeyned,

4 What is [b] man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a litle lower thẽ [c] God, and crowned him with glory & worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 All [d] sheepe and oxen: yea, and the beastes of the fielde:

8 The foules of the ayre, and the fish of the sea, and that which passeth through the pathes of the seas.

9 O Lord our Lord, howe excellent is thy Name in all the world!

‖ Or, noble, or marueilous.
a Though the wicked hinder, yet the very babes are sufficient witnesse of the same.
‖ Or, establish.
‖ Or, confound.
b He putteth him in mind of his frailtie, that he shall see how great glory he hath ordeined for him, that he should not come so low as to make iolitie to be proud.
c Or, Angels.
d By the small cattell of man we see also how he is led to loue & feare God, which by nature is fierce, by his ordinarie vsing.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that he had sent him against his enemies, and also prooued by manifolde experience howe ready God was at hand in all his troubles: 14 He being nowe likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise ỹ Lord with my [a] whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will sing prayse to thy Name, O most High.

3 For that mine enemies are turned back: they shall fall, and perish at thy presence.

4 For [b] thou hast maintained my right, and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge ỹ world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lorde, hast not failed them that seeke thee.

11 Sing prayses to the Lord, which dwelleth in Zion: shewe the people his workes.

12 For [e] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the [f] gates of the daughter of Zion, and reioyce in thy saluation.

15 The heathen are [g] sunken downe in the pit that they made: in the net that they hid, is their foote taken.

16 [h] The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked shal turne into hel, and all nations that forget God.

18 For the poore shal not be alway forgotten: the hope [i] of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but [k] men. Selah.

PSAL. X.

1 *He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may do all things without controwling.* 15 *Therefore he calleth vpon God to send some remedie against these desperate euils,* 16 *And at length comforteth himselfe with hope of deliuerance.*

WHy standest thou farre of, O Lorde, and hidest thee in [a] due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are hie aboue his sight: therefore ‖ defieth he all his enemies.

6 He saith in his heart, I shal ‖ neuer be moued, [c] nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.

8 [d] He lieth in waite in the villages: in the secret places doeth he murther the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a lion in his den: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heapes of the [e] poore doe fall by his might.

11 He hath said in his heart, God hath forgotte, he hideth away his face, & wil neuer see.

12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God: he saieth in his heart, Thou wilt not [g] regard.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednes, and thou shalt finde [i] none.

16 The Lord is King for euer & euer: the [k] heathen are destroyed forth of his land.

17 Lorde, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them.

18 [l] To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

PSAL. XI.

1 *This Psalme conteineth two partes. In the first Dauid sheweth how hard assaults of tentations he sustained, and in howe great anguish of minde he was, when Saul did persecute him.* 4 *Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good and the wicked men, as the whole worlde.*

¶ To

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, & thus blaspheme th the Lord. ‖ Or, snuffeth at.

c The euill shall not touch me, Isa. 28. 15. or els he speaketh thus because he neuer felt euill. ‖ Or, nor be moued because he was neuer in euil.

d He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.

e By the hypocrisie of them that haue authoritie, the poore are deuoured.

f He calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must now helpe or neuer.

g Therefore thou must needes punish this their blasphemie.

h To iudge betweene the right and the wrong.

i For thou hast vtterly destroyed him.

k The hypocrits, or such as liue not after Gods Lawe, shall be destroyed.

l God helpeth when mans helpe ceaseth. ‖ Or, destroy no more man vpon the earth.

b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.

c A description of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement. ‖ Or, reigne as iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not immediately the wrong done to vs, yet he suffereth not the wicked vnpunished.

f In the open assembly of the church.

g For God ouerpondereth the wicked in their perpetuities. The mercie of God toward his saints must be considered, and the fall of the wicked must alwayes be considered. ‖ Or, this is worthy to be noted.

h God promiseth to helpe vs before we haue need the crosse.

i Which they cannot learne without the feare of the iudgement.

¶ To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: how say ye then to my soule, [a] Flee to your mountaine as a bird?

2 For loe, the wicked bend their bowe, & make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the [b] foundations are cast downe: what hath the [c] righteous done?

4 The Lorde is in his holy palace: the Lordes throne is in the heauen: his eyes [d] will consider: his eye lids will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Upon the wicked he shall raine snares, [e] fire, and brimstone, and stormy tempest: this is the [f] portion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doth behold the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God wil execute iudgement from heauen.
e As in the destruction of Sodome and Gomorah.
f Which they shal drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succor to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.*

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

4 Which haue said, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 [d] Now for the oppression of the needie, and for the sighes of the poore, I will vp, saith the Lord, and will [e] set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.

7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, [g] it is a shame for the sonnes of men.

a Which here defend & trueth, and their mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lords word and promes is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.]
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 *Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his onely refuge, 3 And so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrors of death.*

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget mee, O Lord, [a] for euer?: how long wilt thou hide thy face from me?

2 How long shall I take [b] counsell within my selfe, hauing wearinesse dayly in mine heart?: how long shall mine enemie be exalted aboue me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Least mine enemie say, I haue [c] preuailed against him: and they that afflict mee, reioyce when I slide.

5 But I trust in thy [d] mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath [e] delt louingly with me.

a He declareth that his afflictions lasted a long time and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonor, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 *He describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perswaded that God would send some present remedy, he comforteth himselfe and others.*

¶ To him that excelleth. A Psalme of Dauid.

THe * foole hath said in his heart, [a] There is no God: they haue [b] corrupted, & done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 [d] There they shalbe taken with feare, because God is in the generation of the iust.

6 You haue made [e] a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

*Psalme 53.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednesse among thē.
c Dauid here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they think themselues most sure.
e You mocke the that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe it.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked, and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, & are alleaged by Saint Paul, and placed together in the 3. to the Romans.

PSAL. XV.

1 *This Psalme teacheth on what condicion God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.*

¶ A Psalme

¶ A Psalme of Dauid.

LOrde, who shall dwell in thy Tabernacle, who shall rest in thine holy Mountaine?

2 He that [a] walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his own hinderance and changeth not.

5 He that [c] giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, shal neuer [d] be moued.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our words.

b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be cast fourth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for succour not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God only for his comfort and felicitie, 8 Who suffreth his to lacke nothing.

¶ ‖ Michtam of Dauid.

PReserue mee, O God: for in thee doe I [a] trust.

2 O my soule, thou hast said vnto ỹ Lord, Thou art my Lorde: my [b] well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The [c] sorowes of them, that offer to an other god, shalbe multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt mainteine my lot.

6 The [e] lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my [f] reines also teach mee in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I [g] shall not slide.

9 Wherefore [h] mine heart is glad and my tongue reioiceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

‖Or, a certaine sunc.

a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enrich God, yet we must bestow Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
* Exod. 23. 13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.
g The faithful are sure to persevere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfit felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare [a] the right, O Lorde, consider my cry: hearken vnto my prayer of lips vnfained.

a My righteous cause.

2 Let my [b] sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast [c] proued & visited mine heart in the night: thou hast tried me, & foundest nothing: for I was purposed that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] wordes of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy pathes, that my feete doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare mee, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from mine enemies, which compasse mee round about for [h] my soule.

10 They are inclosed in their own [i] fat, & they haue spoken proudly with their mouth.

11 They haue compassed vs nowe in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lion that is greedie of praie, and as it were a lions whelpe lurking in secret places.

13 Up Lorde, [k] disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From men by thine [l] hand, O Lorde, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 But I will behold [n] thy face in righteousnesse, & when I [o] awake, I shalbe satisfied with thine image.

b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemy both in deed & thought.
e Though the wicked prouoked me to do euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the stomache that is choked with fat.
k Stop his rage.
‖ Or, which is thy sword.
l By thine heauenly power.
‖ Or, whose tyrannie hath too long endured.
m And feele not the smart that Gods children oft times do.
n This is the full felicitie, consisting against all assaults, to haue the face of God and fauorable countenance ouerpenes vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth forth the image of Christes kingdome, that the faithfull may bee assured that Christ shall alwayes conquere and ouercome by the vnspeakable power of his Father, though all the whole world should striue there-against.

¶ To him that excelleth, A ‖ Psalme of Dauid the seruant of the Lord, which spake vnto the Lorde the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and said,

I Will loue thee dearely, O Lorde my strength.

2 *a The

2 * [a]The Lord is my rocke, & my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be [b]praised: so shall I be safe from mine enemies.

4 The [c]sorowes of death compassed me, and the floods of wickednes made me afraid.

5 The ‖ sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lorde, and cried vnto my God: hee heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 [d]Then the earth trembled, and quaked: the foundations also of the mountains mooued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a [e]consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and [f]darknesse was vnder his feet.

10 And he rode vpon a Cherub and did flie, & he came flying vpon the wings of the wind.

11 He made darknesse his [h]secret place, and his pauilion round about him, euen darknesse of waters, & cloudes of the aire.

12 At the brightnesse of his presence his cloudes passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i]his voyce, hailestones and coales of fire.

14 Then he sent out [k]his arrowes & scattred them, and he increased lightnings and destroyed them.

15 And the chanels of waters were seene, and the [l]foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue and taken me: he hath drawen me out of many [m]waters.

17 He hath deliuered me from my [n]strong enemy, & from them which hate me: for they were [o]too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: [p]he deliuered me because hee fauoured me.

20 The Lord rewarded mee according to my [q]righteousnes: according to the pureneſſe of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before me, and I did not cast away his [r]commandements from me.

23 I was vpright also with him, and haue kept me from my [s]wickednesse.

24 Therefore the Lorde rewarded me according to my righteousnesse, and according to the pureneſſe of mine hands in his sight.

25 With the [t]godly thou wilt shew thy self godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u]cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I haue [x]broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y]word of the Lorde is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my [z]way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a]high places.

34 He teacheth mine hands to fight: so that a bowe of ‖ brasse is broken with mine armes.

35 Thou hast also giuen me the [b]shield of thy saluation, and thy right hand hath stayed me, and thy [c]louing kindnesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d]I haue pursued mine enemies, and taken them, and haue not turned againe til I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded mee with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast [e]giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They [f]cried but there was none to saue them, euen vnto the Lorde, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g]heathen: a people, whom I haue not [h]knowen, shall serue me.

44 Assoone as they heare, they shall obey me: the strangers shal [i]be in subiection to me.

45 Strangers shal [k]shrinke away, & feare in

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*2. Sam. 22. 2.

a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

b For none can obteine their requests of God, that ioine not his glory with their petition.

c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

‖ Or, coards, or cables.

d A description of the wrath of God against his enemies after he had heard his prayers.

e He sheweth how horrible Gods iudgements shalbe to the wicked.

f Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour.

g This is described at large. Psal. 104.

h As a King angry with the people, will not shew himselfe vnto them.

i Thundred, lightened, and hailed.

k His lightnings.

l That is, the deepe botoms were seene, when the red Sea was deuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerāce is his only fauor and loue to vs.

q David was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour & deliuerance.

r For al his dangers he exercised himselfe in the Law of God.

s I neither gaue place to their wicked tentations, nor to mine own affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, & punisheth the wicked, as is sayd also, Leuit. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God that he both gate the victory in the field, and also destroyed the cities of his enemies.

y We the dangers neuer so many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises.

a As towers and fortes, which he tooke out of the hands of Gods enemies.

‖ Or, steele.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d David declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

g Which dwel round about me.

h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word brought all to his subiection.

i Or, lie: signifying a subiection constrained and not voluntarie.

k Feare shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon.

in their priuy chambers.

46 Let the Lord liue, and bleſſed bee my ſtrength, & the God of my ſaluation be exalted.

47 It is God that giueth mee power to auenge me, and ſubdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou haſt ſet mee vp from them, that roſe againſt me: thou haſt deliuered mee from the [l] cruell man.

49 Therefore [m] I wil praiſe thee, O Lord, among the nations, and will ſing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and ſheweth mercy to his anointed, euen to Dauid, and to his [n] ſeed for euer.

l That is, Saul, who of malice perſecuted him.
m This prophecie apperteineth to the kingdom of Chriſt, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Ieſus Chriſt.

PSAL. XIX.

1 To the intent he might mone the faithfull to a deeper conſideration of Gods glory, hee ſetteth before their eyes the moſt exquiſite workemanſhip of the heauens with their proportion, and ornaments. 8 And afterward calleth thē to the Law, wherein God hath reuealed himſelfe more familiarly to his choſen people. The which peculiar grace by commending the Law he ſetteth foorth more at large.

¶ To him that excelleth. A Pſalme of Dauid.

THe * [a] heauens declare the glory of God, and the firmament ſheweth the worke of his hands.

2 [b] Day vnto day vttereth the ſame, and night vnto night teacheth knowledge.

3 There is no ſpeach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he ſet a tabernacle for the ſunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like a mighty man to run his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the endes of the ſame, & none is hid from the heate thereof.

7 The [f] Law of the Lord is perfite, conuerting the ſoule: the teſtimonie of the Lorde is ſure, and giueth wiſedom vnto the ſimple.

8 The ſtatutes of the Lorde are right and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lorde are [g] trueth: they are righteous [h] altogether,

10 And more to be [i] deſired then gold, yea, then much fine gold: ſweeter alſo then honie and the honie combe.

11 Moreouer by them is thy ſeruant made circumſpect, and in keeping of them there is great [k] reward.

12 Who can vnderſtand his [l] faults? cleanſe me from ſecret faults.

13 Keepe thy ſeruaunt alſo from [m] preſumptuous ſinnes: let them not reigne ouer me: [n] ſo ſhall I bee vpright, and made cleane from much wickednelle.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

*Rom. 1. 20.
a He reproueth vnto man his ingratitude, ſeeing the heauens, which are dūme creatures, ſet forth Gods glory.
b The continuall ſucceſſe of the day & the night is ſufficient to declare Gods power and goodneſſe.
c The heauens are a ſchoolemaſter to all nations, be they neuer ſo barbarous
d The heauens are as a line of great capitall letters to ſhew vnto vs Gods glory.
e Of, baile. The maner was that the bride & bridegrome ſhould ſtand vnder a baile together, and after comforth with great ſolemnitie and reioycing of the aſſembly.
f Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.
g So that all mans inuentiōs and intentions are lies.
h Euery one without exception.
i Except Gods word be eſteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfite.
l Then there is no reward of duetie, but of grace: for where ſinne is, there death is the reward.
m Which are done purpoſely and of malice.
n If thou ſuppreſſe my wicked affections by thine holy ſpirite.
o That I may obey thee in thought, word, and deed.

PSAL. XX.

A prayer of the people vnto God, that it would pleaſe him to heare their King and receiue his ſacrifice, which he offered before he went to battell againſt the Ammonites.

¶ To him that excelleth. A Pſalme of Dauid.

THe [a] Lorde heare thee in the day of trouble: the [b] name of the God of Iaakob defend thee.

2 Send thee helpe from the Sanctuarie, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into aſhes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpoſe:

5 That we may reioyce in thy [d] ſaluation, and ſet vp the banner in the Name of our God, when the Lord ſhal performe all thy petitions.

6 Now [e] know I that the Lord wil helpe his annointed, and will heare him from his [f] Sanctuarie, by the mightie helpe of his right hand.

7 Some truſt in chariots, and ſome in horſes: but wee will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are riſen, and ſtand vpright.

9 Saue Lorde: [h] let the King heare vs in the day that we call.

a Hereby Kings are alſo admoniſhed to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King in whoſe wealth our felicitie ſtandeth.
e The Church feeleth that God hath heard their petition.
f As by the viſible Sanctuarie Gods familiaritie appeared toward his people, ſo by the heauenly is meant his power & maieſty.
g The worldlings that put not their onely truſt in God.
h Let the King be able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

PSAL. XXI.

1 Dauid in the perſon of the people prayſeth God for the victorie, attributing it to God, and not to the ſtrength of mā. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdom.

¶ To him that excelleth. A Pſalme of Dauid.

THe King ſhall [a] reioyce in thy ſtrength, O Lord: yea, how greatly ſhal he reioyce in thy ſaluation!

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips. Selah.

3 For thou [b] diddeſt preuent him with liberall bleſſings, & diddeſt ſet a crowne of pure gold vpon his head.

4 [c] Hee aſked life of thee, and thou gaueſt him a long life for euer and euer.

5 His glory is great in thy ſaluation: dignitie and honour haſt thou laid vpon him.

6 For thou haſt ſet him as [d] bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

a When he ſhall ouercome his enemies, and ſo be aſſured of his vocation.
b Thou declareſt thy liberall fauour toward him before he prayed.
c Dauid did not only obtaine life, but alſo aſſureth that his poſterity ſhould reigne for euer.
d Thou haſt made him thy bleſſings to others, and a perpetual example of thy fauour for euer.

7 Becauſe

7 Because the King trusteth in the Lord, and in the mercy of the most High, he shall not slide.

8 [c] Thine hand shall find out all thine enemies, & thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lorde shall destroy them in his [f] wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them [h] apart, and the strings of thy bow shalt thou make readie against their faces.

13 [i] Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that hee was past all hope, but after he had rehersed the sorowes and griefes, wherewith hee was vexed, 10 He recouereth himselfe from the bottomles pit of tentations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom hee did foresee by the spirite of prophesie, that hee should marueilously, and strangely bee delected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aïeleth Hasshahar. A Psalme of Dauid.

MY [a] God, my God, why hast thou forsaken me, & art so farre from mine health, and from the words of my [b] roaring?

2 O my God, I cry by day, but thou hearest not, and by night, but ‖ haue no audience.

3 But thou art holy, and doest inhabite the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe and nod the head, saying,

8 † *He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe mee out of the [e] wombe: thou gauest mee hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from the [f] wombe: thou art my God from my mothers bellie.

11 Be not farre from me, because trouble is neere: for there is none to helpe me.

12 Many yong buls haue compassed mee: mightie bulles of Bashan haue closed mee about.

13 They gape vpon me [w]ith their mouthes, as a ramping and roaring lion.

14 I am like [h] water poured out, & all my bones are out of ioint: mine heart is like wax: it is molten in the mids of my bowels.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou [i] hast brought me into the dust of death.

16 For dogs haue compassed mee, and the assembly of the wicked haue inclosed me: they [k] perced my hands and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lorde, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my [l] desolate soule from the power of the dog.

21 [m] Saue me from the Lions mouth, and answere me in sauing mee from the hornes of the Unicornes.

22 * I wil declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

23 [n] Praise the Lorde, yee that feare him: magnifie ye him, all the seed of Iaakob, & feare ye him all the seed of Israel.

24 For hee hath not despised nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise shall bee of thee in the great Congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore shall eate and bee satisfied: they that seeke after the Lord, shal praise him: your heart shall liue for euer.

27 All the endes of the world shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdom is the Lordes, and he ruleth amoug the nations.

29 All they that bee fat [r] in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, [s] euen he that cannot quicken his owne soule.

30 [t] Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnes vnto a people that shall be borne, because he hath [u] done it.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, he gathereth a certaine

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e There he describeth the power of Christs kingdom against the enemies thereof.

f This teacheth vs patiently to endure the crosse til God destroy the aduersarie.

g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a marke to shoote at.

i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

‖ Or, the hinde of the morning, and this was the name of some common song.

a Here appeareth that horrible conflict, which he sustained touching faith and desperation.

b Being tormented with extreme anguish.

‖ Or, I cease not.

c He meaneth the place of prayeng in the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the inspeakeable loue of God toward man, that he wouln thus abase his Sonne for our sakes.

† Ebr. rolled vpon God.

*Mat. 27. 43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidēce preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth that his enemies were so fat, proud and cruel, that they were rather deuils then men.

h Before, he spake of the crueltie of his enemies, and now he declareth the inward griefes of the mind, so that Christ was tormented both in soule & body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitarie, left alone and forsaken of all, Psal. 35. 17. and 25. 16.

m Christ is deliuered with a more mightie inclinearce by ouercomming death, then if he had not tasted death at all. *Heb. 2. 12.

n He promiseth to exhort the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid & Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doeth alude still to the sacrifice.

r Though the poore be first nomed, as verse 26. yet the wealthie are not separated from the grace of Christs kingdom.

s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be rejected from his kingdom.

t Meaning, the posteritie, which the Lord keepeth as a seede to the Church, to continue his praise among men.

u That is, God hath fulfilled his promise.

PSAL. XXIII.

taine assurance, fully perswading himselfe that God will continue the very same goodnes toward him for euer.

¶ A Psalme of Dauid.

THe Lord is my *shepheard, [a] I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He [b] restoreth my soule, and leadeth me in the [c] pathes of righteousnes for his Names sake.

4 Yea though I should walke through the valley of the [d] shadow of death, I will feare no euil: for thou art with me: thy rod & thy staffe, they comfort me.

5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] annoint mine head with oile, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the [g] house of the Lord.

*Isa.40.11. iere.23.5. ezek.34.23. ioh.10.11. 1.pet.2.25.

a He hath care ouer me and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, & streight waies.

d Though he were in danger of death, as the sheepe that wandreth in the dark valley without his sheepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was the manner of great feasts. g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet towards his chosen people his gracious goodnes doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuarie, which are the true worshippers of God, purged frō the sinnefull filth of this world.*
7 *Finally hee magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

¶ A Psalme of Dauid.

THe earth *is the Lords, and all that therein is: the world and they that dwel therein.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lorde? and who shall stande in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

5 He shal receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lorde strong and mightie, euen the Lord mightie in battell.

*Deut.10.14. iob.28.24. 1.cor.10.26.

a He noteth two things: the one, that the earth to mans iudgement is meere aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.

b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.

c. Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, vnder the figure of this Temple, he aspireth for the spirituall Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psal.132.14.

9 Lift vp your heads, ye gates, & lift vp your selues, yee euerlasting doores, and the King of glory shall come in.

10 Who is this King of glory? the Lorde of hostes, he is the King of glory. Selah.

PSAL. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies,*
6 *Prayeth to God most feruently to haue his sinnes forgiuen,* 7 *Especially such as he had cōmitted in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.*

¶ A Psalme of Dauid.

VNto thee, [a] O Lord, lift I vp my soule.

2 My God, I [b] trust in thee: let me not bee confounded: let not mine enemies reioyce ouer me.

3 *So all that hope in thee, shall not bee ashamed: but let them bee confounded, that transgresse without cause.

4 [c] Shew me thy wayes, O Lorde, and teach me thy paths.

5 Lead me foorth in thy trueth, and teach me: for thou art the God of my saluation: in thee do I trust [d] all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the [e] sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnes sake, O Lord.

8 Gracious and righteous is the Lorde: therefore will he [f] teach sinners in the way.

9 Them that be meeke, will he [g] guide in iudgment, and teach the humble his way.

10 All the pathes of the Lorde are mercy and trueth vnto such as keepe his couenant and his testimonies.

11 For thy [h] Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.

12 What [i] man is he that feareth [j] Lord? him will he teach the way that he shal [k] chuse.

13 His soule shall dwel at [l] ease, & his seed shall inherite the land.

14 The [m] secret of the Lord is reueiled to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eies are euer toward the Lord: for he wil bring my feet out of the net.

16 Turne thy face vnto me, and haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction & my trauel, and forgiue all my sinnes.

19 Behold mine [o] enemies, for they are many, and they hate me with cruel hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods. *Isa.28.16. rom.10.11.

c Reteine me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, til them to repentance.

g He will gouerne and comfort them that are truely humbled for their sinnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirite to follow the right way.

l He shal prosper both in spirituall and corporall things.

m His counsell conteined in his word, whereby he declareth that he is the protector of the faithfull.

n My griefe is increased because of mine enemies cruelnie.

o The greater that his afflictions were, & the more that his enemies increased, the more feele he Gods helpe.

21 Let

21 Let P mine vprightnes and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

p Forasmuch as I haue behaued myselfe vprightly toward mine enemies, let thē know that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: & assured of his integrity toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he wil offer for his deliuerance, & desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thanksgiuing.

¶ A Psalme of Dauid.

IUdge me, [a] O Lorde, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shal I not slide.

a He sueth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

2 Proue me, O Lord, and trie me: examine my [b] reines, and mine heart.

b By the affections & inward motions of the heart.

3 For thy [c] louing kindnes is before mine eies: therefore haue I walked in thy trueth.

c He theweth what staied him, that he did not recompence euil for euil.

4 I haue not [d] hanted with vaine persons, neither kept company with the dissemblers.

d He declareth that they cannot walke in simplicitie before God, that delite in the company of the vngodly.

5 I haue hated the assembly of the euil, and haue not companied with the wicked.

6 I will [e] wash mine hands in innocency, O Lord, and compasse thine altar,

e I will serue thee with a pure affection, & with the godly that sacrifice vnto thee.

7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.

8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloodie men:

f Destroy me not in the ouerthrow of the wicked.

10 In whose hands is [g] wickednesse, and their right hand is full of bribes.

g Whose cruel hands not execute the malicious deuises of their hearts.

11 But I will walke in mine innocencie: redeeme me therefore, and bee mercifull vnto me.

12 My foote standeth in [h] vprightnesse: I will praise thee, O Lorde, in the Congregations.

h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises & thanksgiuing annexed: 6 Wherein wee may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the cause wherefore he desireth to liue and to be deliuered, namely to worship God in his Congregation.

A Psalme of Dauid.

THe Lorde is my [a] light and my saluation, whom shal I feare? the Lord is [b] the strength of my life, of whom shal I be afraid?

a Be sure he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.

2 When the wicked, euen mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in [b] this.

b That God will deliuer me, and giue me faith the victorie.

4 [c] One thing haue I desired of the Lord, that I will require, euen that I may dwel in the house of the Lorde all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.

c The losse of countrey, wife, all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the midst of the congregation.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secrete place of his pauilion shall he hide me, & set me vp vpon a rocke.

6 [d] And now shall he lift vp mine head aboue mine enemies round about me: therefore wil I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

d Dauid assureth himselfe by the Spirit of prophecie that he should ouercome his enemies, and serue God in his Tabernacle.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie also vpon mee and heare me.

8 When thou saidest, [e] Seeke ye my face, mine heart answered vnto thee, O Lord, I wil seeke thy face.

e He grounded vpon Gods promes, & shewed that he is most willing to obey his commandement.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 [f] Though my father and my mother should forsake me, yet the Lord will gather me vp.

f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

g But either pacifie their wrath, or bridle their rage.

13 I should haue fainted, except I had beleeued to see the goodnesse of the [h] Lord in the land of the liuing.

h In this present life before Iesus Christ, as Isa. 53. 11.

14 [i] Hope in the Lord: be strong, & he shall comfort thine heart, and trust in the Lord.

i He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to see God dishonoured by the wicked, he desireth to bee rid of them, 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

VNto thee, O Lorde, doe I crie: O my strength, be not deafe toward me, least, if thou answere me not, I be [a] like them that goe downe into the pit.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and graunt him his petition.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine handes toward thine [b] holy Oracle.

b He vseth this outward meanes to help the weakenes of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: which speak friendly to their neighbours, when malice is in their hearts.

c Destroy not the good with the bad.

4 [d] Reward them according to their deeds, and according to the wickednes of their inuentions: recompense thē after the worke of their hands: render them their reward.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and build them not vp.

6 f Praised be the Lord, for he hath heard the voice of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shal reioyce, and with my song will I praise him.

8 The Lord is g their strength, and hee is the strength of the deliuerances of his annointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

e Let them be vtterly destroied, as Malac. 1.4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.
g Meaning, his souldiers, who were as means, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes & rulers of the world, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.

¶ A Psalme of Dauid.

GIue vnto the Lorde, yee a sonnes of the mightie: giue vnto the Lorde glory and strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in y glorious Sanctuarie.

3 The b voyce of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe Lebanon also and d Sirion like a yong Unicorne.

7 The voyce of the Lorde deuideth the e flames of fire.

8 The voyce of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernesse of f Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to g calue, and h discouereth the forrests: therefore in his i Temple doeth euery man speake of his glory.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lorde shall blesse his people with peace.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumme creatures.
b The thunders cleyms that are heard out of the clouds, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?
d Called also Hermon.
e It causeth the lightning to come out of the clouds.
f In places most desolate, where seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pearceth the most secret places.
i Though the wicked are nothing moued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendered thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather merciful then seuere and rigorous towards his children, 7 And also that the fall from prosperity to aduersity is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

¶ *A Psalme or song of the * dedication of the a house of Dauid.

IWill magnifie thee, O Lord: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast c restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuiued mee from them that goe downe into the pit.

4 Sing praises vnto the Lorde, yee c his Saints, and giue thankes f before the remembrance of his Holinesse.

5 For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my g prosperitie I sayd, I shall neuer be moued.

7 For thou Lorde of thy goodnesse hadst made my b mountaine to stand strong: but thou diddst hide thy face, & I i was troubled.

8 Then cried I vnto thee, O Lorde, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust k giue thanks vnto thee? or shal it declare thy trueth?

10 Heare, O Lorde, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnesse.

12 Therefore shall my l tongue praise thee and not cease: O Lorde my God, I will giue thanks vnto thee for euer.

*2. Sam. 7.2. *Deut. 20.5.
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which doe not praise God for his benefits.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue receiued mercy, and shew mercy liberally vnto others.
f Before his Tabernacle.
* Psal. 145.8. isai. 54.7, 8. 2. cor. 4.17.
g I put too much confidence in my quiet state, as Jere. 22.21.2. Chro. 32. 24, 25.
h I thought thou hast established me in Zion most surely.
i After that thou hadst withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the ende of mans creation.
l Because thou hast preserued me, that my tongue should praise thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, whē death was before his eyes, his enemie being ready to take him. 15 Then he affirmeth that the fauor of God is alwaies ready to those that feare him. 20 Finally he exhorteth all the faithful to trust in God & to loue him, because he preserueth & strengtheneth thē, as they may see by his exāple.

¶ To him that excelleth. A Psalme of Dauid.

IN * thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy a righteousnesse.

2 Bowe downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct mee and guide me.

4 Drawe mee out of the b net, that they haue laied priuilie for mee: for thou art my strength.

5 Into thine c hand I commend my spirite:

*1. Sam. 23. 14. psal. 71. 1.
a For then God declareth himself iust, when he preserueth his accepting as he hath promised.
b Preserue me from the crafty counsels & subtill practises of mine enemies.
c He desireth God not onely to take care for him in this life, but that his soule may be saued after this life.

rite: for thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue themselues to deceitful vanities: for I [d] trust in the Lord.

7 I wil be glad and reioyce in thy mercy: for thou hast seen my trouble: thou hast known my soule in aduersities,

8 And thou hast not shut me vp in the hand of the enemy, but hast set my feete at [e] large.

9 Haue mercy vpon me, O Lorde: for I am in trouble: mine [f] eie, my soule and my belie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my pain, & my bones are consumed.

11 I was a [g] reproch among all mine enemies, but specially among my neighbors: and a feare to mine acquaintance, [h] who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken vessel.

13 For I haue heard the railing of [i] great men. feare was on euery side, while they conspired together against me, & consulted to take my life.

14 But I trusted in thee, O Lord: I said, [k] Thou art my God.

15 My [l] times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, & [m] to silence in the graue.

18 Let the lying lippes bee made dumme, which cruelly, proudly and spitefully speake against the righteous.

19 How great is thy goodnes, which thou [n] hast laid vp for them, that feare thee! & done to them, that trust in thee, euē before the sonnes of men!

20 Thou doest hide them † [o] priuily in thy presence from the pride of men: thou keepest thē secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnes toward me in a [p] strong citie.

22 Though I sayd in mine [q] haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithfull. & rewardeth abundantly the proud doer.

24 Al ye that trust in the Lord, be [r] strong, and he shal establish your heart.

d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

e Largenes signifieth comfort, as straightnes, sorow and peril.

f Meaning, that his sorow and torment had continued a great while.

g Mine enemies had drawen all men to their part against me, euen my chief friends.

h They were afraid to shew me any token of friendship.

i They that were in authority, condemned me as a wicked doer.

k I had this testimonie of conscience, that thou wouldest defend mine innocencie.

l Whatsoeuer changes come, thou gouernest them by thy prouidence.

m Let death destroy them to the intent that they may hurt no more.

n The treasures of Gods mercy are alwayes layd vp in store for his children, albeit at all times they doe not enioy them.

† Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely from the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnes and infirmitie deserued to haue bene forsaken.

‖ Or, ye that feele his mercies.

r Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 Dauid punished with grieuous sickenesse for his sinnes, counseth them blessed to whom God doth not impute their transgressions. 5 And after that hee had confessed his sinnes, and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

A Psalme of Dauid to giue [a] instruction.

BLessed is he whose wickednesse is [b] forgiuen, & whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquity, & in whose spirite there is no guile.

3 When I held my [c] tongue, my bones consumed, or when I [d] roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moisture is turned into the drought of summer. Selah.)

5 Then I [e] acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thoght, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shal euery one, that is godly, make his praier vnto thee in a [f] time, whē thou maiest be found: surely in the flood of great waters they shal not come neere him.

4 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will [h] instruct thee, and teach thee in the way that thou shalt go, & I wil guide thee with mine eie.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorowes shall come to the wicked: but hee, that trusteth in the Lord, mercy shall compasse him.

11 Bee glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4.6.

c Before we hope & despaire, d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetual torment.

e He sheweth that as Gods mercy is the only cause of forgiuenes of sinne, so the meanes thereof are repentance and confession which proceed of faith.

f When necessitie causeth him to seeke to thee for helpe, Isa. 55.6.

g To wit, the waters, & great dangers.

h Dauid promiseth to make the rest of Gods children partakers of the benefites which he felt, and that he will diligently looke and take care to direct them in the way of saluation.

i If men can not rule brute beasts, thinke they that God will not bridle and tame their rage. k He sheweth that peace and ioy of conscience in the holy Ghost is the fruit of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise God for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithful in his promises, 10 He vnderstandeth mans heart, and scattereth the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strength: but they that put their confidence in his mercy, shalbe preserued from all aduersities.

REioyce in the Lord, O ye righteous: for it [a] becommeth vpright men to be thankful.

2 Praise the Lorde with harpe: sing vnto him with viole & [b] instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loud voyce.

4 For the [c] word of the Lord is righteous, and all his [d] works are faithfull.

5 Hee [e] loueth righteousnesse and iudge-

a It is the duetie of the godly to set forth the praises of God for his mercy and power shewed towards them.

b To sing on instruments belonged a part of the ceremonial seruice of the Temple, which doeth not

moze appertaine vnto vs, then the sacrifices, censings and lights. c That is, counsel or commandement in gouerning the world. d That is, the effect & execution. e Howsoeuer the world iudgeth of Gods works, yet he doeth all things according to iustice and mercy.

ment: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, f all the hoste of them by the breath of his mouth.

7 Hee gathereth the waters of the Sea together as vpon an heape, and laieth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

10 The Lord breaketh the g counsel of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose h God is the Lord: euen the people that he hath chosen for his inheritance.

13 The Lorde i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwel in the earth.

15 He k fashioneth their hearts euery one, and vnderstandeth all their works.

16 The l King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, m the eie of the Lorde is vpon them that feare him, and vpon them, that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lorde: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

f By the creation of the heauens and beautiful ornament, with the gathering also of the waters, he stirreth foorth the power of God, that al creatures might feare him.

‖ Or, was created.

g No counsell can preuaile against God, but he defeateth it, and it shall haue euil successe.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.

i He proueth that all things are gouerned by Gods prouidence and not by fortune.

k Therefore he knoweth their secret enterprises.

l If kings and the mighty of the world cannot be saued by worldly meanes, but only by Gods prouidence, what shall others to trust in, that haue not like meanes.

m God sheweth his fauour toward his seruants by his mercy, which man by no meanes is able to compasse.

n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 *After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title he calleth Abimelech (which was a general name to all the Kings of the Philistims) he praiseth God for his deliuerance,* 3 *Prouoking all others by his example to trust in God, to feare & serue him:* 14 *Who defendeth the godly with his Angels,* 15 *And vtterly destroieth the wicked in their sinnes.*

A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

I Will a alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glory in the Lorde: the b humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

a He promiseth neuer to become vnmindfull of Gods great benefits for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and runne to him: and their faces shall not bee ashamed, saying,

6 The poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The e Angell of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The f Lions doe lacke and suffer hunger, but they, which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the b feare of the Lord.

12 *What man is he, that desireth life, and loueth long dayes for to i see good?*

13 Keepe thy tongue from euill, & thy lips, that they speake no guile.

14 Eschew euil and doe good: seeke peace and follow after it.

15 The eies of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the k face of the Lorde is against them that do euil, to cut off their remembrance from the earth.

17 The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as bee afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 But malice shall slay the n wicked: and they that hate the righteous, shall perish.

22 The Lord o redeemeth the soules of his seruaunts: and none that trust in him shall perish.

c Which I conceiued for the dangers wherein I was.

d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience, ouercome more then they, which rauine and spoile.

g If they abide the last triall.

h That is, the true religion and worship of God.

*1. Pet. 3. 10.

i Seeing all men naturally desire felicitie, he wondreth why they cast themselues willingly into miserie.

k The anger of God doeth not onely destroy the wicked, but also aboliseth their name for euer.

l When they seeme to be ouerwhelmed by their afflictions, then God is at hand to deliuer them.

m As in Christ faith, all the haires of his head.

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause,* 8 *That they may be taken in their nets & snares, which they laied for him, that his innocencie may bee declared,* 27 *And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

PLeade thou my a cause, O Lord, with them that striue with me: fight thou against them that fight against me.

a He desireth God to vndertake his cause against them y^t persecute him & slander him.

2 b Lay

2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stop the way against them, that persecute me: say vnto my [c] soule, I am thy saluation.

4 Let them be confounded & put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] scatter them.

6 Let their way bee darke and slipperie: and let the Angel of the Lord persecute them.

7 For [e] without cause they haue hid the pit & their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that hee hath layd priuily, take him: let him fall into [g] the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lorde, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

11 [i] Cruel witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to [k] haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and [l] my prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare [n] me and ceased not,

16 With the false scoffers at [o] bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, euen my desolate soule from the Lions.

18 So will I giue thee thankes in a great Congregation: I wil praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them [p] winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull words against the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, [q] our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy [r] righteousnes, and let them not reioyce ouer me.

25 Let them not say in their hearts, [s] O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them bee confounded, and put to shame [t] together, that reioyce at mine hurt: let them be clothed [u] with confusion & shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, [x] that loue my righteousnes: yea, let them say alway, Let the Lorde be magnified, which loueth the [y] prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnes, and thy praise euery day.

b Albeit God can with his breath destroy al his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to allure vs of his present power.

c Assure me against these tentations, that thou art the author of my saluation.

d Smite them with the spirit of giddinesse, that their enterprises may be foolish, and they receiue iust reward.

e Shewing that he may not call God to be a reuenger, but only for his glory, and when our cause is iust.

f When he prouideth to himself peace.

g Which he prepared against the children of God.

h He attributeth his deliuerance onely to God, praying him therefore both in soule and body.

i That would not suffer me to purge my selfe.

k To haue taken from me all comfort, and brought me into despaire.

l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

m When they saw me ready to slip, and as one that halted for infirmitie.

n With their railing words.

o The word signifieth cakes: meaning, that the proud Courtiers at their daintie feasts, scoffe, raile, and conspire his death.

p In token of contempt and mocking.

‖ Or, clefts of the earth: meaning himselfe and others in their miserie.

q They reioiced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed, ease and reliefe. 2. Thes. 1. 6

s Because we haue that which we sought for, seeing he is destroied.

t That is, at once, were they neuer so many or mighty.

u This prayer shall alwayes be verified against them that persecute the faithful.

x That at least knowe my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruaunts, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednes.* 6 *Then hee turneth to consider the vnspeakeable goodnesse of God towards all creatures:* 9 *But specially towards his children, that by the faith thereof he may bee comforted and assured of his deliuerance by this ordinarie course of Gods worke,* 13 *Who in the ende destroyeth the wicked, and saueth the iust.*

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

WIckednesse saieth to the wicked man, [a] euen in mine heart, that there is no feare of God before his eies.

2 For he [b] flattereth himselfe in his owne eyes, while his iniquitie is found woorthie to be hated.

3 The wordes of his mouth are iniquitie and [c] deceite: he hath left off to vnderstand and to doe good.

4 He [d] imagineth mischiefe vpon his bed: he setteth himself vpon a way, that is not good, and doeth not abhorre euill.

5 Thy [e] mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the clouds.

6 Thy righteousnes is like the † mightie mountaines: thy iudgements are like a great [f] deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe [g] satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

a I let euidently by his deeds, that sinne prospereth fauourably to reprobate from wickednes to wickednes, albeit he giue about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholsome doctrine, and put no difference betweene good and euil.

d By describing at large the nature of the reprobate, he admonisheth the godly to beware of their vices.

e Though wickednes seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

† Eb. the mountaines of God: for whatsoeuer is excellent, is thus called.

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Onely Gods children haue enough of all things both concerning this life, and the life to come.

h He sheweth who are Gods children, to wit, they that know him, & lead their liues vprightly.
i Let not the proud aduance himselfe against me, neither the power of the wicked vtterly me away.
k That is, in their pride wherin they flatter themselues.

10 Extend thy louing kindnesse vnto them that [h] know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the [i] foote of pride come against me, & let not the hand of the wicked men moue me.

12 [k] There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, he doth affirme their felicitie to bee vaine and transitorie, because they are not in the fauour of God: but in the end they are destroied as his enemies, 11 And how miserably that the righteous seemeth to liue in the worle, yet his end is peace and he is in the fauour of God, he is deliuered from the wicked, and preserued.

A Psalme of Dauid.

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, and to accompting to his will, are sure tokens, that his prouidence will neuer faile vs.
d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.
e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause, and restore vs to our right.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 21. 7. &c.
g Meaning, except he moderate his affections, he shall be led to doe as they doe.
h He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time be come. * Matth. 5. 5. i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

FRet not [a] thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be [b] cut downe like grasse, and shall wither as the greene herbe.

3 [c] Trust thou in the Lord and doe good: dwell in the land, & thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 [d] Commit thy way vnto the Lorde, and trust in him, and he shall bring it to passe.

6 And he shall bring foorth thy righteousnes as the light, & thy [e] iudgement as the noone day.

7 Waite patiently vpon the Lorde, and hope in him: fret not thy selfe for him [f] which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfes also to doe euil.

9 For euil doers shall be cut off, and they that waite vpon the Lord, they shal inherite the land.

10 [h] Therefore yet a litle while, & the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But *meeke men shal possesse the earth, and shall haue their delite in the multitude of peace.

12 [i] The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawen their sword, & haue bent their bowe, to cast down the poore and needie, & to slay such as be of vpright conuersation.

15 But their sword shal enter into their own heart, and their bowes shall be broken.

16 [k] A smal thing vnto the iust man is better, then great riches to the wicked & mighty.

17 For the armes of the wicked shalbe broken: but the Lord vpholdeth the iust men.

18 The Lorde [l] knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shal not be confounded in the perilous time, & in the dayes of famine they shall haue [m] ynough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the [n] fat of lambes: euen with the smoke shal they consume away.

21 The wicked borroweth and paieth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as be blessed of God, shall inherite the land, and they that be cursed of him, shall be cut off.

23 [p] The paths of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, he shal not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am old: yet I saw neuer the righteous forsaken, nor his [r] seed begging bread.

26 But he is euer merciful and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and doe good, and dwell for euer.

28 For the Lord loueth iudgement, & forsaketh not his Saints: they shall be preserued for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwel therein [s] for euer.

30 The [t] mouth of the righteous wil speake of wisedome, & his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his steps shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lorde will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, & spreading himselfe like a greene Bay tree.

36 Yet he [x] passed away, and loe, hee was gone, and I sought him, but he could not bee found.

37 [y] Marke the vpright man, and beholde the iust: for the end of that man is peace.

38 But the transgressours shall bee destroied together, and the ende of the wicked shall be

k For they are daily fed as with Manna from heaue, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes, and that which shall be necessarie.
n They shal vanish away vtterly: for they are led for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to helpe others.
p God prospereth the faithful, because they walke in his wayes with an vpright conscience.
q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefites, yet he recompenseth him with spirituall treasures.
s They shal continually be preserued vnder Gods wings, and haue a leal inward rest.
t These three points are requited of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approoue their cause, & reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, & also of his iudgements.

be cut off.

39 But the [z] saluation of the righteous men shall be of the Lorde: he shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, & therfore praieth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euill intreated of his enemies. 22 But in the ende with firme confidence hee commendeth his cause to God, and hopeth for speedie helpe at his hand.

¶ A Psalme of Dauid for [a] remembrance.

O Lorde, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weightie burthen they are too heauie for me.

5 My woundes are putrified, and corrupt, because of [f] my foolishnes.

6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of mourning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lorde, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers [g] my friends stand aside frō my plague, and my [i] kinsemen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that goe about to doe me euil, talke wicked things and imagine deceite continually.

13 But I as [k] a deafe man heard not, & am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, least they reioyce ouer me: for [l] when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to [m] halt, and my sorowe is euer before me.

18 When I declare my paine, and am sorie for my sinne.

19 Then mine [n] enemies are aliue and are mightie, and they that hate me wrongfully are many.

20 They also, that reward euil for good, are mine aduersaries, because I folow [o] goodnesse.

12 Forsake me not, O Lord: be not thou farre from me, O my God.

22 Haste thee to helpe me, O my Lord, my [p] saluation.

a To put himselfe and others in mind of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.
c Thy sickenes wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishmēts, because his sins had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lusts, then to the will of God.
‖ Or, blacke, as one that is disfigured and consumed with sickenesse,
g This example warneth vs neuer to despaire, be the tormēt neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.
† Ebr. runneth about, or his tossed to and fro: meaning, that he was destitute of all helpe & counsel.
h My sight faileth me for very sorowe.
i Partly for feare and partly for pride, they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently waite for the helpe of God.
l That is, if they see that thou succour me not in time, they will macke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest miserie they most reioyce.
o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.
p Which art the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast foorth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmities of man, 8 And mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainly appeare how he did striue mightily against death and desperation.

¶ To the excellent musician [a] Iedūthun. A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, [c] and my sorowe was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and [d] I spake with my tongue, saying,

4 Lord let me knowe mine ende, and the measure of my dayes, what it is: let me knowe how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether [e] vanitie. Selah.

6 Doubtlesse man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, & cannot tell who shall gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the [f] foolish.

9 I should haue bin dumme, and not haue opened my mouth, because [g] thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes doest chastise man for iniquitie, thou as a moth [h] makest his [i] beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares,

a This was one of the three singers, 1. Chron. 16. 41.
b Albeit he had appointed with himselfe patience to beare tarying Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked rule, he thought to haue kept silence, yet his zeale caused him to chāge his mind.
d He confesseth that he grudged against God, considering the greatnesse of his sorowes and the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euer more vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this world.

for

k For his sowre caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

for I am a stranger with thee, and a soiourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I goe hence and be not.

PSAL. XL.

1 Dauid deliuered fro great danger, doth magnifie & praise the grace of God for his deliuerance, and commendeth his prouidence towards al mankind. 5 Then doth he promise to giue himself wholy to Gods seruice, & so declareth how God is truely worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for aide and succour.

¶ To him that excelleth. A Psalme of Dauid.

a Though God deferred his helpe, yet he patiently abode, till he was heard.

I Waited a patiently for the Lord, and he inclined vnto me, and heard my cry.

2 He brought me also out of the b horrible pit, out of the myrie clay, and set my feete vpon the rocke, and ordered my goings.

b He hath deliuered me fro most great dangers.

3 And he hath put in my mouth c a newe song of prayse vnto our God: many shall see it and feare, and shall trust in the Lord.

c That is a speciall occasion to praise him: for Gods benefites are so many occasions for vs to praise his name.

4 Blessed is the man that maketh the Lord his trust, and regardeth d not the proude, nor such as turne aside to lies.

d To follow their example, which he must needes doe, that trusteth not onely in the Lord.

5 e O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towarde vs: I would declare, and speake of them, but they are moe then I am able to expresse.

e Dauid goeth from one kind of Gods fauour, to the contemplation of his prouidence ouer all, & confesseth that his collects towards vs are far aboue our capacities: we cannot so much as tell them in order.

6 Sacrifice and offering thou didst not desire: (for f mine eares hast thou prepared) burnt offering & sinne offring hast thou not required.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: & here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.

7 g Then said I, Loe, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Lawe is within mine heart.

g When thou hadst opened mine eares and heart, I was readie to obey thee, being assured þ I was written in the booke of thine elect for this end.

9 I haue declared thy righteousnesse in the h great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

h In the Church assembled in the Sanctuarie.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

11 Withdraw not thou thy tender mercie from me, O Lord: let thy mercy and thy trueth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of mine head: therfore mine heart hath k failed me.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

l He desireth Gods mercie may contend for him against the rage of his enemies.

15 Let them be m destroyed for a reward of their shame, which say vnto me, Aha, aha.

m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, n The Lord be praysed.

n As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

17 Though I be poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars as came to passe in Iudas, Iohn 13. 18 After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most hartie thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

a Not condemning him as accursed, whom God doth hate, knowing that there are diuers causes, why God layeth his hand vpon diuers, and afterward pitieth them.

BLessed is he that a iudgeth wisely of the poore: the Lorde shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sickenesse.

b When he sorow and griefe of mind he casteth himselfe vpon his bed.

c Thou hast reuiued him in his sicke bed and sent him comfort.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

d That is, curse me, and cannot haue their cruell hate quenched but with my shameful death.

5 Mine enemies d speake euill of me, saying, When shall he die, and his name perish?

e For pretending to comfort me, he conspireth my death in his heart, and bragge reth thereof.

6 And if he come to see me, he speaketh e lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

f The enemies thought by his sharpe punishments, that God was become his mortall enemie.

7 All they that hate me, whisper together against me: euen against me doe they imagine mine hurt.

8 f A mischiefe is light vpon him, and he that lieth, shall no more rise.

†Ebr. the man of my peace.

9 Yea, my † familiar friend, whom I trusted, which did eate of my bread, g hath lifted vp the heele against me.

g As Dauid felt this falsehoode, and as it was chiefly accomplished in Christ, Iohn 18, 11. so shall his members continually prooue the same.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.

h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.

12 And as for me, thou vpholdest me h in mine integritie, and doest set me before thy i face for euer.

i Shewing me euident signes of thy fatherly prouidence.

13 Blessed be the Lorde God of Israel world without end. k So be it, euen so be it.

k By this experience he stirreth vp the faithfull to prayse God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecuters, he could not be present in the Congregation

gation of Gods people, proteſting that although he was ſeparated in body from them, yet his heart was ſtedfaſtly affectioned: 7 And laſt of all he ſheweth, that he was not ſo farre ouercome with theſe ſorowes and thoughts 8 but that he continually put his confidence in the Lord.

¶ To him that excelleth. A Pſalme to giue inſtruction, [a] committed to the ſonnes of Korah.

AS the hart braieth for ỹ riuers of water, ſo [b] panteth my ſoule after thee, O God.

2 My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?

3 [c] My teares haue beene my meate day and night, while they dayly ſay vnto me, Where is thy God?

4 When I remembred [d] theſe things, I powred out my very heart, becauſe I had gone with the multitude, and ledde them into the Houſe of God with the voyce of ſinging, and praiſe, as a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, and vnquiet within me? [e] waite on God: for I wil yet giue him thanks for ỹ helpe of his preſence.

6 My God, my ſoule is caſt downe within me, [f] becauſe I remember thee, from the land of Jorden, and Hermonim, & from the mount Hizar.

7 One [g] deepe calleth another deepe by the noiſe of thy water ſpoutes: all thy waues and thy floods are gone ouer me.

8 The Lord [h] will graunt his louing kindneſſe in the day, and in the night ſhall I ſing of him, euen a prayer vnto the God of my life.

9 I will ſay vnto God, which is my rocke, Why haſt thou forgotten me? why goe I mourning, when the enemie oppreſſeth me?

10 My [i] bones are cut aſunder, while mine enemies reproche me, ſaying dayly vnto me, Where is thy God?

11 [k] Why art thou caſt downe my ſoule? and why art thou diſquieted within me? waite on God: for I will yet giue him thankes: he is my preſent helpe, and my God.

a As a treaſure to be kept of them, which were of the number of the Leuites.

b By theſe ſimilitudes of thirſt & panting, he ſheweth his feruent deſire to ſerue God in his Temple.

c Is others take pleaſure in eating and drinking, ſo he was altogether giuen to weeping.

d That is, how I led the people to ſerue thee in thy Tabernacle, and now ſeeing my contrary ſtate, I die for ſorowe.

e Though he ſuffered grieuous aſſaults of the fleſh, to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies, greeteth the victorie.

f That is, when I remember thee in this land of my baniſhment among the mountaines.

g Afflictions came ſo thicke vpon me, that I felt my ſelfe as ouerwhelmed: whereby he ſheweth there is no ende of our miſerie, till God be pacified, and ſend remedie.

h He aſſureth himſelfe of Gods helpe in time to come.

i That is, I am moſt grieuouſly tormented.

k This repetition doeth declare that Dauid did not ouercome at once: to teache vs to be conſtant, foraſmuch as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conſpire againſt him, that he might ioyfully praiſe God in his holy Congregation.*

IUdge [a] me, O God, and defend my cauſe againſt the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me away? why goe I ſo mourning, when the enemie oppreſſeth me?

3 Send thy [c] light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] wil I goe vnto the altar of God, euen vnto the God of my ioy and gladneſſe: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? [e] wait on God: for I will yet giue him thankes, he is my preſent helpe, and my God.

a He deſireth God to vndertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the Tabernacle.

b That is, the cruell company of mine enemies.

c To wit, thy fauour, which appeareth by the performance of thy promiſes.

d He promiſeth to offer a ſolemne ſacrifice of thankeſgiuing, in token of his great deliuerance.

e Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lorde, though their troubles be long and great.

PSAL. XLIIII.

1 *The faithfull remember the great mercie of God toward his people. 9 After, they complaine, becauſe they feele it no more. 17 Alſo they alledge the couenant made with Abraham, for the keeping whereof they ſhewe what grieuous things they ſuffered. 23 Finally they pray vnto God not to contemne their afflictions, ſeeing the ſame redoundeth to the contempt of his honour.*

¶ To him that excelleth. A Pſalme to giue inſtruction, committed to the ſonnes of Korah.

WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, that thou haſt done in their dayes, in the olde time:

2 Howe thou haſt driuen out the [b] heathen with thine hand, and planted [c] them: how thou haſt deſtroyed the [d] people, and cauſed [e] them to growe.

3 For they inherited not the land by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thine arme, and the light of thy countenance, becauſe thou didſt [f] fauour them.

4 Thou art my King, O God: ſend helpe vnto [g] Jaakob.

5 [h] Through thee haue we thruſt backe our aduerſaries: by thy Name haue we troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bowe, neither can my ſword ſaue me.

7 But thou haſt ſaued vs from our aduerſaries, & haſt put them to confuſion that hate vs.

8 Therefore will we praiſe God continually, & wil confeſſe thy Name for euer. Selah.

9 But nowe thou art farre off, and puttest vs to [i] confuſion, and goeſt not forth with our armies.

10 Thou makeſt vs to turne backe from the aduerſarie, and they, which hate vs, ſpoile ‖ for themſelues.

11 * Thou giueſt vs [k] as ſheepe to be eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people [l] without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproch to our neighbours, a ieſt and a laughing ſtocke to them that are round about vs.

14 Thou makeſt vs a prouerbe among the nations, and a nodding of the head among the people.

15 My [m] confuſion is dayly before me, and

a This Pſalme ſeemeth to haue bene made by ſome excellent Prophet for the vſe of the people, when the Church was in extreme miſerie, either at their returne from Babylon, or vnder Antiochus, or in ſuch like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.

g Becauſe thou art our King, therefore deliuer thy people from their miſerie.

h Becauſe they and their forefathers made both one Church, they apply that to themſelues, which before they did attribute to their fathers.

i As they confeſſed before, that their ſtrength came of God, ſo nowe they acknowledge that this affliction came by his iuſt iudgement.

‖ Or, at their pleaſure.

* Rom. 8. 36.

k Knowing God to be author of this calamitie, they murmure not, but ſeeke remedie at his hands, who wounded them.

l As ſlaues which are ſolde for a lowe price, neither looketh thou for him that offereth moſt, but taketh the firſt chapman.

m I dare not lift vp mine head for ſhame.

the

the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemie and [n] auenger.

17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale we falsly concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadow of death.

20 If we haue forgotten the Name of our God, & holden vp our hands to a [p] strange god,

21 Shall not God [q] searche this out? for he knoweth the secrets of the heart.

22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is [s] beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

n Meaning, the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
‖ Or, whales: meaning the bottomlesse seas of tentations, here we see the power of faith, which can be ouercome by no perils.
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse that they were vpright toward him.
r The faithfull make this their comfort, that they suffer not for their sinnes, but for Gods cause, Mat. 5. 10. 1. Pet. 3. 14.
s There is no hope of recouerie, except thou put to thine hand and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAS. XLV.

1 *The maiestie of Salomon, his honour, strength, beautie, riches, and power are praysed, and also his mariage with the Egyptian being an heathen woman is blessed,* 10 *If shee can renounce her people and the loue of her countrey and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ and the Church his spouse nowe taken of the Gentiles is described.*

¶ To him that excelleth on [a] Shoshannim a song of [b] loue to giue instruction, committed to the sonnes of Korah.

MIne heart wil vtter forth a good matter: I wil intreate in my workes of the king: my tongue is as the penne of a swift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory,

4 And prosper with thy glory: [d] ride vpon the worde of trueth and of meekenesse and of righteousnesse: so thy right hand shall teache thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy [e] throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednesse, because God, euen thy God hath [f] anointed thee with the oyle of gladnes aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou commest out of the ouorie palaces, [g] where they haue made thee glad.

9 Kings daughters were among thine honorable wiues: vpon thy right hand did stand the [h] Queene in a vesture of gold of Ophir.

10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lorde, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious [l] within: her clothing is of broydred golde.

14 She shall be brought vnto the King in raiment of needle worke: the virgins that followe after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shal enter into the Kings palace.

16 In steade of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene the husband and the wife.
c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphs, shewing that ♀ quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe & hautie.
e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people mede their ioyfull to see them giue thankes and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfit obedience to the Gospel.
‖ Or, Tzor.
l There is nothing fained, nor hypocritically, but she is glorious both within and without: and how be it the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.
m They shall haue greater graces then their fathers.
n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.
o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God.* 8 *Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.*

¶ To him that excelleth vpon [a] Alamoth a song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, and helpe in [b] troubles, ready to be found.

2 Therefore wil not we [c] feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof [d] rage and be troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a [e] riuer, whose streame shall make glad the citie of God, euen the

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.
‖ Or, protection.
b In al maner of troubles God sheweth his speedie mercie and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet
e The riuer of the riuers of Gods mercies bring sufficient comfort to his. Shelo ah, which passeth through Ierusalem: meaning, though the defence seme neuer so small, yet if God haue appointed it, it is sufficient.

Sanctuarie

Sanctuarie of the Tabernacles of the moſt High.

5 God is in the middes of it: therefore ſhal it not be mooued: God ſhall helpe it † very earely.

6 When the nations raged, and the kingdomes were mooued, God † thundred, and the earth melted.

7 The Lord of hoſtes is g with vs: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, h what deſolations he hath made in the earth.

9 He maketh warres to ceaſe vnto the ends of the world: he breaketh the bowe and cutteth the ſpeare, and burneth the chariots with fire.

10 Be i ſtill and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Iaakob is our refuge. Selah.

f Aſſayes when neede requireth.

† Ebr. gaue his voyce.

g They are aſſured that God can and will defend his Church from all dangers and enemies.

h To wit, howe oft he hath deſtroyed his enemies and deliuered his people.

i He warneth them that perſecute the Church, to ceaſe their cruelties: for els they ſhall feele that God is too ſtrong for them, againſt whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercie of God toward the poſteritie of Iaakob: 9 And after prophecieth of the kingdome of Chriſt in this time of the Goſpel.*

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

ALl people a clap your handes: ſing loude vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath b ſubdued the people vnder vs, and the nations vnder our feete.

4 He hath choſen c our inheritance for vs: euen the glory of Iaakob whom he loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the d ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes vnto our King, ſing praiſes.

7 For God is the King of all the earth: ſing praiſes euery one that hath e vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhieldes of the world belong to God: he f is greatly to be exalted.

a Here is figured Chriſt, vnto whō all this ſhould giue willing obedience, and who would ſhew himſelfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Law and Prophets, ſchoolemaſters to the Gentiles, that they ſhould with gladneſſe obey them.

c God hath choſen vs aboue all other nations to enioy a moſt glorious inheritance.

d He doeth alude vnto the trumpets, that were blowen at ſolemne feaſtes: but he doeth further ſignifie the triumph of Chriſt and his glorious aſcenſion into the heauens.

e He requireth that vnderſtanding be ioyned with ſinging, leſt the Name of God be prophaned with vaine ceping.

f He prayſeth Gods righteouſe, for that he ioyneth the great princes of the world (whom he calleth ſhieldes) to the fellowſhip of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ieruſalem from the hand of many Kings is mentioned, for the which thankes are giuen to God, and the ſtate of that citie is praiſed, that hath God ſo preſently at al times ready to defend them. The Pſalme ſeemeth to be made in the time of Ahaz, Iehoſhaphat, Aſa or Ezechiah: for in their times chiefly was the citie by forreine princes aſſaulted.*

¶ a A ſong or Pſalme committed to the ſonnes of Korah.

GReat is the Lord, and greatly to be prayſed in the b citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northward, is faire in ſituation: it is the c top of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a d refuge.

4 For loe, the Kings were e gathered, and went together.

5 When they ſawe f it, they marueiled: they were aſtonied, and ſuddenly driuen backe.

6 Feare came there vpon them, & ſorowe, as vpon a woman in trauaile.

7 As with an Eaſt wind thou breakeſt the ſhips of Tarſhiſh, ſo were they deſtroyed.

8 As we haue h heard, ſo haue we ſeene in the citie of the Lord of hoſtes, in the citie of our God: and God will eſtabliſh it for euer: Selah.

9 We waite for thy louing kindneſſe, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, ſo is thy prayſe vnto the i worldes ende: thy right hand is full of righteouſneſſe.

11 Let k mount Zion reioyce, and the daughters of Iudah be glad, becauſe of thy iudgements.

12 l Compaſſe about Zion, and goe round about it, and tell the towres thereof.

13 Marke well the wall thereof: beholde her towres, that ye may tell your poſteritie.

14 For this God is our God for euer and euer: he ſhall be our guide vnto the death.

a Some put this difference betweene a ſong, and Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voyce: and the Pſalme, the contrary. The ſong of the Pſalme is when the inſtruments begin, and the voice followeth. The Pſalme of the ſong, the contrary.

b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his Church.

c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

d Except God were the defence thereof, neither ſituation nor munition could preuaile.

e They conſpired and went againſt Gods people.

f The enemies were afraid at the ſight of the citie.

g That is, of Cilicia, or of the ſea called Mediterraneum.

h To wit, of our fathers, ſo haue we proued: or, God hath performed his promes.

i In all places where thy Name ſhall be heard of, men ſhall praiſe thee, when they heare of thy marueilous workes. k Let Ieruſalem and the cities of Iudea reioyce for thy iuſt iudgements againſt thine enemies. l For in this outward defence and ſtrength Gods bleſſings did alſo appeare: but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghoſt calleth all men to the conſideration of mans life, 7 Shewing them not to be moſt bleſſed, that are moſt wealthie, and therefore not to be feared: but contrariwiſe, he lifteth vp our mindes to conſider howe all things are ruled by Gods prouidence: 14 Who as hee iudgeth theſe worldly miſers to euerlaſting torments, 15 So doeth he preſerue his and will reward them in the day of the reſurrection, 2. Theſſ. 1. 6.*

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare a this, all ye people: giue eare, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth ſhall ſpeake of wiſdome, and the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould I b feare in the euill dayes, when iniquitie ſhall compaſſe me about, as at mine heeles.

a He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the fleſh.

b Though wickedneſſe reigne and enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient,

6 They

6 They trust in their c goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: he cannot giue his raunsome to God,

8 (So d precious is the redemption of their soules, e and the continuance for euer)

9 That he may liue still for euer, and not see the graue.

10 For he seeth that wise men f die, and also that the ignorant and foolish perish, g leaue their riches for others.

11 Yet they thinke their houses, and their habitations shall continue for euer, euen from generation to generation, and ‖ call their lands by their names.

12 But man shall not continue in honour: he is like the h beasts that die.

13 This their way yet vttereth their foolishnesse: yet their posteritie i delite in their talke. Selah.

14 k Like sheepe they lie in graue: l death deuoureth them, and the righteous shall haue domination ouer them in the m morning: for their beautie shall consume, when they shall goe from their house to the graue.

15 But God shall deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Be not thou afraide when one is made rich, and when the glorie of his house is increased.

17 *For he shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, † he reioyced himselfe: and n men will prayse thee when thou makest much of thy selfe.

19 ‖ o He shall enter into the generation of his fathers, p and they shall not liue for euer.

20 Man is in honour, and q vnderstandeth not: he is like to beastes that perish.

c To trust in riches is meere madnes, seeing they can neither restore life, nor prolong it.
d That is, so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1
e Meaning, it is impossible to liue for euer, also, that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers, Yet the wicked profite not by these examples, but still dreame of immortalitie in earth.
‖ Or, labour that they may be famous in earth.
h As touching the death of the body.
i They speake and do the same thing that their fathers did.
k As sheepe are gathered into the folde, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs coming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.
‖ Or, because he hath receiued me
* Iob 27. 19. 1. tim. 6. 7.
† Ebr. he blessed his soule.
n The flatterers prayse them that liue in delights and pleasures. ‖ Or, his soule. o And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAS. L.

1 Because the Church is alway full of hypocrites, 8 Which doe imagine that God will be worshipped with outwarde ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures & ceremonies of the Lawe, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reprooue this grosse errour, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies. 23 For he declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, and thankesgiuing.

¶ A Psalme of a Asaph.

THe God of Gods, euen the Lord hath spoken and called the b earth from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Zion, which is the c perfection of beautie, hath God shined.

3 Our God shall come and shall not keepe silence: d a fire shall deuoure before him, and a mightie tempest shall be mooued round about him.

4 He shall call the heauen aboue, and e the earth to iudge his people,

5 Gather my f Saintes together vnto me, those that make a couenant with me with g sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

8 I will not h reprooue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I wil take no bullocke out of thine house, nor goates out of thy foldes.

10 i For all ỹ beasts of the forest are mine, and the beasts on a thousand mountaines.

11 I knowe all the foules on the mountaines: and the wilde beastes of the fielde are mine.

12 If I be hungry, I will not tell thee: for the worlde is mine, and all that therein is.

13 k Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God prayse, and l pay thy vowes vnto the most High,

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto ỹ wicked said God, m What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest n to be reformed, and hast cast my wordes behinde thee?

18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceite.

20 Thou p sittest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I wil reprooue thee, and q set them in order before thee.

22 Oh consider this, ye that forget God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offereth r prayse, shall glorifie me: and to him, that s disposeth his way aright, will I t shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To pleade against his rebellious people before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the lawe.
d As when God gaue his Lawe in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take a count for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holie, Saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not religion therein.
h For I passe not for sacrifices, except the true vse be there: which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had he no needs of mans helpe thereunto.
k Though mans life for the infirmitie thereof hath need of foode, yet God, whose life quickeneth all the world, hath no needs of such meanes.
l Shew thy selfe mindful of Gods benefites by thanksgiuing.
m Why doest thou come to be of my people and professe of my couenant, seeing thou art but an hypocrite.
n And to liue according to my worde.
o He sheweth what are ỹ fruits of them that contemne Gods worde.
p He marcheth the cruelitie of hypocrites, which spare not in their talke at iudgement their owne mothers sonne.
q I will write all thy wicked deedes in a rolle and make thee to reade & acknowledge them whether thou will or no.
r Vnder the which is conteined faith and inuocation.
s That is, declare my selfe to be his Sauiour.
t As God hath ap-

PSAL. LI.

1 *When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his naturall corruption and iniquitie, but alſo left a memorial thereof to his poſteritie.* 7 *Therefore firſt he deſireth God to forgiue his ſinnes,* 10 *And to renue in him his holy Spirit,* 13 *With promes that he will not be vnmindfull of thoſe great graces.* 18 *Finally fearing leſt God would puniſh the whole Church for his fault, he requireth that he would rather increaſe his graces towards the ſame.*

¶ To him that excelleth. A Pſalme of Dauid, when the Prophet Nathan [a] came vnto him, after he had gone in to Bath-ſheba.

HAue mercie vpon me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh me [c] throughly from mine iniquitie, and cleanſe me from my ſinne.

3 For I [d] knowe mine iniquities, and my ſinne is euer before me.

4 Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou [e] ſpeakeſt, and pure when thou iudgeſt.

5 Beholde, I was borne in iniquitie, and in ſinne hath my mother conceiued me.

6 Beholde, thou [f] loueſt trueth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

7 Purge me with * hyſſope, and I ſhall be cleane: waſh me, & I ſhalbe whiter then ſnow.

8 Make me to heare [g] ioy and gladneſſe, that the [h] bones, which thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God, and renue a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thine holy Spirit from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with thy [k] free Spirit.

13 Then ſhall I teache thy [l] wayes vnto the wicked, and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from [m] blood, O God, which art the God of my ſaluation, and my tongue ſhal ſing ioyfully of thy righteouſneſſe.

15 [n] Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, though I would giue it: thou deliteſt not in burnt offering.

17 The ſacrifices of God are a [o] contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

18 Be fauourable vnto [p] Zion for thy good pleaſure: build the walles of Ieruſalem.

19 Then ſhalt thou accept the ſacrifices of [q] righteouſneſſe, euen the burnt offring and oblation: then ſhall they offer calues vpon thine altar.

PSAL. LII.

1 *Dauid deſcribeth the arrogant tyrannie of his aduerſarie Doeg: who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Prieſtes to be ſlaine.* 5 *Dauid prophecieth his deſtruction,* 6 *And encourageth the faithfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries.* 9 *And finally he rendreth thanks to God for his deliuerance. In this Pſalme is liuely ſet foorth the kingdome of Antichriſt.*

¶ To him that excelleth. A Pſalme of Dauid, to giue inſtruction. When Doeg the Edomite came & ſhewed Saul, and ſaid to him, Dauid is come to the houſe of Ahimelech.

WHy boaſteſt thou thy ſelfe in thy wickedneſſe, O [a] man of power? the louing kindneſſe of God endureth dayly.

2 Thy tongue imagineth [b] miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt loue euill more then good, and lies more then to ſpeake † trueth. Selah.

4 Thou loueſt all words that may deſtroy, O deceitfull tongue!

5 So ſhall God [c] deſtroy thee for euer: he ſhall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the land of the liuing. Selah.

6 The [e] righteous alſo ſhall ſee it, [f] and feare, and ſhall laugh at him, ſaying,

7 Beholde the man that tooke not God for his ſtrength, but truſted vnto the multitude of his riches, and put his ſtrength ‖ in his malice.

8 But I ſhall be like a [g] greene oliue tree in the houſe of God: for I truſted in the mercy of God for euer and euer.

9 I will alway praiſe thee, for that thou haſt done [h] this, and I wil ‖ hope in thy Name, becauſe it is good before thy Saints.

PSAL. LIII.

1 *He deſcribeth the crooked nature,* 4 *The cruelties,* 5 *And puniſhment of the wicked, when they looke not for it.* 6 *And deſireth the deliuerance of the godly, that they may reioyce together.*

¶ To him that excelleth on [a] Mahalath. A Pſalme of Dauid to giue inſtruction.

THe foole hath ſaid in his heart, There is [b] no God: they haue corrupted and done abominable wickednes: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and [c] ſeeke God.

a To reproue him becauſe he had committed ſo horrible ſinne, and lien in the ſame without repentance more then a whole yeere.
b As his ſinnes were manifolde, and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My ſinnes ſticke ſo faſt in me, that I haue needs of ſome ſingular kinde of waſhing.
d My conſcience accuſeth me ſo, that I can haue no reſt, till I be reconciled.
e When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to be iuſt.
g themſelues ſinners.
f He confeſſeth that God, who loueth purenes of heart, may iuſtly deſtroy man, who of nature is a ſinner, much more him whom he hath inſtructed in his heauenly wiſdome *Leuit. 14.6.
g He meaneth Gods comfortable mercies towards repentant ſinners.
h By the bones he vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.
i He confeſſeth that when Gods Spirit is colde in vs, to haue it againe reſtored, it is a newe creation.
k Which may aſſure me that I am drawen out of the ſlauerie of ſinne.
l He promiſeth to endeuour that others by his example may turne to God.
m From the murder of Uriah, and the others that were ſlaine with him, 2. Sam. 11. 17.
n By giuing me occaſion to praiſe thee, when thou ſhalt forgiue my ſinnes.
o Which is a wounding of the heart, proceeding of faith, which ſeeketh vnto God for mercie.
p He prayeth for the whole Church, becauſe though his ſinne it was in danger of Gods iudgement.
q That is, iuſt and lawfull, applied to their right end, which is the exerciſe of faith and repentance.

a O Doeg, which haſt credit with the tyrant Saul, and haſt power to murther the Saints of God.
b Thy malice moueth thee by craftie ſlat eries and lies to accuſe and deſtroy the innocent.
† Ebr. righteouſneſſe.
c Though God forbeare for a time, yet at length he will recompenſe thy falſehood.
d Albeit thou ſeeme to be neuer ſo ſure ſetled.
e For the eyes of the reprobate are ſhut vp at Gods iudgements.
f With ioyfull reuerence, ſeeing that he taketh their part againſt the wicked.
‖ Or, in his ſubſtance.
g He reioyceth to haue a place among the ſeruants of God, that he may growe in the knowledge of godlineſſe.
h Executed this vengeance.
‖ Or, waite vpon thy grace and promiſe.

a Which was an inſtrument or kind of note.
b Whereas no regard is had of honeſtie or diſhoneſtie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderſtanding, that tendeth not to ſeeke God.

*Rom.3.10.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not the [d] workers of iniquitie know that they eate vp my people as they eat bread? they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

d Dauid pronounceth Gods vengeance against cruell gouerners, who hauing charge to defend and preserue Gods people, do most cruelly deuoure the.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Be the enemies power neuer so great, or the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came and said vnto Saul, * Is not Dauid hid among vs?

*1.Sam.23.19.

SAue me, O God, [a] by thy Name, and by thy power iudge me.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

b To wit, the Ziphims.

c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.

4 Behold, God is mine helper: the Lord is with [d] them that vphold my soule.

5 He shall reward euil vnto mine enemies: Oh cut them off in thy [e] truth.

d Be they neuer so few, as he was with Ionathan.

e According to thy faithfull promises for my defence.

6 Then I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lord, because it is good.

f For hypocrites serue God for feare, or vpon conditions.

7 For he hath deliuered me out of all trouble, and mine eye hath [g] seene my desire vpon mine enemies.

g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

Dauid being in great heauinesse & distresse complaineth of the crueltie of Saul, 13 and of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerance, he setteth foorth the grace of God as though he had already obteined his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

HEare [a] my prayer, O God, and hide not thy selfe from my supplication.

a The earnestnesse of his prayer declareth the vehemencie of his griefe. Insomuch as he is compelled to burst out into cryes.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noise.

3 For the [b] voice of the enemie, and for the vexation of the wicked, because [c] they haue brought iniquitie vpon me, and furiously hate me.

b For the threatnings of Saul and his adherents. c They haue defamed me as a wicked person: or they haue imagined my destruction.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

d There was no part of him that was not astonished with extreme feare.

6 And I saide, Oh that I had wings like a doue: then would I [e] flie away and rest.

e Feare had driuen him to so great distresse, that he wished to be hid in some wildernesse, or to be banished from that kingdome, which God had promised that he should enioy.

7 Beholde, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 He would make haste for my deliuerance [f] from the stormie winde and tempest.

f From the cruel rage and tyrannie of Saul.

9 Destroy, O Lorde, and [g] deuide their tongues: for I haue seene crueltie and strife in the citie.

g As in the confusion of Babylon, when wicked conspired against God.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and mischiefe are in the middes of it.

h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.

11 Wickednesse is in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine [i] enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

i If mine open enemie had sought mine hurt, I could the better haue auoyded him.

13 But it was thou, O man, euen my [k] companion, my guide and my familiar:

k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.

14 Which delited in consulting together, and went into the House of God as companions.

15 Let death seise vpon them: let them [l] goe downe quicke into the graue: for wickednesse is in their villages, euen in the middes of them.

l As Korah, Dathan & Abiram.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, [m] and make a noise, and he will heare my voyce.

m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.

18 He hath deliuered my soule in peace from the battell, that was against me: for [n] many were with me.

n Euen the Angels of God fought on my side against mine enemies, 2.King.6.16.

19 God shal heare and afflict them, euen he that reigneth of old, Selah. because they [o] haue no changes, therefore they feare not God.

o But their prosperous estate still continueth.

20 He [p] laide his hand vpon such, as be at peace with him, and he brake his couenant.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oile, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: he wil not suffer the righteous to fall for [q] euer.

‖Or, gift: to wit, which thou wouldest that God should giue thee.

q Though for their bettering and triall he suffer them to slip for a time.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie, and deceitfull men shall not liue [r] halfe their dayes: but I will trust in thee.

r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

Dauid being brought to Achish the king of Gath, 1.Sam. 21.12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises: 12 And promiseth to performe his vowes which he had taken vpon him, whereof this was the effect to prayse God in his Church.

¶ To

¶ To him that excelleth. A Pſalme of Dauid on Michtam, concerning the [a] dumme doue in a farre countrey, when the Philiſtims tooke him in Gath.

BE mercifull vnto me, O God, for [b] man would ſwallowe me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly ſwalow me vp: for many fight againſt me, O thou moſt High.

3 When I was afraid, I truſted in thee.

4 I will reioyce in God, becauſe of his [c] worde, I truſt in God, and will not feare what fleſh can doe vnto me.

5 Mine owne [d] words grieue me daily: all their thoughts are againſt me to doe me hurt.

6 [e] They gather together, and keepe them ſelues cloſe: they marke my ſteps, becauſe they waite for my ſoule.

7 [f] They thinke they ſhall eſcape by iniquitie: O God, caſt theſe people downe in thine anger.

8 Thou haſt counted my wandrings: put my [g] teares into thy bottell: are they not in thy regiſter?

9 When I cry, then mine enemies ſhall turne backe: this I know, for God is with me.

10 I will reioyce in God becauſe of his word: in the Lord will I reioyce becauſe of his word.

11 In God doe I truſt: I will not be afraid what man can doe vnto me.

12 [h] Thy vowes are vpon me, O God: I will render praiſes vnto thee.

13 For thou haſt deliuered my ſoule from death, and alſo my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

a Being chaſed by the furie of his enemies into a ſtrange countrey, he was as a dumme doue, not ſeeking reuengeance.
b He ſheweth that it is either now time or neuer, that God helpe him: for all the world is againſt him and ready to deuoure him.
c He ſtayeth his conſcience vpon Gods promes, though he ſee not preſent helpe.
d All my counſels haue euill ſucceſſe, and turne to mine owne ſhame.
e As all the world againſt one man, and cannot be ſatiat, except they haue my life.
f They thinke not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in ſtore, much more will he remember their blood to auenge it: and though tyrants burne the bookes, yet can they not blot the teares and blood out of Gods regiſter.
h Hauing receiued that which I required, I am bound to pay my vowes of thankeſgiuing, as I promiſed.
i As mindefull of his great mercies, and giuing him thankes for the ſame.
k That is, in this life and light of the ſunne.

PSAL. LVII.

1 Dauid being in the deſert of Ziph, where the inhabitants did betray him, & at length in the ſame caue with Saul, 2 Calleth moſt earneſtly vnto God with full confidence, that hee will performe his promes, and take his cauſe in hand: 5 Alſo that hee will ſhewe his glory in the heauens and the earth againſt his cruell enemies. 9 Therefore doeth he render laude and praiſe.

¶ To him that excelleth, [a] Deſtroy not. A Pſalme of Dauid on Michtam. * When he fled from Saul in the caue.

HAue mercie vpon me, O God, haue mercy vpon me: for my ſoule truſteth in thee, and in the ſhadow of thy wings will I ‖ truſt, till theſe [b] afflictions ouerpaſſe.

2 I will call vnto the moſt high God, euen to the God, that [c] perfourmeth his promes toward me.

3 He will ſend from [d] heauen, and ſaue me from the reproofe of him that would ſwallowe me. Selah. God will ſend his mercie, and his trueth.

4 My ſoule is among lions: I lie among the children of men, that are ſet on fire: whoſe teeth are [e] ſpeares and arrowes, and their tongue a ſharpe ſword.

5 [f] Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

6 They haue laid a net for my ſteps: [g] my ſoule is preſſed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is [k] prepared, O God, mine heart is prepared: I will ſing and giue praiſe.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praiſe thee, O Lord, among the people, and I will ſing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy truth vnto the [k] cloudes.

11 Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

e He meaneth their calumnies and falſe reports.
f Suffer me not to be deſtroyed to the contempt of thy Name.
g For very feare, ſeeing the great dangers on all ſides.
h That is, wholy bent to giue thee praiſe for my deliuerance.
i He ſheweth that both his heart ſhal praiſe God, and his tongue ſhall confeſſe him, and alſo that he will vſe other meanes to prouoke himſelfe forward to the ſame.
k Thy mercies do not onely appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly & openly ſought his deſtruction, from whom he appealeth to Gods iudgement, 10 Shewing that the iuſt ſhall reioyce, when they ſee the puniſhments of the wicked to the glory of God.

¶ To him that excelleth. Deſtroy not. A Pſalme of Dauid on Michtam.

IS it true? O [a] Congregation, ſpeake ye iuſtly? O ſonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine miſchiefe in your heart: [b] your hands execute crueltie vpon the earth.

3 The wicked [c] are ſtrangers from the wombe: euen from the belly haue they erred, and ſpeake lyes.

4 Their poyſon is euen like the poyſon of a ſerpent: like the deafe [d] adder that ſtoppeth his eare.

5 Which heareth not the voyce of [e] inchanter, though he be moſt expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

7 Let them [f] melt like the waters, let them paſſe away: when he ſhooteth his arrowes, let them be as broken.

8 Let him conſume like a ſnaile that melteth, and like the vntimely fruite of a woman, that hath not ſeene the ſunne.

9 [g] As raw fleſh before your pots feele the fire of thornes: ſo let him carie them away as with a whirle wind in his wrath.

10 The righteous ſhall [h] reioyce when he ſeeth the vengeance: he ſhall waſh his feete

a Be counſellers of Saul, who vnder pretence of continuing for the common wealth, conſpire my death being an innocent.
b Be are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They paſſe in malice and ſubtiltie the craftie ſerpent, which could preſerue himſelfe by ſtopping his eare from the inchanter.
e Take away all occaſions and meanes, wherby they hurt.
f Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their force whereof they bragge.
g As fleſh is taken raw out

a This was either the beginning of a certaine ſong, or the wordes which Dauid uttered when he ſtayed his affection.
* 1. Sam. 24. 4.
‖ Or, dwell moſt ſafely.
b He compareth the afflictions, which God layeth vpon his children, to a flame that conſumeth and goeth.
c Who leaueth not his workes begunne vnperfite.
d He would rather deliuer me by a miracle, then that I ſhould be ouercome.

of the pot before the water ſeethe: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe.
h With a pure affection.

i Their punishment & slaughter shall be so great.
k Seeing God gouerneth all by his prouidence, he must needes put difference, betweene the godly and the wicked.

in the [i] blood of the wicked.

11 And men shall say, [k] Uerely there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednesse. 11 Whom though hee keepe aliue for a time to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

a Reade Psal. 16.
*1. Sam. 19. 11.
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes inow in his hand to deliuer him.
c For I am innocent to themwards and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.
e He compareth their cruelnie to hungry dogges, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i All together, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam, *When Saul sent and they did watch the house to kill him.

O My God, [b] deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For lo, they haue laid wait for my soule: the mightie men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and beholde.

5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, and be not [d] mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Beholde, they [f] bragge in their talke, and swords are in their lips: for, Who, say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 [g] He is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will [h] preuent me: God will let me see my desire vpon mine enemies.

11 Slay them [i] not, lest my people forget it: but scatter them abroade by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, that they speake.

13 [l] Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they [m] shall goe to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy [n] power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Unto thee, O my [o] strength, will I sing: for God is my defence, and my merciful God.

n Which dooth vse the policie of a weake woman, to confounde the enemies strength, as 1. Sam. 19. 12.
o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After he prayeth vnto God to finish that that he hath begunne.

¶ To him that excelleth vpon [a] Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * When he fought against Aram Naharaim, and against ‖ Aram [b] Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast [c] scattered vs, thou hast beene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

4 But nowe thou hast giuen a [f] banner to them that feare thee, that it may be displayed because of thy trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his [g] holines: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the [h] strength of mine head: [i] Iudah is my lawgiuer.

8 Moab shall be my [k] washpot: ouer Edom will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

a These were certaine songs, after the note whereof this Psalme was sung.
*2. Sam. 8. 1. and 10. 1. 1. chron. 18. 3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked king, & pursued him, to whom God had giuen the iust title of the Realme.
f In making me King, thou hast performed thy promes, which seemed to haue lost the force.
g It is so certaine as if it were spoken by an oracle, that I shall possesse these places, which Saul hath left to his children.
h For it was strong and well peopled.
i Dauid meaneth, that in this tribe his kingdome shalbe established, Gen. 49. 10. k In most vile subiection. l For thou wilt dissemble, and faine as though thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ To

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my crie, O God: giue eare vnto my prayer.

2 From [a] the ends of the earth will I crie vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is [b] higher then I.

3 For thou haſt beene mine hope, and a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, and my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the king a [d] long life: his yeeres ſhall be as many ages.

7 He ſhall dwell before God for euer: prepare [e] mercie and faithfulneſſe that they may preſerue him.

8 So will I alway ſing praiſe vnto thy Name in performing dayly my vowes.

a From the place where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.
d This chiefly is referred to Chriſt, who liueth eternally not onely in himſelfe, but alſo in his members.
e For the ſtabilitie of my kingdome ſtandeth in thy mercie and trueth.

PSAL. XLII.

This Pſalme partly conteineth meditations, whereby Dauid encouрageth himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our mindes are eaſily drawen from God by the allurements of the worlde, hee ſharpely reproueth his vanitie, to the intent he might cleaue faſt to the Lord.

¶ To the excellent Muſician * Ieduthun. A Pſalme of Dauid.

*1. Chro. 16. 41.

YEt [a] my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.

2 [b] Yet he is my ſtrength and my ſaluation, and my defence: therefore I ſhall not much be mooued.

3 Howe long will ye imagine miſchiefe againſt a [c] man: ye ſhall be all ſlaine: ye ſhall be as a bowed wall, or as a [d] wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie: their delite is in lies, they bleſſe with their mouths, but curſe with their hearts. Selah.

5 [e] Yet my ſoule keepe thou ſilence vnto God: for mine hope is in him.

6 Yet is he my ſtrength, and my ſaluation, & my defence: therefore I ſhal not be moued.

7 In God is my ſaluation and my [f] glory, the rocke of my ſtrength: in God is my truſt.

8 Truſt in him alway ye people: [g] powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: [h] be not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twiſe, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercie: for thou [k] rewardeſt euery one according to his worke.

a Though Satan tempted him to murmure againſt God, yet he diuided his affections, and reſting vpon Gods promiſe, beareth his croſſe patiently.
b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by reſting on God, and by patience he ouercame them all.
c He meaneth himſelfe, being the man whom God had appointed to the kingdome.
d Though ye ſeeme to be in honour, yet God will ſuddenly deſtroy you.
e Dauid was greatly mooued with theſe troubles, therefore he ſtirred vp himſelfe to truſt in God.
f Theſe vehement and often repetitions were neceſſarie to ſtrengthen his faith againſt the horrible aſſaults of Satan. g He admoniſheth vs of our wicked nature, which rather hide our ſorowe, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Giue your ſelues wholy to God by putting away all things that are contrary to his Lawe.
i He hath plainely borne witneſſe of his power, ſo that none needeth to doubt thereof.
k So that the wicked ſhal feele thy power, and the godly thy mercie.

PSAL. LXIII.

Dauid after he had beene in great danger by Saul in the deſert of Ziph, made this Pſalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the middes of his miſeries, 9 Prophecying the deſtruction of Gods enemies. 11 And contrariwiſe happineſſe to al them that truſt in the Lord.

¶ A Pſalme of Dauid. When he was in the [a] wilderneſſe of Iudah.

O God, thou art my God, earely will I ſeeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a barren and dry land without water.

2 Thus [c] I behold thee as in the Sanctuarie, when I behold thy power and thy glory.

3 For thy louing kindneſſe is better then life: therefore my lips ſhall praiſe thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My ſoule ſhall be ſatisfied, as with [d] marowe and fatneſſe, and my mouth ſhall praiſe thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpō thee in the night watches.

7 Becauſe thou haſt bene mine helper, therefore vnder the ſhadowe of thy wings will I reioyce.

8 My ſoule [e] cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall goe into the loweſt partes of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, and they ſhall be a portion for Foxes.

11 But the King ſhal reioyce in God, and all that ſweare by him ſhall reioyce in him: for the mouth of them that ſpeake lies, ſhall be ſtopped.

a To wit, of Ziph, 1. Sam. 23. 14.
b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiencie and aboue all meate and drinke.
c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more ſweete vnto me, then all the pleaſures and dainties of the world.
e He aſſureth himſelfe by the ſpirit of God to haue the gift of conſtancie.
f He propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſtes.
g All that ſweare by God aright, or profeſſe him, ſhall reioyce in this worthy king.

PSAL. LXIIII.

Dauid prayeth againſt the furie and falſe reports of his enemies. 7 He declareth their puniſhment and deſtruction, 10 To the comfort of the iuſt and the glory of God.

¶ To him that excelleth. A Pſalme of Dauid.

HEare my [a] voyce, O God, in my prayer: preſerue my life from feare of yenemie.

2 Hide me from the [b] conſpiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whette their tongue like a ſworde, and ſhotte for their arrowes [d] bitter wordes.

4 To ſhoote at the vpright in ſecrete: they

a In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in danger.
b That is, from their ſecret malice.
c To wit, their outward violence.
d Falſe reports and ſlanders.

e To be without feare of God and reuerence of man, is a ſigne of reprobation.
f The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.
g There is no way ſo ſecrete and ſubtill to doe hurt, which they inuented not for his deſtruction.
h To ſee Gods heauie iudgements againſt them, and howe he hath caught them in their owne ſnares.
i When they ſhal conſider that he will be fauourable to them as he was to his ſeruant Dauid.

ſhoote at him ſuddenly, and e feare not.

5 They f encourage themſelues in a wicked purpoſe: they commune together to lay ſnares priuily, and ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, and haue accompliſhed that which they ſought out, euen euery one s his ſecrete thoughts, and the depth of his heart.

7 But God will ſhoote an arrowe at them ſuddenly: their ſtrokes ſhall be at once.

8 They ſhall cauſe their owne tongue to fall vpon them: and whoſoeuer ſhall ſee them, ſhall h flee away.

9 And all men ſhall fee it, and declare the worke of God, and they ſhall vnderſtand, what he hath wrought.

10 But the righteous i ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

PSAL. LXV.

1 *A prayſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Zion,* 4 *For the chuſing, preſeruation and gouernance of them,* 9 *And for the plentifull bleſſings powred forth vpon al the earth, but ſpecially toward his Church.*

¶ To him that excelleth. A Pſalme or ſong of Dauid.

a Thou giueſt daily newe occaſion to thy Church to prayſe thee.

b Not onely the Iewes, but alſo the Gentiles in the kingdome of Chriſt.
c He imputeth it to his ſinnes and to the ſinnes of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.
d Thou wilt declare thy ſelfe to be the preſeruer of thy Church in deſtroying thine enemies, as thou diddeſt in the red ſea.
e As of all barbarous nations and farre off.
f He ſheweth that there is no part nor creature in ỹ world, which is not gouerned by Gods power and prouidence.
† Ebr. The going foorth of the morning and of the euening.
g To wit, with raine.
h That is, Shiloh, or the raine.
i Thou haſt appointed the earth to bring foorth foode to mens vſe.

O God, a prayſe waiteth for thee in Zion, and vnto thee ſhall the vowe be performed.

2 Becauſe thou heareſt the prayer, vnto thee ſhall all b flesh come.

3 Wicked deedes c haue preuailed againſt me: but thou wilt be mercifull vnto our tranſgreſſions.

4 Bleſſed is he, whom thou chuſeſt and cauſeſt to come to thee: he ſhall dwell in thy Courtes, and we ſhall be ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple.

5 O God of our ſaluation, thou wilt d anſwere vs with fearefull ſignes in thy righteouſnes, O thou the hope of all the endes of the earth, and of them that are farre off in the e ſea.

6 He ſtabliſheth the mountaines by his power: and is girded about with ſtrength.

7 He appeaſeth the f noiſe of the ſeas, and the noiſe of the waues thereof, and the tumultes of the people.

8 They alſo that dwell in the vttermoſt partes of the earth, ſhall be afraide of thy ſignes: thou ſhalt make † the Eaſt and the Weſt to reioyce.

9 Thou viſiteſt the earth, and watereſt it: thou makeſt it very riche: the h Riuer of God is full of water: thou prepareſt them corne: for ſo thou appointeſt i it.

10 Thou k watereſt abundantly the furrowes thereof: thou cauſeſt the raine to deſcend into the valleis thereof: thou makeſt it ſoft with ſhowres, and bleſſeſt the bud thereof.

11 Thou crowneſt the yere with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop vpon the paſtures of the wilderneſſe: and the hilles ſhall be compaſſed with gladneſſe.

13 The paſtures are clad with ſheepe: the valleis alſo ſhall be couered with corne: therefore they ſhoute for ioy, l and ſing.

1 That is, the dumme creatures ſhall not onely reioyce for a time for Gods benefites, but ſhall continually ſing.

PSAL. LXVI.

1 *He prouoketh all men to prayſe the Lord, and to conſider his workes.* 6 *He ſetteth forth the power of God to affray the rebels,* 10 *And ſheweth how God hath deliuered Iſrael from great bondage and afflictions.* 13 *Hee promiſeth to giue ſacrifice,* 16 *And prouoketh all men to heare what God hath done for him, & to praiſe his name.*

¶ To him that excelleth. A ſong or Pſalme.

REioyce in God, a all ye inhabitants of the earth.

2 Sing forth the glory of his name: make his prayſe glorious.

3 Say vnto God, Howe terrible art thou in thy workes! through the greatneſſe of thy power ſhall thine enemies be b in ſubiection vnto thee.

4 All the world ſhal worſhip thee, and ſing vnto thee, euen ſing of thy Name. Selah.

5 c Come and behold the workes of God: he is terrible in his doing toward d the ſonnes of men.

6 He hath turned the Sea into drie lande: they paſſe through the riuer on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious ſhal not e exalt themſelues. Selah.

8 Prayſe our God, ye people, and make the voyce of his prayſe to be heard.

9 Which f holdeth our ſoules in life, and ſuffereth not our feete to ſlippe.

10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſt brought vs into the g ſnare, and laied a ſtraite chaine vpon our loines.

12 Thou haſt cauſed men to ride ouer our heads: we went into fire and into water, but thou broughteſt vs out into a wealthy place.

13 I will goe into thine h houſe with burnt offerings, and will pay thee my vowes,

14 Which my lips haue promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incenſe: I will prepare bullockes and goates. Selah.

16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.

a He prophecyeth that all nations ſhall come to the knowledge of God, who then was onely known in Iudea.
b As the faithfull ſhall obey God willingly: ſo the Infidels for feare ſhal diſſemble themſelues to be ſubiect.
c He toucheth the ſlouthfull dulnes of man, who is colde in the conſideration of Gods workes.
d His prouidence is wonderfull in maintaining their eſtate.
e He proueth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.
f He ſignifieth ſome ſpeciall benefite, that God had ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: wherof or of the like he promiſeth that the Gentiles ſhal be partakers.
g The condition of the Church is here deſcribed, which is to be led by Gods prouidence into troubles, to be ſubiect vnder tyrants, & to enter into manifold dangers.
h The duetie of the faithfull is here deſcribed, which are neuer vnmindfull to render God Gods benefites.

k By this deſcription he ſheweth that all the order of nature is a teſtimonie of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie.

prayſe for his benefites. i It is not ynough to haue receiued and to be mindfull thereof, but alſo we are bound to make others to prayſe thereby, and prayſe God.

17 I called vnto him with my mouth, and he was exalted with my tongue.

k If I delite in wickednes, God will not heare me: but I confesse it, he will receiue me.

18 k If I regard wickednes in mine heart, the Lord wil not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised bee God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenãce, 2 To the end that his way & iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

God bee mercifull vnto vs, and blesse vs, and a cause his face to shine among vs. (Selah.)

a That is, moue our hearts with his holy spirit, that we may feele his fauour toward vs.

2 That b they may know thy way vpon earth, & thy sauing health among all nations.

b That both Iewes and Gentiles may know Gods couenant made with them.

3 Let the people praise thee, O God: let all the people praise thee.

4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently, & giue thanks for the great benefits that they shal receiue vnder the kingdome of Christ.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring foorth her increase, and God euen our God shall blesse vs.

d He sheweth that where God fauoureth, there shall be abundance of all other things.

7 God shal blesse vs; and all the ends of the earth e shal feare him.

e When they feele his great benefits both spirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God towards his people: 5 Who by all meanes & most strange sorts declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 Hee exhorteth therefore all men to prayse God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

God a will arise, and his enemies shall be scattered: they also that hate him, shal flee before him.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he wil be reuenged of them.

2 As the smoke vanisheth, so shalt thou driue them away: & as waxe melteth before the fire, so shall the wicked perish at the presence of God.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

3 b But the righteous shall be glad, & reioyce before God: yea, they shal leape for ioy.

4 Sing vnto God, and sing prayses vnto his name: exalt him that rideth vpon the heauens, in his Name c Iah, & reioyce before him.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idoles are but vanitie, and that the God of Israel is the onely true God.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

6 God d maketh the solitary to dwell in families & deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e dry land.

d He giueth children to them that be childelesse, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

7 f O God, when thou wentest forth before thy people: when thou wentest through the wildernesse, (Selah)

f He teacheth that Gods fauor peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was mooued at the presence of God, euen the God of Israel.

9 Thou, O God, sendedst a gracious raine, vpon thine inheritance, and thou didst refresh it when it was weare.

g God blessed the land of Canaan, because he had chosen that place for his Church.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy g goodnesse prepared it for the poore.

h The action the was that women sang songs after y victory as Miriam, Deborah, Iudith & others.

11 The Lord gaue matter to the h women to tell of the great armie,

i The prey was so great, y not only the souldiers, but women also had part thereof.

12 Kings of the armies did flee: they did flee, and i she that remained in the house, deuided the spoyle.

k Though God suffer his Church for a time to lie in blacke darknesse, yet he will restore it, & make it most shining and white.

13 Though ye haue lien among k pots, yet shall ye be as the wings of a doue that is couered with siluer, and whose feathers are like yelow gold.

l In the land of Canaan, where his Church was.

14 When the Almighty scattered Kings l in it, it was white as the snow in Zalmon.

m Zion y Church of God doeth excell all worldly things not in pompe and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

15 m The mountaine of God is like y mountaine of Bashan: it is an high Mountaine, as mount Bashan.

n Why boast ye of your strength & beauty against this Mountaine of God?

16 n Why leape ye, ye high mountains: as for this Mountaine, God deliteth to dwel in it: yea, the Lord wil dwel in it for euer.

o As God ouercame y enemies of his Church, tooke them prisoners, and made the tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit. Eph. 4.8.

17 The charets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, & receiued giftes for men: yea, euen the rebellious, hast thou led, that the Lord God might dwel there.

19 Prayse be the Lord, euen the God of our saluation, which ladeth vs daily with benefits. Selah.

20 This is our God, euen the God that saueth vs: and to the Lord God belong the issues of death.

p In most extreme dangers God hath infinite wayes to deliuer his.

21 Surely God wil wound the head of his enemies, & the hairie pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from q Bashan: I will bring them againe from the depths of the Sea:

q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as necessitie requireth.

23 That thy foote may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, euen in r it.

r That is, in the blood of that great slaughter, where dogs shal lap blood.

24 They haue seene, O God, thy f goings, f That is, how thou which art chiefe King, gost out with thy people to warre, and giuest them the victory.

the

the goings of my God, and my King, which are in the Sanctuarie.

25 The [t] singers went before, and the players of instruments after: in the mids were the maids playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, yee that are of the fountaine [u] of Israel.

27 There was [x] litle Beniamin with their [y] ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, & the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,

29 [z] Out of thy Temple vpon Ierusalem: and Kings shal bring presents vnto thee.

30 Destroy the company of the speare men, and multitude of the mightie buls with the calues of the people, that [a] treade vnder feete pieces of siluer: scatter the people that delite in warre.

31 Then shall the princes come out [b] of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdoms of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: behold, hee will send out by his [c] voyce a mightie sound.

34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ & all his members: 21 The malicious cruelties of the enemies, 22 And their punishment also, 26 Where Iudas and such traitors are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to prayses, prophesying of the kingdom of Christ, and the preseruation of the Church, where all the faithful, 37 and their seed shall dwell for euer.

¶ To him that excelleth vpon [a] Soshannim. A Psalme of Dauid.

SAue mee, O God: for the [b] waters are entred euen to my saule.

2 I sticke fast in the deepe myre, where no [c] stay is: I am come into deepe waters, and the streames run ouer me.

3 I am wearie of crying: my throate is drie: mine [d] eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are moe then the haires of mine head: they that would destroy me, & are mine enemies [e] falsely, are mightie, so that I restored that which I [f] tooke not.

5 O God, thou knowest my [g] foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for [h] me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 [i] For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: & I became a prouerbe vnto them.

12 They that [l] sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer me out of the mire, that I sinke not: let me be deliuered from them that hate me, and out of the [n] deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste & heare me.

18 Draw neere vnto my soule & redeeme it: deliuer me because of mine enemie.

19 Thou hast knowen my reproofe and my shame, and my dishonor: all mine [p] aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and [q] I looked for some to haue pitie on mee, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their [r] table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded that they see not: and make their [s] loines alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

[a] He describeth the order of the people, whē they went to the temple to giue thāks for the victory.
[u] Which come of the Patriarke Iaakob.
[x] Beniamin is called litle, because he was the yongest sonne of Iaakob.
[y] Who was some chiefe ruler of the tribe.
[z] Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
[a] He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: & therfore for their glistering pompe thought themselues aboue all men.
[b] He prophesieth that the Gentiles shal come to the true knowledge and worship of God.
[c] By his terrible thunders he will make himselfe to be knowen the God of all the earth.
[d] In shewing dreadful iudgements against thine enemies for the saluation of thy people.
[e] He alludeth to the Tabernacle which was deuided into three parts.

[a] Of Shoshannim, read Psal. 45.
[b] Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
[c] No firmitie or stablenes to settle my feete.
[d] Though his eyes failed him, yet his faith was constant and incouraged him stil to pray.

[e] Condemning me guiltelesse.
[f] They iudged me poore innocent as a theefe, and gaue my goods to others, as though I had stollen them.
[g] Though I be guiltie to ward, yet am I innocent toward them.
[h] Let not mine euil intreatie of the enemies be an occasion, that the faithful fall from thee.
[i] When I serue thine enemies pretend thy Name onely in mouth, & in their life denie the same, thine holy Spirite thrust me forward, to reproue them and defend thy glory.
[k] My zeale moued me to lament and pray for my saluation.
[l] The more he sought to win them to God, the more they were against him both poore and rich.
[m] Knowing that albeit I suffer now trouble, yet thou hast a time wherin thou hast appointed my deliuerance.
[n] He sheweth a liuely faith, in that that he assureth himself, that God is fauourable to him, when he seemeth to be angry: and at hand, when he seemeth to be farre off.
[o] Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.
[p] Thou seest that I am beset as a thee pe among many wolues.
[q] He sheweth that it is in vain to put our trust in men in our great necessities but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Iohn 19.29.
[r] Hee desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romanes 11.9.
[s] Take both iudgement and power from them.

25 *Let their t habitation be voide, and let none dwel in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquitie vpon their iniquitie, and let them not come into thy righteousnes.

28 Let them bee put out of the x booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will prayse the Name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lord better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall bee glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his z prisoners.

34 Let heauen and earth prayse him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The a seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

*Acts 1.20.
t Punish not onely them but their posteritie, which shall be like vnto them.
u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.
x They which seemed by their profession to haue bene written in thy booke, yet by their fruites prooue the contrary, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefits.
z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.
a Vnder the temporall promes of the land of Canaan he comprehendeth the promes of life euerlasting to the faithfull & their posteritie.

PSAL. LXX.

1 He prayeth to be right speedily delivered, 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid to put in a remembrance.

a Which might put him in remembrance of his deliuerance. *Psal. 40.13.

O *God, b haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their d shame, which sayd, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Now I am e poore and needie: O God, make haste to mee: thou art mine helper, & my deliuerer: O Lord, make no tarying.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne necks.
e Because he had felt Gods helpe before, experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the word of the promise, 5 And confirmed by the workes of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindfull and thankefull for the same.

IN *a thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy b righteousnes: incline thine eare vnto me and saue me.

3 Be thou my strong rocke whereunto I may alway resort: thou c hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand d of the wicked: out of the hand of the cruell and cruell man.

5 For thou art mine hope, O Lord God, euen my e trust from my youth.

6 Upon thee haue I bene staied from the wombe: thou art he that tooke mee out of my mothers bowels: my prayse shall bee alwaies of thee.

7 I am become as it were a f monster vnto many: but thou art my sure trust.

8 Let my mouth bee filled with thy prayse, & with thy glory euery day.

9 Cast mee not off in the time of g age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: i my God, haste thee to helpe me.

13 Let them bee confounded & consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will prayse thee more and more.

15 My mouth shal daily rehearse thy righteousnesse, & thy saluation: k for I know not the number.

16 I wil l go forward in the strength of the Lord God, & will make mention of thy righteousnes, euen of thine onely.

17 O God, thou hast taught me from my youth euen vntil now: therefore will I tell of thy wonderous works.

18 m Yea, euen vnto mine old age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, & thy power to all them, that shall come.

19 And thy n righteousnesse, O God, I will exalt on high: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, but thou wilt returne, and reuiue me, and wilt come againe, and take mee

*Psal. 31.1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengthneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence and euer since hath preserued him.
f All the world wondereth at me because of my miseries, aswell they in authoritie as the common people, yet being assured of thy fauour I remaine stedfast.
g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine old age and weakenesse.
h Thus the wicked doth blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reports of the aduersaries, that sayd, God had forsaken him.
k Because thy benefits towards me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth not as he hath deserued, he would so continue his benefits, that his liberality may haue perfite prayse.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by this exclamation he prayseth the power of God.
p As he confesseth that God is the onely author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I prayse thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

q He confesseth that his long tarriance was well recompensed, when God performed his promise.

r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delite in nothing, but wherin God may be glorified.

PSAL. LXXII.

1 Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace & felicitie, 10 Vnto whom all Kings and all nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the King, O God, and thy righteousnesse to the Kings [c] sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountains and the hils shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shal subdue the oppressor.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come s downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from [h] sea to sea, and from the riuer vnto the endes of the land.

9 They that dwell in the wildernesse, shall kneele before him, and his enemies shall licke the dust.

10 The kings of [i] Tarshish and of the iles shall bring presents: the kings [k] of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.

13 He shalbe merciful to the poore and needie, and shal preserue the soules of the poore.

14 He shall redeeme their soules from deceite and violence, and [l] deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shal they giue of the [m] gold of Sheba: they shall also pray for him continually, & daily blesse him.

16 An handfull of corne shall be sowen in the earth, euen in the top of the mountains, & the [n] fruite thereof shall shake like the trees of Lebanon: and the children shall florish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the sunne: all nations shall blesse [o] him, and be blessed in him.

18 Blessed bee the Lorde God, euen the God of Israel, which only doeth [p] wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE [q] prayers of Dauid, the sonne of Ishai.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the King with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shalbe enriched with his blessings.

e He sheweth wherefore the sword is committed to kings: as wit, to defend the innocent and suppresse the wicked.

f The people shal imbrace thy true religion, when thou giuest a King, that ruleth according to thy word.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly doctrine maketh his Church euer to florish.

h That is, from the red sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.

i Of Cilicia, one of all other countries beyond the sea, which he meaneth by the iles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrannes passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shalbe most great plentie, both of fruit and also of the increase of mankind.

o They shal pray to God for his continuance, and know that God doeth prosper them, for his sake

p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdom can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting. 28 In hope whereof he resigneth himselfe into Gods hands.

¶ A Psalme committed to Asaph.

YEt [a] God is good to Israel, euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had wel neere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are [b] no bands in their death, but they are lusty and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 [c] Therefore pride is as a chaine vnto them, & cruelty couereth them as a garment.

7 Their eies stand out for fatnesse: [†] they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously,

9 They [d] set their mouth against heauen, and their tongue walketh through the earth.

10 Therfore his [e] people turne hither: for waters of a full cup are wrung out to them.

11 And they [f] say, How doeth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine handes in innocencie.

a As it were betweene hope and despaire he hasteth forth into this affection, being assured that God would continue his fauour toward such as were godly in deed, and not hypocrites.

b The wicked in this life line at pleasure, and are not drawen to death like prisoners: that is by sicknesse which is death messenger.

c They glory in their pride as some doe in their chaines: and in cruelnie, as some doe in apparel.

† Ebr. they passe the desires of the heart.

d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues as aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrow, thinking that God considereth not right the state of the godly.

f Thus the flesh mooueth euen the godly to dispute with God, touching their poore estate and the prosperitie of the wicked.

14 For daily haue I bene punished, & chastened euery morning.

15 If I say, g I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painful for me,

17 Untill I went into the h Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them downe into desolation.

19 How suddenly are they destroyed, perished & i horribly consumed,

20 As a dreame whē one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsel, and afterward receiue me to glory.

25 ¶ Whom haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my o portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that p go awhoring from thee.

28 As for me, it is good for me q to draw neere to God: therefore I haue put my trust in the Lorde God, that I may declare all thy workes.

f If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Until I entred into thy schoole and learned by thy word & holy Spirit, that thou orderest all things most wisely & iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicity, we contemne all their vain pomp.

l For the more that a mā goeth about by his own reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

n He sought neither helpe nor comfort of any saue of God only.

o He teacheth vs to deny our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his works.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed. 11 And trusting in the might & free mercies of God, 20 By his couenant, 21 They require helpe & succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruant, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the b rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemy that doeth euil to the Sanctuarie.

4 Thine aduersaries roare in the mids of thy Congregation, and c set vp their banners for signes.

5 He that d lifted the axes vpon the thicke trees, was renowmed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, & g consume them.

12 Euen God is my King of old, working saluation h in the mids of the earth.

13 Thou didst deuide the sea by thy power: thou brakest the heads of the i dragons in the waters.

14 Thou brakest the head of k Liuiathan in pieces, & gauest him to be l meat for the people in wildernesse.

15 Thou brakest vp the fountaine & riuer: thou driedst vp mightie riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle doue vnto the beast, & forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: & maintaine thine p own cause: remember thy daily reproch by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee: ‖ ascendeth continually.

a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was laid vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

‖ Or, feere.

c They haue defaced thy true religion, & spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent worke-manship & beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelttie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shew them how long their miseries should endure.

g They ioyne their deliuerance with Gods glory & power, knowing that the punishment of the enemy should be their deliuerāce.

h Meaning, in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meate refresheth the body.

m Seeing that God by his prouidence gouerneth & disposeth all things, he gathereth y he will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a praie to the wicked.

o That is, all places where thy word shineth not, there reigneth tyranny and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he loose his owne right.

‖ Or, increaseth more and more.

PSAL. LXXV.

1 The faithfull doe praise the name of the Lord. 2 Which shal come to iudge at the time appointed 8 When the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, and the righteous shall be exalted to honour.

¶ To

¶ To him that excelleth. [a] Destroy not. A Psalme or song committed to Asaph.

WE will prayse thee, O God, we will prayse thee, for thy Name is neere: therefore [b] they will declare thy wonderous workes.

2 [c] When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I wil establish the pillars [d] of it, Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lord is a [f] cup, and the wine is red: it is ful mixt, and he powreth out the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing prayses vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the [g] righteous shall be exalted.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Senacherib: 11 And exhorteth the faithful to be thankefull for the same.

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is [a] knowen in Iudah: his Name is great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bowe, the shield and the sword and the battell, Selah.

4 Thou art more bright and puissant, then [c] the mountains of prate.

5 The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not [d] found their hands.

6 At thy rebuke O God of Iaakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy [e] sight, when thou art angrie!

8 Thou didst cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the srage of man shal turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe and performe vnto the Lorde your God, all ye that be [h] round about him: let them bring presents vnto him that ought to be feared.

12 He shal [i] cut off the spirit of princes: he is terrible to the Kings of the earth.

a Read Psalme 57.1.

b He declareth how the faithfull shal euer haue iust occasion to praise God, forasmuch as in their need they shall feele his power at hand to helpe them.

c Whē I see my time (saith God) to helpe your miseries, I will come and set al things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked ỹ they would not set themselues against Gods people, seing that God at his time destroieth them ỹ rule wickedly.

f Gods wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunk, that by drinking til they come to the very dregs, they are vtterly destroied.

g The godly shal better prosper by their innocent simplicitie, then ỹ wicked shal by all their craft and subtiltie.

a Ye declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdoms ful of extortion and rapine to the mountains that are full of rauening beasts.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For ỹ end shall shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shal not compasse their purpose.

h To wit, the Leuites that dwel about the Tabernacle, or the people among whom he doeth dwel.

i The Ebrew word signifieth, to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the church rehearseth the greatnes of his affliction, and his grieuous tentations, 6 Whereby he was driuen to this ende to consider his former conuersation, 11 And the continual course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

¶ For the excellent musitian * Ieduthun. A Psalme committed to Asaph.

MY [a] voyce came to God, when I cried: my voyce came to God, and hee heard me.

2 In the day of my trouble I sought the Lord: ‖ my sore ran & ceased not in the night: my soule refused comfort.

3 [b] I did thinke vpon God, and was [c] troubled: I prayed, and my spirite was full of anguish. Selah.

4 Thou keepest mine eies [d] waking: I was astonied, and could not speake.

5 Then I considered the daies of old: and the yeeres of ancient time.

6 I called to remēbrance my [e] song in the night: I communed with mine owne heart, and my spirit searched [f] diligently.

7 Wil the Lord absent himselfe for euer? and wil he shew no more fauour?

8 Is his [g] mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be merciful? hath he shut vp his tender mercies in displeasure? Selah.

10 And I sayd, This is my [h] death: yet I remembred the yeeres of the right hand of the most High.

11 I remembred the works of the Lorde: certainly I remembred thy wonders of old.

12 I did also meditate all thy workes, and did deuise of thine acts, saying,

13 Thy way, O God, is [i] in the Sanctuarie: who is so great a [k] God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The

*Psal. 39. and 62. 1. Chro 16. 41.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

‖ Or, mine hand was stretched out.

b He sheweth that we must perseuer and abide, although God deliuer vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmē that kept his eyes from sleeping.

d Of thanksgiuing, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastned, and when my sorowes should haue an end.

f As if he should say, It is impossible: wherby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, & was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must aspire by faith, if we will know the wayes of God.

i He condemneth all that worthip any thing saue ỹ onely true God, whose glory appeareth through the world.

16 The [k]waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The clouds powred out water: the heauens gaue a [l]sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy pathes in the great waters, and thy footesteps are not [m]knowen.

20 Thou didst lead thy people like sheepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

1 *He sheweth how God of his mercy chose his Church of the posterity of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercy made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might bee ashamed and so turne wholy to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.*

¶ A Psalme to giue [a]instruction, committed to Asaph.

HEare my [b]doctrine, O my people: incline your eares vnto the words of my mouth.

2 I wil open my mouth in a parable: I wil declare high sentences of old.

3 Which we haue heard and known, and our [c]fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we wil shew the praises of the Lord, his power also, and his wonderful works that he hath done.

5 How he established a [d]testimony in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teach their children:

6 That the [e]posteritie might know it, and the children, which should be born, should stand vp, and declare it to their children:

7 That they might [f]set their hope on God, and not forget the works of God but keepe his commandements:

8 And not to be as their [g]fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithful vnto God.

9 The children of [h]Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenaunt of God, but refused to walke in his Law,

11 And forgate his Acts, & his wonderfull works that he had shewed them.

12 He did marueilous things in the sight of their [i]fathers in the lande of Egypt: euen in the field of Zoan.

13 *Hee deuided the Sea, and led them through: hee made also the waters to stand as an heape.

14 *In the day time also he led them with a cloud, and all the night with a light of fire.

15 *He claue the rocks in the wildernesse, and gaue them drinke as of the great depths.

16 *He brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they [k]sinned stil against him, & prouoked the Highest in the wildernes,

18 And tempted God in their hearts in [l]requiring meate for their lust.

19 *They spake against God also, saying, Can God [m]prepare a table in the wildernesse?

20 *Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the *fire was kindled in Iaakob, and also wrath came vpon Israel.

22 Because they beleeued not in God, and [n]trusted not in his helpe.

23 Yet he had cõmanded the [o]clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, & had giuen them of the wheat of heauen.

25 *Man did eate the bread of Angels: he sent them meate inough.

26 He caused the [p]East wind to passe in the heauen, and through his power hee brought in the Southwind.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the mids of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.

30 They were not turned from their [q]lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slewe the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they [r]sinned still, and beleeued not his wonderous works.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily.

34 And when hee slew them, they sought him, and they returned, and sought God earely.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u]heart was not vpright with him:

Vv. then

k He declareth, wherein the power of God was declared, when he deliuered the Israelites through the red Sea.
l That is, thunders and lightned.
m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through. Exod. 14.28,29.

a Read Psa. 32.
b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2.16. and 16.25.
c Which were the people of God.
d By the testimony & law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.
e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.
f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites and in obedience.
g Though these fathers were the seed of Abraham & the chosen people, yet he sheweth by their rebellion, prouocation, falshood, & hypocrisie, that the children ought not to follow their examples.
h By Ephraim he meaneth & also the tribe of the tribes, because they were most in number: whose punishment declareth that they were vnfaithful to God, and by their multitude and authoritie had corrupt all others.
i He prooueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

*Exod. 14.21.
*Exod. 14.24.
*Exod. 17.6. num. 20.11. psal. 105.41.
*1. Cor. 10.4. wisd. 11.4.
k Their wicked malice could be ouercome by no benefites, which were great and many.
l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.
*Num. 11.1.
m Thus when we giue place to sinne, we are moued to doubt of Gods power, except he will alwayes be ready to serue our lust.
*Exod. 17.6. num. 20.11. psal. 105.41. 1. cor. 10.4.
*Num. 11.1.
n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently.
o So that they had that, which was necessary & sufficient, but their lust made them to couet that which they knew God had denied them.
*Iohn 6.31. 1. cor. 10.3.
p God vsed the meanes of the wind to teach them, that al elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.
r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.
s This sinne by continuance maketh men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoeuer commeth not frõ the pure fountain of the heart, is hypocrisie.

him: neither were they faithful in his couenãt.

38 Yet, he being merciful, * forgaue their iniquitie, & destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembred that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse: & grieue him in the desert?

41 Yea, they y returned, & tempted God, and z limited the Holy one of Israel.

42 They a remembred not his hand, nor the day when he deliuered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers vnto blood, and their floods, that they could not drinke.

45 He sent b a swarme of flies among them, which deuoured them, & frogs, which destroied them.

46 He c gaue also their fruits vnto the caterpiller, and their labour vnto the grashopper.

47 He destroied their vines with haile, and their wild fig trees with the hailestone.

48 Hee gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of d euil Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the e beginning of their strength in the tabernacles of f Ham.

52 But he made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, he caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * He cast out the heathen also before thẽ, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwel in their tabernacles.

56 Yet they tempted, & prouoked the most high God, and kept not his testimonies.

57 But turned backe, and delt i fally like their fathers: they turned like a deceitefull bowe.

58 And they k prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that he l forsooke the habitation of Shilo, euen the Tabernacle where he dwelt among men.

61 And deliuered his m power into captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maides were not o praised.

64 Their Priests fel by the sword, and their p widowes lamented not.

65 But the Lorde awaked as one out of sleepe, & as a strong man that after his q wine crieth out.

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet hee refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, & mount Zion which he loued.

69 And he s built his Sanctuary as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepfolds.

71 Euen from behind the Ewes with yong brought hee him to feed his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, & guided them by the discretion of his hands.

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a Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacitie.

a The forgetfulnes of Gods benefits is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wild beasts.

c He repeateth not here all the miracles y God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked: or els because they were wicked spirits, who God permitted to vexe men.

e The first borne are so called, as Gen 49.3.

f That is, Egypt: for it was called Mizraim, or Egypt of Mizraim, that was the sonne of Ham

g That is, they had none occasiõ to feare, for almuch as God destroied their enemies, & deliuered them safely.

h Meaning, Canaan, which God had consecrated to himselfe, and appointed to his people.

* Ioh. 11.6. and 13.6.

i Nothing more displeaseth God in the children, then when they continue in the wickednesse, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffred the Philistims to take the Arke, which was the signe of his presence from among them.

m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroied, 1. Sam. 4.10.

o They had no mariage songs, that is, they were not maried.

p Either they were slain before or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring as though he were drunken: therefore he answering their deadly iudgement, saieth he wil awake & take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdom, he declareth that the signes of his fauour were among them.

t Hee sheweth wherein a Kings charge standeth, to wit, to prouide faithfully for his people, to guide them by counsel, & defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffred by Gods enemies. 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankefull.

¶ A Psalme committed to Asaph.

O God, a the heathen are come into thine inheritance: thine holy temple haue they defiled, and made Jerusalem heapes of stones.

2 The b dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen, & the flesh of thy Saints vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Jerusalem, and there was none to burie them.

4 We are c a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord howe long wilt thou be angrie, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

a The people cry vnto God against the barbarous tyrannie of the Babylonians: who spoiled Gods inheritãce, polluted his temple, destroyed his religion, & murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolks durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercy? * Ier. 10.25.

f Which we and our fathers haue committed.
g And stay not till we haue recompensed for our sinnes.
h Seeing we haue none other Sauiour, neither can we help our selues, and also by our saluation thy Name shalbe prayse: therefore, O Lord, helpe vs.
i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefit of God, but on this condicion to praise his name, Isa.43.21.

7 For they haue deuoured Iaakob and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but g make haste and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

29 Wherefore should the heathen say, Where is their God? let him bee knowen among the heathē in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherwith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy prayse.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church.* 8 *Desiring him to consider their first estate when his fauour shined towards them, to the intent that hee might finish that worke which he had begun.*

¶ To him that excelleth on Soshannim Eduth. A Psalme committed to Asaph.

a This Psalme was made as a prayer for to desire God to be merciful to the ten tribes.
b Goue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioine thy whole people and all thy tribes together againe.
d The faithful feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance only commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shall be saued.
g Seeing that thy mercy thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wild beasts to deuoure vs, declare against thy loue, and finish the worke that thou hast begun.

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheep: shew thy brightnesse, thou that sittest betweene the b cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou bee d angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a e strife vnto our neighbours, f our enemies laugh at vs among themselues.

7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it, and the boughes thereof were like the † goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde i boze out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14 Returne wee beseech thee, O God of hostes: looke downe k from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the m rebuke of thy countenance.

17 Let thine hand bee vpon the n man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

18 So will not wee goe backe from thee: o reuiue thou vs, and wee shall call vpon thy Name.

19 Turne vs againe, O Lorde God of hostes: cause thy face to shine and we shall be saued.

† Ebr, Cedars of God.
h To wit, Euphrates.
i That is, aswel they that hate our religion as they that hate our persons.
k They gaue no place to temptation, knowing that albeit there were no help in earth, yet God was able to succour all from heauen.
l So that no power can preuaile against it, and which as a yong bud thou raisest vp again as out of the burnt ashes.
m Quelp when thou art angry, and not with the sworde of the enemie.
n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man, or one body.
o For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 *An exhortation to prayse God both in heart & voyce for his benefits,* 8 *And to worship him onely.* 11 *God condemneth their ingratitude,* 12 *And sheweth what great benefits they haue lost through their owne malice.*

¶ To him that excelleth vpon n Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the c new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iaakob.

5 Hee set this in d Ioseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that c I vnderstood not.

6 I haue withdrawen his shoulder from the burden, & his hands haue left the f pots.

7 Thou calledst in affliction and I deliuered thee, & g answered thee in the secret of the thunder: I proued thee at the waters of ‖ Meribah. Selah.

8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken

n An instrument of musike brought from Geth.
b It seemeth that this Psalme was appointed for solemn feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c: Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Ioseph was counted the chiefe before that Iudah was preferred.
c God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from so great all bondage, how much more are we indetted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderful fashion. Exod.17.7.
‖ Or, contention.
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same.

vnto me.

9 And wilt haue no strange god in thee, neither worship any strange god,

10 For I am the Lorde thy God, which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, & they haue walked in their own counsels.

13 [k] Oh that my people had hearkened vnto me, & Israel had walked in my wayes,

14 I would soone haue humbled their enemies, and turned mine hand [l] against their aduersaries.

15 The haters of the Lorde should haue bene subiect vnto him, and their time [m] should haue endured for euer.

16 And God would haue fed them with the [n] fat of wheate, and with honie out of the rocke would I haue sufficed thee.

i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out.

k God by his word calleth all, but his secret election appointeth who shall beare with fruit.

l If their sinnes had not letted.

m If the Israelites had not broken couenant with God, he would haue giuen them victory against their enemies.

n That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendment, 8 Hee desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assemblie of [a] gods: he iudgeth among gods.

2 How long will ye iudge vniustly, and accept the persons of the [b] wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and [c] needy: saue them from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknesse, albeit all the [d] foundations of the earth be mooued.

6 I haue said, Ye are gods, and yee all are children of the most High.

7 [e] But yee shall die as a man, and ye princes, shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite [f] all nations.

a The Prophet heweth that if princes & iudges do not their duetie, God, whose authoritie is aboue them, will take vengeance on them.

b For the enemies & murderers find fauour in iudgement, when the cause of the godly cannot be heard.

c Not only when they cry for help, but when their cause requireth aide & support.

d That is, all things are out of order, either by their tyrannie, or carelesse negligence.

e No title of honour shal excuse you, but you shalbe subiect to Gods iudgement, and render account as wel as other men.

f Therefore no tyrant shal plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most High vpon the earth.

¶ A song or Psalme committed to Asaph.

KEepe not thou silence, O God: bee not still, and cease not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsel against thy people, and haue consulted against thy [c] secret ones.

4 They haue sayd, Come and let vs [d] cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together [e] in heart, & haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amaleth, the Philistims with the inhabitants of ‖ Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera & as to Iabin at the riuer of Kishon.

10 They perished at En-dor, & were [i] dung for the earth.

11 Make them, euen their princes like [*] Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue sayd, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the stubble before the wind.

14 As the fire burneth the forest, and as the flame setteth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.

17 Let them bee confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may [n] know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

b He calleth the Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he keepeth them in the secret of his tabernacle, and preserueth them from all dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsel, wherein the perpetuitie of the Church was established.

‖ Or, Tzor.

g The wickednesse of the Ammonites & Moabites is described, in that they prouoked their other nations to fight against the Israelites their brethren.

h By these examples, they were confirmed that God would not suffer his people to be vtterly destroied, Iudg. 7. 21. and 4. 15.

i Troden vnder feete as mire. *Iudg. 7. 25. and 8. 21.

k That is, Iudea: for where his Church is, there dwelleth he among them.

l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroied, be vnstable & led with all windes.

m That is, be compelled by thy plagues to confesse thy power, beleeue not, yet they may proue by experience, that it is in vaine to resist thy counsell in establishing thy Church.

n Though they will not beleeue nor confesse thy power, yet they shall be compelled to confesse it.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then he prayseth the courage of the people, that passe through the wildernes to assemble themselues in Zion. 10 Finally with prayse of this matter and confidence of Gods goodnes he endeth this Psalme.

¶ To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O Lorde of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courtes of the Lorde: for mine heart and

a This Psalme seemeth to haue bene compoled, as a forme of prayer against the dangers that the Church was in in the dayes of Iehosaphat.

b Dauid complaineth that he cannot haue accesse to the Church of God to make profession of his faith, and to praise him in religion.

b For none but the Priests could enter into the Sanctuarie, and the rest of the people into the courtes.

my

my flesh reioyce in the liuing God.

3 Yea, the Sparow hath found her an house, and the Swallow a nest for her, where she may lay her yong: euen by thine [c] altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose [d] strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of [e] Baca, make Wels therein: the raine also couereth the pooles.

7 They goe from [f] strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine [g] Anointed.

10 For [h] a day in thy Courts is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwel in the Tabernacles of wickednes.

11 For the Lord God is the sunne & shield vnto vs: the Lord will giue grace and glory, and no [i] good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfite. 5 Next, they complaine of their long affliction. 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdom, vnder the which should be perfite felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

LOrd, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, & [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, & grant vs thy [e] saluation.

8 I will hearken what the Lord God will say: for he will speake [f] peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercy and trueth shall meete: righteousnesse and peace shall kisse one another.

11 [g] Trueth shall bud out of the earth, and righteousnesse shal looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 sometime rehersing his mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

A Prayer of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] crie vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and [d] mercifull, and of great kindnesse vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come and [g] worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie towarde me, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proud are risen against me, & the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God,

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c So that the poore birds haue more liberte then I.

d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.

e That is, of Mulberie trees, which was a barren place: so they which passed through, must dig pits for water: signifying that no lets can hinder them that are fully bent to come to Christes church, neither yet that God will euer faile them.

f They are neuer wearie, but increase in strength and courage, till they come to Gods house.

g That is, for Christes sake, whose figure I represent.

h He would with to liue but one day rather in Gods Church, then a thousand among the world lings.

i But will from time to time increase his blessings towards his more & more.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land, which he had chosen.

b Thou hast buried them that they shall not come into iudgement.

c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.

e He confesseth that our saluation consisteth onely of Gods mercy.

f He will send all prosperitie to his Church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware that they returne not to like offences.

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy.

h Iustice shall then flourish and haue free course and passage in euery place.

a Dauid persecuted of Saul, thus prayed, ioyning the same to the Church as a monument, how to seeke redresse against their miseries.

b I am not enemy to them, but pitie them, though they be cruell to warre me.

c Which was a sure token that he beleeued that God would deliuer him.

d He doeth confesse that God is good to all, but onely merciful to poore sinners.

e By crying and calling continually, he sheweth how we may not be weary, though God graunt not speedily with our request, but that we must earnestly and often call vpon him.

f He compareth all idoles, farre much as they can doe to worke so declare that they are gods.

g This prooueth that Dauid prayed in y name of Christ the Messias, of whose kingdom he doeth here prophecie.

h He confesseth himselfe ignorant till God hath taught him, and his heart be riuded and separate from God, till God ioyne it to him, and confirme it in his obedience.

i That is, from most great danger of death: out of the which, none but only the mighty hand of God, could deliuer him.

k He sheweth that there can be no moderation nor equitie, where pryde reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelt

1 He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath ever bene merciful vnto him, and giuen him power against his enemies, as to one of his owne houshold.

and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, & saue the [1] sonne of thine handmaid.

17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

1 *The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie,* 4 *So that there should be nothing more comfortable, then to be numbred among the members thereof.*

A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hils: to establish Jerusalem and his Temple.

GOd laid his [a] foundations among the holy mountains.

2 The Lord loueth the gates of Zion aboue all the habitations of Jaakob.

b Though thy glorious estate bee not yet apparant, yet waite with patience, and God will accomplish his promise.

3 [b] Glorious things are spoken of thee, O citie of God. Selah.

c That is, Egypt and these other countreys shall come to the knowledge of God.

4 I will make mention of [c] Rahab and Babel among them that know me: behold Palestina and Tyrus with Ethiopia, [d] There is he borne.

d It shall be said of him that is regenerate and come to the Church, that he is as one that was borne in the Church.

5 And of Zion it shall be sayd, [e] Many are borne in her: and he, euen the most High shall stablish her.

e Out of all quarters they shall come into the Church, & be counted as Citizens.

6 The Lord shall count, when he [f] writeth the people, He was borne there. Selah.

f When he calleth by his word them into the Church, whom he had elected and written in his booke.

7 Aswell the singers as the players on instruments shall praise thee: all my [g] springs are in thee.

g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, sore afflicted by sickenesse, persecutions and aduersitie,* 7 *Being as it were left of God without any consolation:* 13 *Yet hee calleth on God by faith, and striueth against desperation,* 18 *Complaining himselfe to be forsaken of all earthly helpe.*

¶ A song or Psalme of *Heman the Ezrahite to giue instruction, committed to ỹ sonnes of Korah for him that excelleth vpon Malath [a] Leannoth.

*1. King. 4. 31. psal. 89.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

OLord God of my saluation, I cry day and night [b] before thee.

b Though many cry in their sorowes, yet they cry not earnestly to God for remedie as he bid: whom he confessed to be the author of his saluation.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

c For he that is dead, is free from all cares and businesse of this life, and thus he saieth, because he was vnprofitable for all matters concerning mans life, and as it were cut off frō this world.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 [c] Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine [d] hand.

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

6 Thou hast laied me in the lowest pit, in darknesse, and in the deepe.

e The flames of thy wrath haue ouerwhelmed me.

7 Thine indignation lieth vpon mee, and thou hast vexed mee with all thy [e] waues. Selah.

f He attributeth the losse and displeasure of his friends to Gods prouidence, where by he partly punisheth, and partly tryeth him.

8 Thou hast put away mine [f] acquaintance farre from me, and made me to be abhorred of them: & I am shut vp, and cannot get forth.

g I see none end of my sorowes.

9 [h] Mine eie is sorowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

h Mine eies and face declare my sorowes.

10 Wilt thou shew [i] a miracle to the dead? or shall the dead rise & praise thee? Selah.

i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulnesse in destruction?

k That is, in the graue, where onely the body lieth without all sense and remembrance.

12 Shall thy wonderous workes be knowen in the darke? and thy righteousnesse in the land [k] of obliuion?

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

13 But vnto thee haue I cried, O Lorde, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: [l] from my youth I suffer thy terrors, doubting of my life.

† Ebr. were in darknesse.

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came round about mee daily like water, and compassed me together.

18 My louers and friends hast thou put away from mee, and mine acquaintance † hid themselues.

PSAL. LXXXIX.

1 *With many words doeth the Prophet praise the goodnes of God,* 23 *For his Testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid:* 38 *Then doeth he complaine of the great ruine, and desolation of the kingdom of Dauid, so that to the outward appearance the promise was broken.* 46 *Finally he prayeth to bee deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.*

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

a Though the horrible confusion of things might cause the to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they haue none occasion.

I Will [a] sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

b As he that surely beleeueth in heart.

2 For I [b] said, Mercy shall be set vp for euer: thy trueth shalt thou [c] stablish in the very heauens.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable. d The Prophet sheweth what was the promise of God, wherein he grounded his faith. e The Angels shall praise thy power and faithfulnes in deliuering thy Church.

3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seed will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens shall praise

thy

thy wonderous worke: yea, thy trueth in the [f]Congregation of the Saintes.

6 For who is equall to the Lord in the heauen? & who is like the Lord among ỹ sonnes of the gods?

7 God is very terrible in the assembly of the [h] Saints, and to bee reuerenced aboue all, that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mighty Lord, and thy trueth is about thee?

9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beate downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, & high is thy right hand.

14 [l] Righteousnesse and equitie are the stablishment of thy throne: mercy and trueth goe before thy face.

15 Blessed is the people, that can [m] reioyce in thee: they shal walk in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnes shall they exalt themselues.

17 For thou art ỹ [o] glory of their strength, and by thy fauour our horne shall be exalted.

18 For our [p] shield appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine holy one, and saidest, I haue laid helpe vpon one that is [r] mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oile haue I anointed him.

21 Therefore mine hand shall bee established with him, and mine arme shall strengthen him.

22 The enemie shal not oppresse him, neither shal the wicked hurt him.

23 But I wil [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercie shalbe with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shal cry vnto me, Thou art my [y] Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shal stand fast with him.

29 His seede also will I make to endure [z] for euer, & his throne as the dayes of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 *If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 [a] Yet my louing kindnes wil I not take from him, neither wil I falsifie my trueth.

34 My couenant wil I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue [c] swore once by mine holinesse, † that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shall be as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull [d] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.

39 Thou hast [d] broken the couenant of thy seruant, and prophaned his [e] crowne, casting it on the ground.

40 Thou hast broken downe all his walles: thou hast laid his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, and couered him with shame. Selah.

46 [g] Lord, howe long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine al the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people.

51 For [k] thine enemies haue reproched thee, O Lord, because they haue reproched the [l] footesteps of thine Anointed.

52 Praised

f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods Maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will he effoone deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Jerusalem, and Hermon Eastward: by the Prophet signifieth that all places and places of the world shall obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the world, and sheweth himselfe a mercifull father, and faithfull protector vnto his.
m Feeling in their conscience that God is their Father.
n They shall be preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I wil mercifully performe my promises to him notwithstanding his infirmities and offences.
u His power, glory, and estate. x He shall enioy the land round about. y His excellent dignitie shall appeare heere in that he shalbe named the Sonne of God, and the first borne wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decaied: yet God reserued still a roote, till he had accomplished this promes in Christ.
*2. Sam. 7. 14.
a Though the faithful answere not in all points to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercie, and not to mans power in performing.
† Ebr. If I lie vnto Dauid, which is a manner of othe.
c As long as the sunne and moone endure, they shall be witnesses to me of this promes.
d Because of the horrible confusion of kingdoms, the Prophet complaineth to God, as though he saw not the performance of his promes. And thus discharging his cares on God, he reuiueth doubte and impatiencie.
e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Jeroboam: as elsewhere by the Spirit of prophecie Esther speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.
f He meeteth that ỹ kingdome fell before it came to perfection or was ripe.
g The Prophet in forming prayer with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to destroie thy benefites vpon him, except thou hast to doe, death will preuent thee.
i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome. k So he calleth them that persecute the Church. l That laugh at vs, which patiently waite for the comming of thy Christ.

52 Praised be the Lord for euermore. So be it, euen so be it.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankefull, 12 Therefore Moses prayeth God to turne their hearts, and continue his mercies toward them, and their posteritie for euer.*

¶ A prayer of Moses, the [a] man of God.

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: againe thou saiest, Returne, ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [f] ouerflowed them: they are as a sleepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we [g] are consumed by thine anger, and by thy wrath we are troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue [h] spent our yeres as a thought.

10 The time of our life is three score yeres and ten, and if they be of strength, [i] foure score yeeres: yet their strength is but labour and sorowe: for it is cut off quickely, and we flee away.

11 [k] Who knoweth ỹ power of thy wrath: for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto [l] wisedome.

13 Returne (O Lord, [m] how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 [n] Let thy worke be seene toward thy seruants, and thy glory vpon their [o] children.

17 And let the [p] beautie of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen [q] direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels nowe this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laide.
d Moses by lamenting the frailtie and shortnesse of mans life, mooueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou ouerthrowest our dayes.
h Our dales are not onely short, but miserable, and as much as we sinne dayly we shake thy wrath.
i Meaning, according to the common state of life.
k If mans life be the breuitie be miserable, much more if thy wrath lie vpon it, as they, which feare thee, onely knowe.
l Which is, by considering the shortnesse of our life, and by meditacing the heauenly ioyes.
m Meaning, whether thou be angrie or no, which is thy chiefest worke.
‖ Or, take comfort in thy seruants.
n Euen thy mercie, which is thy chiefest worke.
o As Gods promises apperteines as well to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning, that it was obscured, when he ceassed to doe good in his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 *Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promes of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glorie.*

WHo so dwelleth in the [a] secrete of the most High, shall abide in the shadowe of the Almightie.

2 [b] I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the [c] snare of the hunter, and from the noysome pestilence.

4 He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shalbe thy shield and buckler.

5 [e] Thou shalt not be afraide of the feare of the night, nor of the arrowe that flyeth by day.

6 Nor of the pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold, and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the [h] yong lyon and the dragon shalt thou treade vnder feete.

14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life wil I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shal perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods help is most readie for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.
d That is, his faithfull keeping of promes to help thee in thy necessitie.
e The care that God hath ouer vs, is most sufficient to defend them from all dangers.
f The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reuealed.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe vs and defend them in their vocation, which is the way to walke in safety without tempting God.
h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection he bringeth in God to confirme the same.
k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 *This Psalme was made to be song on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to prayse the Lord.*

¶ A Psalme or song for the [a] Sabbath day.

a Which teacheth that the vse of the Sabbath ordained to prayse God, is not onely in ceasing from worke.

It

IT is a good thing to praiſe the Lord, and to ſing vnto thy Name, O moſt High,

2 To declare thy louing kindneſſe in the [b] morning, and thy trueth in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole, with the ſong vpon the harpe.

4 For thou, Lord, haſt made me glad by thy [d] workes, and I will reioyce in the workes of thine hands.

5 O Lord, howe glorious are thy workes! and thy thoughts are very deepe.

6 An [e] vnwiſe man knoweth it not, and a foole doeth not vnderſtand this,

7 (When the wicked growe as the graſſe, and all the workers of wickedneſſe doe floriſh) that they ſhall be deſtroyed for euer.

8 But thou, O Lord, art [f] moſt High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies ſhall periſh: all the workers of iniquitie ſhall be deſtroyed.

10 [g] But thou ſhalt exalt mine horne like the Vnicornes, and I ſhall be anointed with freſh oile.

11 Mine eye alſo ſhall ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.

12 The righteous ſhall [h] floriſh like a palme tree, and ſhall growe like a Cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhall floriſh in the Courts of our God.

14 They ſhall ſtill bring foorth fruite in their [i] age: they ſhall be fat and flouriſhing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his maieſtie, 5 And prouoketh to conſider his promiſes.

THe Lord [a] reigneth, and is clothed with maieſtie: the Lord is clothed, and girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be mooued.

2 Thy [b] throne is eſtabliſhed of olde: thou art from euerlaſting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the Sea are marueilous through the noiſe of many waters, yet the Lord on High is meere mightie.

5 Thy [d] teſtimonies are very ſure: holineſſe becommeth thine Houſe, O Lorde, for euer.

PSAL. XCIIII.

1 He prayeth vnto God againſt the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked, 23 Whom the Lord will deſtroy.

O Lord God [a] the auenger, O God the auenger, ſhewe thy ſelfe [b] clearely.

2 Exalt thy ſelfe, O Iudge of the worlde, and render a reward to the proude.

3 Lord howe long ſhall the wicked, howe long ſhall the wicked [c] triumph?

4 They ſpeake and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.

5 They [d] ſmite downe thy people, O Lord, and trouble thy heritage.

6 They ſlay the widowe and the ſtranger, and murther the fatherleſſe.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?

9 He that [f] planted the eare, ſhall he not heare? or he that formed the eie, ſhall he not ſee?

10 Or he that chaſtiſeth the [g] nations, ſhall he not correct? he that teacheth man knowledge, ſhall he not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Bleſſed is the man whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Lawe,

13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall followe after it.

16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?

17 If the Lord had not [k] holpen me, my ſoule had almoſt dwelt in ſilence.

18 When I ſaide, [l] My foote ſlideth, thy mercie, O Lord, ſtaied me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my ſoule.

20 Hath the throne of iniquitie [n] fellowſhip with thee, which forgeth wrong for a law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompence them their wickedneſſe, and [o] deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

b For Gods mercie and fidelitie in his promiſes toward his, bind them to praiſe him continually both day & night.
c Theſe inſtruments were then permitted, but at Chriſtes coming abolished.
d He sheweth what is the vſe of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked conſider not Gods workes, nor his iudgements againſt them, and therefore moſt iuſtly periſh.
f Thy iudgements are moſt conſtant againſt the wicked, and paſſe our reach.
g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.
h Though the faithfull ſeeme to wither and be cut downe by the wicked, yet they ſhall growe againe and flouriſh in the church of God as the Cedars doe in mount Lebanon.
i The children of God ſhal haue a power aboue nature, and their age ſhall bring foorth moſt freſh fruites.

a As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.
b Wherein thou ſitteſt and gouerneſt the world.
c Gods power appeareth in ruling the furious waters.
d Beſides Gods power and wiſedome in creating and gouerning, his great mercie alſo appeareth in that he hath giuen his people his word and couenant.

a Whoſe office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to puniſh the wicked.
c That is, brag of their crueltie and oppreſſion or eſteeme themſelues aboue all other.
d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God to take our cauſe in hand.
e He sheweth that they are deſperate in malice, forasmuch as they feared not God, but gaue themſelues wholy to doe wickedly.
f He sheweth that it is impoſſible, but God ſhould heare, ſee and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere follie for any one man, or elſe a fewe to thinke that God will ſpare them.
h God hath care ouer his and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.
i God will reſtore the ſtate and gouernment of things to their right vſe, and then the godly ſhall follow him cheerefully.
k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and diſtreſſe I euer found thy preſent helpe.
n Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not the authoritie of God. o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to praiſe God. 4 For the gouernment of the world, and the election of his Church. 8 An admonition not to followe the rebellion of the old Fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lorde: let vs ſing [a] aloud vnto the rocke of our ſaluation.

2 Let vs come before his face with prayſe: let vs ſing loud vnto him with Pſalmes.

3 For the Lord is a great God, and a great king aboue all [b] gods.

4 In whoſe hand are the deepe places of the earth, and the [c] heights of the mountaines are his:

5 To whom the Sea belongeth: for he made it, and his hands formed the dry land.

6 Come, let vs [d] worſhip and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheepe of his [e] hand: to day, if ye will heare his voyce,

8 ‖ Harden not your heart, as ‖ in Meribah, & as in the day of ‖ Maſſah in the wildernesse.

9 [f] Where your fathers *tempted me, proued me, though they had ſeene my worke.

10 Fourtie yeeres haue I contended with this generation, and ſaide, They are a people that [g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I ſware in my wrath, ſaying, Surely they ſhall not enter into my [h] reſt.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe & thankeſgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By theſe three words he ſignifieth one thing: meaning, that they muſt wholy giue themſelues to ſerue God.
e That is, the flocke whom he gouerneth with his owne hand.
f He ſheweth wherein they are Gods flocke: that is, if they heare his voyce.
f By the cōming of Gods word.
‖ Or, in ſtrife: whereof the place was ſo called. ‖ Or, tentation, reade Exodus 17.7. *Exodus 17.2. numb. 14.22. g They were without iudgement and reaſon. h That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayſe God for his mercie. And this ſpecially ought to be referred to the kingdome of Chriſt.

SIng [a] vnto the Lord a new ſong: ſing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayſe his Name: declare his ſaluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be prayſed: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idoles: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lorde, ye families of the people: giue vnto the Lord glory and [e] power.

8 Giue vnto the Lorde the glory of his Name: bring [f] an offering, and enter into his Courts.

9 Worſhip the Lord in the glorious ſanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: ſurely the world ſhall be ſtable, and not moue, and he ſhall iudge the people in righteouſneſſe.

11 Let the heauens reioyce, [g] let the earth be glad: let the ſea roare, and al that therein is.

12 Let the fielde be ioyful, and all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteouſnes, and the people in his trueth.

a The Prophet sheweth that the time ſhall come, that all nations ſhall haue occaſion to praiſe the Lord for the reſtoring of his Goſpel.
b Seeing he will reueile himſelfe to all nations contrary to their olde expectation, they ought all to worſhip him contrary to their olde imaginations, and onely as he hath appointed.
‖ Or, vanities.
c Then ‖ idoles, or whatſoeuer made not the heauens, are not God.
d God cannot be knowen, but by his ſtrength and glory: the ſignes whereof appeare in his Sanctuarie.
e As by experience ye ſee that it is onely due vnto him.
f By offering vp your ſelues wholy vnto God, declare that you worſhip him onely.
g He propheſieth that the Gentiles ſhalbe partakers with the Iewes of Gods promiſe.
h He ſhall regenerate them a newe with his ſpirite, and reſtore them to the image of God.
i If the inſenſible creatures ſhall haue cauſe to reioyce, when God appeareth, much more we, from whom he hath taken malediction and ſinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, 7 Dreadfull to the rebels & idolaters, 8 And ioyfull to the iuſt, whom he exhorteth to innocencie, 12 To reioycing, and thankeſgiuing.

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenes are round about him: righteouſneſſe and iudgement are the foundation of his throne.

3 There ſhall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſawe it and was [d] afraide.

5 The mountaines melted like ware at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſneſſe, and all the people ſee his glory.

7 [e] Confounded be all they that ſerue grauen images, and that glory in idoles: worſhip him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Judah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art moſt High aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preſerueth the ſoules of his Saintes: he will deliuer them from the hand of the wicked.

11 [i] Light is ſowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie, and ſpirituall ioy.
b For the Goſpel ſhall not be onely preached in Judea, but through all yles and countries.
c He is thus deſcribed to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but moueth them to runne away from God.
e He ſignifieth that Gods iudgements are in a readines to deſtroy the idolaters.
f Let all that which is eſteemed in the world, fal downe before him.
g The Iewes ſhall haue occaſion to reioyce that the Gentiles are made partakers with them of Gods fauour.
h He requireth two things of his children: the one, that they deteſt vice, the other, that they put their truſt in God for their deliuerance.
i Though Gods deliuerance appeare not ſuddenly, yet it is ſowen and laide vp in hope for them.
k We mindfull of his benefites, and onely truſt in his defence.

PSAL. XCVIII.

1 An earneſt exhortation to all creatures to prayſe the Lord for his power, mercie and fidelitie in his promiſe by Chriſt, 10 By whom he hath communicated his ſaluation to all nations.

¶ A Pſalme.

SIng [a] vnto the Lorde a newe ſong: for he hath done marueilous things: *his right hand, and his [b] holy arme haue gotten him the victorie.

a That is, ſome long newly made in token of their wonderful deliuerance by Chriſt. *Iſai. 59.16.
b He preſerueth his Church miraculouſly.

c For the deliuerance of the Church.
d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because hee would performe his promes.
e By this repetition and earnest exhortation to giue prayses with instrumẽts, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

2 The Lord declareth his c saluation: his righteousnesse hath he reuealed in the sight of the nations,

3 He hath d remembred his mercie and his trueth toward the house of Israel: and all the endes of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lord: crie out and reioyce, and sing prayses.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With e shalmes and sounde of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the world, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles. 5 And prouoketh them to magnifie the same and to serue the Lord, 6 Following the example of the auncient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
* Exod. 25, 22.
b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.
c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, where soeuer his church is allembled.
d Under these three he compreheudeth the whole people of Israel, with whom God made his promes.
e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

THe Lord reigneth, let the a people tremble: he sitteth betweene ỳ * Cherubins, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They shall b praise thy great and fearefull Name (for it is holy)

4 And the kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his c footestoole: for he is holy.

6 Moses and Aaron were among his Priestes, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar, they kept his testimonies, and the Lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for e their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

¶ A Psalme of prayse.

a He prophecieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to prayse his mercie and reioyce.

SIng a yee loude vnto the Lorde, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

b He chiefely meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth that God wil not be worshipped, but by that meanes, which he hath appointed.
d He declareth that we ought neuer to be weatie in praysing him, seeing his mercies toward vs last for euer.

3 Knowe ye that euen the Lord is God: he hath b made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 c Enter into his gates with prayse, and into his courts with reioycing: prayse him and blesse his Name.

5 For the Lord is good: his mercy is d euerlasting, and his trueth is from generation to generation.

PSAL. CI.

1 Dauid describeth what gouernment he will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of Dauid.

a Dauid considereth what maner of King he would be when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the Kingly dignitie, yet will I giue my selfe to wisedome and vprightnes being a priuate man.
c He sheweth that Magistrats doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all.
e He sheweth what is the true

I Will a sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way, b till thou commest to me: I will walke in the vprightnes of mine heart in the midses of mine house.

3 I will set no wicked thing before mine eies: I hate c the worke of them that fal away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that priuily d slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the e faithfull of the land, that they may dwell with me: he that walketh in a perfite way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 f Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

ble of the sword: to punish the wicked, and to maintaine the good. f Magistrates must immediatly punish vice, least it growe to farther inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the prayse of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ A prayer a of the afflicted, when he shalbe in distresse, and powre foorth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele that, which we desire and stedfastly beleeue to obtaine.

O Lord, heare my prayer, and let my b crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For

3 For my daies are [c] conſumed like ſmoke, and my bones are burnt like an herth.

4 Mine heart is ſmitten [e] withereth like graſſe, becauſe I forgate [d] to eate my bread.

5 For the voyce of my grouing my bones doe cleaue to my ſkinne.

6 I am like a [e] pelicane of the wildernesſe: I am like an owle of the deſertes.

7 I watch and am as a ſparow alone vpon the houſe top.

8 Mine enemies reuile me dayly, and they that rage againſt me, haue [f] ſworne againſt me.

9 Surely I haue [g] eaten aſhes as bread, and mingled my drinke with weeping.

10 Becauſe of thine [h] indignation, and thy wrath: for thou haſt heaued me vp, and caſt me downe.

11 My daies are like a ſhadow that fadeth, and I am withered like graſſe.

12 But thou, O Lord, doeſt [i] remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt ariſe and haue mercie vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy ſeruants delite in the [l] ſtones thereof, and haue pitie on the duſt thereof.

15 Then the heathen ſhall feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord ſhal build vp Zion, and ſhall appeare [m] in his glory,

17 And ſhall turne vnto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhalbe written for the generation to come: and the people, which ſhalbe [n] created, ſhall praiſe the Lord.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the priſoner, [o] deliuer the [o] children of death.

21 That they may declare the Name of the Lord in Zion, and his praiſe in Ieruſalem,

22 When the people ſhall be gathered [p] together, and the kingdomes to ſerue the Lord.

23 He [q] abated my ſtrength in the way, and ſhortened my dayes.

24 And I ſaid, O my God, take me not away in the middes of my dayes: thy yeeres endure from generation to generation.

25 Thou haſt aforetime laid the foundation of the earth, and the heauens are the worke of thine hands.

26 [r] They ſhall periſh, but thou ſhalt endure: euen they all ſhall ware olde as doeth a garment: as a veſture ſhalt thou change them, and they ſhalbe changed.

27 But thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruants ſhall continue, and their ſeede ſhall ſtand [f] faſt in thy ſight.

PSAL. CIII.

1 He prouoketh all to praiſe the Lord, which hath pardoned his ſinnes, deliuered him from deſtruction, and giuen him ſufficient of all good things. 10 Then he addeth the tender mercies of God, which he ſheweth like a moſt tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man & Angels to praiſe the Lord.

¶ A Pſalme of Dauid.

MY ſoule, [a] praiſe thou the Lorde, and all that is within me, praiſe his holy Name.

2 My ſoule, praiſe thou the Lord, and forget not all his benefites.

3 Which [b] forgetteth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life frō the [c] graue, and crowneth thee with mercie and compaſſions.

5 Which ſatisfieth thy mouth with good things: and thy [d] youth is renued like the Eagles.

6 The Lord executeth righteouſneſſe and iudgement to all that are oppreſſed.

7 He made his wayes knowen vnto [e] Moſes, and his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercie, ſlowe to anger, and of great kindneſſe.

9 He will not alway [f] chide, neither keepe his anger for euer.

10 He hath not [g] dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.

12 As farre as [h] the Eaſt is from the Weſt: ſo farre hath he removed our ſinnes from vs.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of [i] man are as graſſe: as a flowre of the fielde, ſo flouriſheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof ſhall knowe it no more.

17 But the louing kindneſſe of the Lord endureth for euer and euer vpon them that feare him, and his [k] righteouſneſſe vpon children's children.

18 Unto them that keepe his [l] couenant, and thinke vpon his commaundements to doe them.

19 The Lord hath prepared his throne in heauen,

c These exceſſiue kindes of ſpeech ſhew how much the affliction of the Church ought to wound the hearts of the godly.

d My ſorowes were ſo great, that I paſſed not for mine ordinarie foode.

e Euer mourning and ſolitarie calling out fearefull cries.

f Haue conſpired my death.

g I haue not riſen out of my mourning to take my refection.

h He ſheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods diſpleaſure.

i Howſoeuer we be fraile: yet thy promes is ſure and the remembrance thereof ſhal confirme vs for euer.

k That is, the ſeuentie yeeres, which by the prophet Jeremie thou didſt appoint, Jer. 29. 12

l The more that the Church is in miſerie and deſolation, the more ought the faithfull to loue and pitie it.

m That is, when he ſhall haue drawen his Church out of the darkeneſſe of death.

n The deliuerance of ꝓ church is a moſt excellent benefite, and therefore he compareth it to a new creation: for in their baniſhment the body of the Church ſeemeth to haue bin dead, which by deliuerance was as it were created anewe.

o Who nowe in their baniſhment could looke for nothing but death.

p He ſheweth that Gods name is neuer more praiſed, the when religiō flouriſheth and the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt.

q The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but few yeeres and ſhort dayes.

r If heauen and earth periſh, much more man ſhall periſh: but the Church by reaſon of Gods promes endureth for euer.

f Seeing thou haſt choſen thy Church out of the world and ioyned it to thee, it cannot but continue for euer: for thou art euerlaſting.

a He wakeneth his dulneſſe to praiſe God, ſhewing that both vnderſtanding and affections, mind and heart are too little to ſet forth his prayſe.

b This is the beginning and chiefeſt of all benefites: remiſſion of ſinne.

c For before that we haue remiſſion of our ſinnes, we are as dead men in ꝓ graue.

d As the eagle, when her beake ouergroweth, ſucketh blood, and ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrēgth to his Church aboue all mans expectation.

e As to his chiefe miniſter, and next to his people.

f He ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled, he receiueth him to mercie.

g We haue proued by continual experience, that his mercie hath euer preuailed againſt our offences.

h As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithfull, when he hath removed their ſinnes.

i He declareth that man hath nothing in himſelfe to moue God to mercie, but onely the confeſſion of his infirmitie and miſerie.

k His iuſt and faithfull keeping of his promiſe.

l To whom he giueth grace to feare him, and to obey his word.

heauen, and his kingdome ruleth ouer all.

20 Prayse the Lord, ye [m] his Angels, that excell in strength, that doe his commandement in obeying the voyce of his word.

21 Praise the Lord, all ye his hostes, ye his seruants that doe his pleasure.

22 Prayse the Lorde, all ye his workes, in al places of his dominion: my soule, prayse thou the Lord.

m In that that we, which naturally are slowe to praise God, exhort the Angels which willingly doe it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 *An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.*

MY soule, prayse thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe as with a garment: the [d] waters would stand aboue the mountaines:

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the valleis descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 He sendeth the springs into the valleis, which runne betweene the mountaines.

11 They shal giue drinke to all the [e] beasts of the fielde, and the wilde asses shall quench their thirst.

12 By these [f] springs shall the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his [g] chambers, and the earth is filled with the fruite of thy workes.

14 He causeth grasse to grow for the cattel, and herbe for the vse of [h] man, that he may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birdes may make their nestes there: the storke dwelleth in the firre trees.

18 The high mountaines are for ‖ goates: the rockes are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] y sunne knoweth his going downe.

20 Thou makest darknesse, and it is night, wherein all the beastes of the forest creepe forth.

21 The lions roare after their pray, and seeke their meate [l] at God.

22 When the sunne riseth, they retire, and couche in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both smal beasts and great.

26 There goe the ships, yea, that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.

30 Againe if thou send [q] forth thy spirite, they are created, and thou renuest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord all my life: I will prayse my God, while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, and the wicked till there be no more: O my soule, prayse thou the Lord. Prayse ye the Lord.

2 The Prophet sheweth that we nede not to enter into the heauens to seeke God, forasmuch as al the order of nature, with the propriete & placing of the elements, are most liuely mirrours to see his maiestie in.

b As y Prophet here sheweth that al visible powers are ready to serue God: so the Apostle to the Ebre. 1.7. beholdeth in this glasse howe the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for the very beastes, much more will he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbs and other meate: but also things to reioyce & comfort him, as wine, and oyle or ointments.

[n] Or, does, roes, and such like.

i As to separate the night fro the day, and to note dayes, moneths and yeeres.

k That is, by his course, either for or neere, it noteth summer, winter, & other seasons.

l That is, they only finde meate according to Gods prouidence, who careth euen for y brute beasts.

m To wit, when y day springeth: for the light is as it were a shielde to defend man against the tyrannie and fiercenes of beastes.

n He confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.

‖ Or, whale.

o God is a most nourishing Father, who prouideth for all creatures their daily foode.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue al things of our Creator.

r Gods merciful face giueth strength to the earth, but his seuere countenance burneth y mountaines.

s Who infect the world, & so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 *He prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.*

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing prayse vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing. b By the strength and face, he meaneth the Arke where God declared his power and his presence. c Which he hath wrought by the deliuerance of his people. d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.

his face continually.

5 Remember his [c] marueilous woꝛkes, that he hath done, his wonders and the [d] iudgements of his mouth.

6 Ye ſeede of Abꝛaham his ſeruant, ye chil-dꝛen of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements are thꝛough all the earth.

8 He hath alway remembꝛed his couenant and pꝛomes, that he made to a thouſand gene-rations.

9 Euen that which he [e] made with Abꝛa-ham, and his othe vnto Izhak:

10 And ſince hath confiꝛmed it to Iaakob foꝛ a lawe, and to Iſrael foꝛ an euerlaſting couenant.

11 Saying, [f] Unto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very fewe, and ſtrangers in the land,

13 And walked about from nation to nati-on, from one kingdome to another people,

14 Yet ſuffered hee no man to doe them wꝛong, but repꝛoued [g] Kings foꝛ their ſakes, ſaying,

15 Touch not mine [h] anointed, and doe my [i] Pꝛophets no harme.

16 Moꝛeouer, he called a famine vpon the land, and vtterly bꝛake the [k] ſtaffe of bꝛead.

17 But he ſent a man befoꝛe them: Joſeph was ſold foꝛ a ſlaue.

18 They held his feete in the ſtockes, and he was laide in pꝛons.

19 Untill [l] his appointed time came, and the counſell of the Lord had tried him.

20 The King ſent and looſed him: euen the Ruler of the people deliuered him.

21 He made him lord of his houſe, and ru-ler of all his ſubſtance,

22 That he ſhould bind his [m] pꝛinces vnto his will, and teach his Ancients wiſedome.

23 Then Iſrael came to Egypt, and Iaa-kob was a ſtranger in the land of Ham.

24 And he increaſed his people exceeding-ly, and made them ſtronger then their oppꝛeſ-ſours.

25 [n] He turned their heart to hate his peo-ple, and to deale craftily with his ſeruants.

26 Then ſent he Moſes his ſeruant, and Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, and wonders in the land of Ham.

28 He ſent darkeneſſe, and made it darke: and they were not [o] diſobedient vnto his com-miſſion.

29 *He turned their waters into blood, and ſlew their fiſh.

30 *Their land bꝛought foꝛth frogs, euen in their Kings chambers.

31 He [p] ſpake, and there came ſwarmes of flies and lice in all their quarters.

32 He gaue them [q] haile foꝛ raine, and flames of fire in their land.

33 He ſmote their vines alſo & their figge trees, & bꝛake downe the trees in their coaſtes.

34 [r] He ſpake and the graſſhoppers came, and caterpillers innumerable.

35 And did eate vp all the graſſe in their land, and deuoured the fruite of their ground.

36 *He ſmote alſo all ỹ firſt boꝛne in their land, euen the beginning of all their ſtrength.

37 He bꝛought them foꝛth alſo with ſiluer and golde, and there was [ſ] none feeble among their tribes.

38 Egypt was [t] glad at their departing: foꝛ the feare of them had fallen vpon them.

39 He ſpꝛed a cloude to be a couering, and fire to giue light in the night.

40 They [u] aſked, and he bꝛought quailes, and he filled them with the bꝛead of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the dꝛie places like a riuer.

42 Foꝛ he remembꝛed his holy [x] pꝛomes to Abꝛaham his ſeruant,

43 And he bꝛought foꝛth his people with [y] ioy, and his choſen with gladneſſe.

44 And gaue them the lands of the heathen, and they tooke the labours of the people in poſſeſſion,

45 That they might [z] keepe his ſtatutes, and obſeꝛue his Lawes. Pꝛayſe ye the Lord.

PSAL. CVI.

1 The people diſperſed vnder Antiochus doe magniſie the goodneſſe of God among the iuſt and repentant. 8 Deſiring to be brought againe into the land by Gods merciful viſitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, & the great ingratitude of the people rehearſed, 47 They doe pray and deſire to be gathered from among the heathen, to the intent they may praiſe the Name of the God of Iſrael.

¶ Praiſe ye the Lord.

PRaiſe [a] ye the Lord becauſe he is good, foꝛ his mercie endureth foꝛ euer.

2 Who can expꝛeſſe the noble actes of the Lord, oꝛ ſhew foꝛth all his pꝛayſe?

3 Bleſſed are they that [b] keepe iudgement, and doe ꝛighteouſneſſe at all times.

4 Remember me, O Lord, with the [c] fa-uour of thy people: viſite me with thy ſaluatiõ,

5 That I may ſee the felicitie of thy cho-ſen, and reioyce in the ioy of thy people, and gloꝛie with thine inheritance.

6 We haue [d] ſinned with our fathers: we haue committed iniquitie, and done wickedly.

7 Our fathers vnderſtood not thy wonders in Egypt, neither remembꝛed they the multi-tude of thy mercies, but rebelled at the Sea, euen at the ꝛed ſea.

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c Which he hath wꝛought in the deliuerance of his people.

d Becauſe his power was ther-by as liuely declared, as if he ſhould haue de-clared it by mouth.

e The pꝛomes which God made to Abꝛaham to be his God, & the God of his ſeede after him, he re-nued and repea-ted it againe to his ſeede after him.

f He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his couenant made with their fa-thers.

g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3.

h Thoſe whom I haue ſanctifi-ed to be my people.

i Meaning, the olde fathers, to whom God ſhe-wed himſelfe plainely, and who were ſetters forth of his woꝛ-ke.

k Either by ſen-ding ſcarcitie oꝛ by taking away the ſtrength and nouriſhment thereof.

l So long he ſuf-fered aduerſitie, as God hath ap-pointed, and till he had tried ſuf-ficiently his pa-tience.

m That the ve-ry pꝛinces of the countrey ſhould be at Joſephs commandement and learne wiſe-dome at him.

n So it is in God, either to moue the hearts of the wicked to hate oꝛ to hate Gods children.

o Meaning, Moſes and Aaron.

*Exod. 7. 20.

*Exod. 8. 6.

p So that this bemaine came not by fortune, but as God had appointed, and his Pꝛophet Moſes ſpake.

q It was ſtꝛãge to ſee raine in E-gypt, much moꝛe it was fearefull to ſee haile.

r He ſheweth that al creatures are armed a-gainſt man, whẽ God is his ene-mie: as at his commandement the graſſhoppers deſtroyed ỹ land.

*Exod. 10. 29.

ſ When their enemies felt Gods plagues, his children by his pꝛouidence were ouerpaſt.

t Foꝛ Gods plagues cauſed them rather to depart, both the Iſraelites, then with their liues.

u Not foꝛ neceſ-ſitie, but foꝛ ſa-tiſfying of their luſt.

x Which he con-firmeth to the poſteritie, in whom after a foꝛ the dead line enioy-ed the pꝛomiſes.

y When the E-gyptians lamen-ted and were de-ſtroyed.

z This is, the ende, why God pꝛeſerueth his Church, becauſe they ſhould wo-ꝛſhip, and call vpon him in this wꝛeld.

a The Pꝛophet exhoꝛteth the peo-ple to pꝛaiſe God foꝛ his benefites paſt, that thereby their mindes may be ſtrengthened againſt all pꝛe-ſent troubles and deſpaire.

b He ſheweth that it is not ynough to pꝛaiſe God with mouth, except the whole heart agree ther-vnto, and all our life be thew-ed vnto ſtraight.

c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into

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the number of thine.

d By earneſt confeſſion aſwell of their owne, as of their fathers ſinnes, they ſhewe that they had hope that God according to his pꝛomiſe would pitie them.

e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.

8 Neuertheleſſe he [c] ſaued them for his Names ſake, that he might make his power to be knowen.

9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wildernesſe.

10 And he ſaued them from the aduerſaries hand, and deliuered them from the hand of the enemie.

11 *And the waters couered their oppreſſours: not one of them was left.

*Exod.14.27.

12 Then [f] beleeued they his wordes, and ſang prayſe vnto him.

f The wonderfull workes of God cauſed them to beleeue for a time, and to prayſe him.

13 But incontinently they forgate his workes: they waited not for his [g] counſell.

g They would preuent his wiſdome and prouidence.

14 But luſted with concupiſcenſe in the wildernesſe, and tempted God in the deſert.

15 Then he gaue them their deſire, but he ſent [h] leanneſſe into their ſoule.

h The abundance that God gaue them, prayſed not, but made them pine away, becauſe God curſed it.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and [i] ſwallowed vp Dathan, and couered the companie of Abiram.

i By the greatneſſe of the puniſhment the heinous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

18 And the fire was kindled in their aſſemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

k He ſheweth that all idolaters renounce God to be their guyde, when in ſtead of him they worſhip any creature, much more wood, ſtone, metall or raines.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in [p] land of Ham, and fearefull things by the red Sea.

l If Moſes by his interceſſion had not obtained Gods fauour againſt their rebellions.

23 Therefore he minded to deſtroy them, had [l] not Moſes his choſen ſtand in the breach before him to turne away his wrath, leſt hee ſhould deſtroy them.

m That is, Canaan, which was as it were an earneſt penie of the heauenly inheritance.

24 Alſo they contemned that [m] pleaſant land, and beleeued not his word.

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

n That is, he ſware. Sometime he meaneth to punish.

26 Therefore [n] he lifted vp his hand againſt them, to deſtroy them in the wildernes,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countries.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

28 They ioyned themſelues alſo vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

q Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

r When all other neglecters Gods glory, he in his zeale killed the aduulterers and preuented Gods wrath.

30 But [r] Phinehas ſtood vp, and executed iudgement, and the plague was ſtayed.

*Num.25.12.

31 *And it was [ſ] imputed vnto him for righteouſneſſe from generation to generation for euer.

ſ This acte declareth his liuely faith, and for his faiths ſake was accepted.

32 They angred him alſo at the waters of *Meribah, ſo that [t] Moſes was puniſhed for their ſakes.

*Num.20.13. pſal.95.8.

t If ſo notable a Prophet of God eſcape not puniſhment though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

33 Becauſe they vexed his ſpirit, ſo that he ſpake vnaduiſedly with his lippes.

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes.

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters vnto deuils,

u He ſheweth how monſtrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde cannot obteine moſt ſmall things.

38 And ſhed innocent blood, euen [x] blood of their ſonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

x Then true chaſtitie is to create wholy and onely vnto God.

39 Thus were they ſtained with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.

y The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercie ouercome and kille our malice.

43 Many [y] a time did he deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

z Not that God is changeable in himſelfe, but that then he ſeemeth to vs to repent, when he altereth his puniſhment, and forgiueth vs.

44 Yet he ſawe when they were in affliction, and he heard their crie.

45 And hee [z] remembred his couenant toward them and repented according to the multitude of his mercies.

a Gather thy Church which is diſperſed, and giue vs conſtancie vnder the croſſe, that with one conſent we may all prayſe thee.

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that we may prayſe thine holy Name, & glory in thy prayſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Prayſe ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thankes, 9 For this mercifull prouidence of God, gouerning all things at his good pleaſure, 20 Sending good and euill, proſperitie and aduerſitie to bring men vnto him. 43 Therefore as the righteous therein reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

PRaiſe [a] the Lorde becauſe he is good: for his mercie endureth for euer.

a This notable ſentence was in the beginning before, as the ſoule of tenour of the ſong, which was oftentimes repeated.

2 Let them, [b] which haue beene redeemed of the Lord, ſhewe how he hath deliuered them from the hand of the oppreſſour,

b As this was true in Iſraell, ſo is there none of Gods elect, meaning the ſoul that feele not his helpe in their neceſſitie.

3 And gathered them out of the landes, from the Eaſt and from the Weſt, from the North and from the ‖ South.

‖ Or, from the ſea: ſea, which is on the South part of the land.

4 When they wandred in the desert and wildernesse out of the way, and found no citie to dwell in,

5 [c] Both hungrie and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnesse.

10 They that dwell in darkenesse and in the shadowe of death, being bound in miserie and yron.

11 Because they [d] rebelled against the wordes of the Lord, and despised the counsell of the most High.

12 When hee humbled their heart with heauinesse, then they fell downe and there was no helper.

13 Then they [e] cried vnto the Lord in their trouble, and he deliuered them from their distresse.

14 He brought them out of darkenesse, and out of the shadowe of death, and brake their bandes asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the [f] gates of braſſe, and brast the barres of yron asunder.

17 [g] Fooles by reason of their transgression, [g] because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths dooze.

19 Then they crie vnto the Lord in their trouble, and he deliuered them from their distresse.

20 [h] He sendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of [k] praise, and declare his workes with reioycing.

23 They that goe downe to the [l] Sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule [m] melteth for trouble.

27 They are tossed to and fro, and staggar like a drunken man, and all their [n] cunning is gone.

28 Then they crie vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are [o] quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them therfore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wildernes, and the springs of waters into drinesse.

34 And a fruitfull land into ‖ barrennesse for the wickednesse of them that dwel therein.

35 Againe he [q] turneth the wildernesse into pooles of water, and the drie land into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sowe the fieldes, and plant vineyards, which bring forth fruitfull [r] increase.

38 For he blesseth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 [s] Againe men are diminished, & brought lowe by oppression, euill and sorowe.

40 He poureth [t] contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The [u] righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before the seuen and fiftieth and the sixtieth. The matter here contained is, 1 That Dauid giueth himselfe with heart and voyce to prayse the Lord, 7 And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.

¶ A song or Psalme of Dauid.

O God, mine heart is [a] prepared, so is ‖ my tongue: I will sing and giue prayse.

2 Awake viole and harpe: I will awake early.

3 I will prayse thee, O Lord, among the [b] people, and I will sing vnto thee among the nations.

[c] He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered, to be mindfull of so great a benefite.

[d] Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descend into themselues, for although as none are punished, but for their sinnes.

[e] He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

[f] When there seemeth to mans iudgement no recouerie, but all things are brought to dispaire, then God chiefly sheweth his mightie power.

[g] They that haue no feare of God, by his sharpe rods, are brought to call vpon him, and so finde mercie.

[h] By healing them he declareth his good will toward them.

[i] Meaning their diseases, which had almost brought them to the graue and corruption.

[k] Praise and confession of Gods benefites are the true sacrifices of the godly.

[l] He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deathes.

[m] Their feare and danger is so great.

[n] When their art and meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserue them.

[o] Though before euery man seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.

[p] This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.

‖ Or, fatnesse.

[q] For the loue that he beareth to his Church he changeth the order of nature for their commodity.

[r] Continuall increase and peeresly.

[s] As God by his prouidence doeth exalt men, so doth he also humble them by afflictions to know themselues.

[t] For their wickednesse & tyrannie he causeth the people and subiects to contemne them.

[u] They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vngodly.

[a] This earnest affection declareth that a free conscience, and a fluggishnes keepeth him not.

‖ Or, my glory, because it chiefly setteth forth the glory of God.

[b] He prophecieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

4 For thy mercie is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.

7 God hath spoken in his [e] holines: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the strength of mine head: Iuda is my lawgiuer.

9 *Moab shalbe my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 [f] Wilt not thou, O God, which hadest forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal do valiantly: for he shall treade downe our enemies.

c Let all thy workes testifie thy iudgements in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admoniseth vs to be earnest in praier, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shewe himselfe constant, and holy in his promes, so that these nations following shall be subiect vnto me.

*Psal.60.8.

f From the first verse of this Psalme, vnto the last, reade the exposition in the 1. Psalme, and fift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to be of God. 30 Then doeth he promise to giue prayses vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] prayse.

2 For the mouth of the wicked, and the mouth full of deceite are opened vpon me: they haue spoken to me with a lying tongue.

3 They compassed me about also with wordes of hatred, and fought against me without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his [d] prayer be turned into sinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widowe.

10 Let his children be vagabonds and beg and seeke bread, comming out of their places destroyed.

11 Let [f] the extortioner catch all that he hath, and let the strangers spoile his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Because [h] he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As he loued cursing, [i] so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oile into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle wherewith he shall be alway girded.

20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercie is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercie.

27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord greatly with my [q] mouth and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, & that is a sufficient praise to me.

b To declare, I had none other refuge, but thee, in whom my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friend that had betrayed him he prayeth not of priuate affection, but moued by Gods spirite, that God would take vengeance vpō him.

d As to the elect all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Act. 1. 20

f He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawful gotten goods, are by Gods iust iudgement depriued of all.

g Thus punisheth the Lord to the third & fourth generation, the wickednes of the parents in their wicked children.

h He sheweth that God accustometh to plague them after a strange sort that shew themselues cruell toward other.

i Thus giueth the Lord to euery man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.

k For being destitute of mans help, he fully trusted in the Lord, that he would deliuer him.

l As thou art named mercifull, gracious & long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assurance in this world.

n For hunger, that came of the colde, he was leane, and his naturall moysture failed him.

o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.

p They shall gaine nothing by cursing me.

q Not onely in confessing it secretly in my selfe, but also in declaring it before all the congregation.

r Hereby doe shewe, that he had not to doe with them, that were of meane power, but with the Iudges and princes of the people.

¶ A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy footestoole.

2 The Lord shall send the rod of thy power out of [b] Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shall be as the morning dewe.

4 The Lord sware and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.

5 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shalbe iudge among the heathen: he shall fill all with dead bodies, and smite the [e] head ouer great countreis,

7 He shal [f] drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christin the two & twenty of March, verse 44. giueth the interpretatiō hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretche throughout all the world: and this power chiefely standeth in the preaching of his word.
c By thy word thy people shalbe assembled in to thy Church, whose increase shalbe so abundant and wonderful, as þ dropps of the dewe.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King saue onely in Christ. Heb. 7. 26.
e No power shalbe able to resist him.
f Under this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his mercifull workes toward his Church, 20 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise ye the Lord.

I Will [a] praise the Lorde with my whole heart in the assemblie and Congregation of the iust.

2 The workes of the Lord are [b] great, and ought to be sought out of all them that loue them.

3 His worke is beautiful and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen [c] a ‖portion vnto them that feare him: he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his works in giuing vnto them the heritage of the heathen.

7 The [d] workes of his handes are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lord: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods workes are a sufficient cause, wherefore we should prayse him, but chiefely his benefites towards his Church.
c God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake, and in this sense the Hebrew worde is taken, Deu. 30. 3. and 31. 15.
‖ Or, pray, and goode.
d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same.
e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

1 He prayseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

BLessed is the man that feareth the Lorde, and delighteth greatly in his commandements.

2 His seede shall be mightie vpon earth: the generation of the righteous shalbe blessed.

3 [b] Riches and treasures shall be in his house, and his righteousnesse endureth for euer.

4 Vnto þ [c] righteous ariseth light in darkenesse: he is merciful and full of compassion and righteous.

5 A good man is mercifull and [d] lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be had in euerlasting remembrance.

7 He will not be afraide of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath [e] distributed and giuen to the poore: his righteousnesse remaineth for euer: his [f] horne shalbe exalted with glory.

10 The wicked shall see it, and be angrie: he shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite onely in the word of God.
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities, knowe that all shall goe well with them: for God will be mercifull and iust.
d He sheweth what is the fruit of mercie, to lend freely and not for gaine, and to measure his doings, that he may be able to helpe where neede requireth, and not to be slow all on himselfe.
e The godly pinche not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to prayse the Lord for his prouidence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

PRaise, O ye seruants of the Lord, [a] prayse the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is praysed from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to beholde things in the heauen and in the earth!

7 He raiseth the needie out of the dust, and lifteth vp the poore out of the dung.

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a ioyful mother of children. Prayse ye the Lord.

a By this often repetition he stirreth vp our colde dulnesse to prayse God, seeing his works are so wonderfull, and that we are created for the same cause.
b If Gods glory shine through all the earth, and therefore of all ought to bee prayed, what great condemnation were it to his people, among whom chiefely it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honour, & giuing the barren children, she sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 *How the Iſraelites were deliuered foorth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who, when the courſe of nature faileth preſerueth his miraculouſly.*

WHen *Iſrael went out of Egypt, and the houſe of Iaakob from the [a] barbarous people,

2 Iudah was [b] his ſanctification, & Iſrael his dominion.

3 The Sea ſaw it and fled: Iorden was [c] turned backe.

4 The [c] mountains leaped like Rammes, and the hils as Lambes.

5 What ayled thee, O Sea, that thou fleddeſt? O Iorden, why waſt thou turned backe?

6 Yee mountaines why leaped yee like Rammes, and ye hils as Lambes?

7 The [d] earth trembled at the preſence of the Lorde, at the preſence of the God of Iaakob,

8 Which [e] turneth the rocke into waterpooles, and the flint into a fountaine of water.

*Exo.13.3.

a That is, from them that were of a ſtrange language.

b The whole people were witneſſes of his holy maieſtie, in adopting them, and of his mightie power in deliuering them.

c Seeing that theſe dead creatures felt Gods power, & after a ſort ſaw it, much more his people ought to conſider it & glorifie him for the ſame.

d Ought then his people to be inſenſible, when they ſee his power and maieſtie?

e That is, cauſed miraculouſly water to come out of the rocke in moſt abundance, Exo.17.6.

PSAL. CXV.

1 *A prayer of the faithfull oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them,* 9 *Truſting moſt conſtantly that God will preſerue them in this their need, ſeeing that he hath adopted and receiued them to his fauour,* 18 *Promiſing finally that they will not bee vnmindfull of ſo great a benefite, if it would pleaſe God to heare their prayer, and deliuer them by his omnipotent power.*

NOt [a] vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy truethes ſake.

2 Wherefore ſhal the heathen ſay, [b] Where is now their God?

3 But our God is in heauen: he doeth what ſoeuer he [c] will.

4 Their idoles are [d] ſiluer and gold, euen the worke of mens hands.

5 They haue a mouth and ſpeake not: they haue eyes and ſee not.

6 They haue eares and heare not: they haue noſes and ſmell not.

7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a ſound with their throte.

8 They that make thē are [f] like vnto them: ſo are all that truſt in them.

9 O Iſrael, truſt thou in the Lord: for hee is their helpe and their ſhield.

10 §O houſe of Aaron, truſt ye in the Lord: for he is their helper and their ſhield.

11 Ye that feare the Lord, truſt in the Lord: for he is their helper and their ſhield.

a Becauſe God promiſed to deliuer them, not for their ſakes, but for his name, Iſa.48.11. therefore they ground their prayer vpon this promiſe.

b When the wicked ſee that God accompliſheth not his promes as they imagine, they thinke there is no God.

c No impediments can let his worke, but he bloweth euen the impediments to ſerue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing, why they ſhould be eſteemed.

e He ſheweth what great vanitie it is to aſke help of thē, which not onely haue no helpe in them, but lacke ſenſe and reaſon. f As much without ſenſe, as blocks and ſtones. g For they were appointed by God as inſtructers and teachers of faith & religion for others to follow.

12 The Lord hath bene mindfull of vs: he will bleſſe, he [h] will bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He will bleſſe them that feare the Lord, both ſmall and great.

14 The Lorde will increaſe his graces toward you, euen toward you and toward your children.

15 Ye are bleſſed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lordes: but he hath giuen the earth to the ſonnes of men.

17 The dead prayſe not the Lord, neither any that [l] goe downe into the place of ſilence.

18 But we wil praiſe the Lord from henceforth and for euer. Praiſe ye the Lord.

h That is, he will continue his graces toward his people.

i And therefore doeth ſtill gouern and continue all things therein.

k And they declare enough his ſufficiencie, ſo that the world ſeeketh him nothing, but to ſhew his fatherly care toward me.

l Though the dead ſet foorth Gods glory, yet he meaneth here, that they prayſe him not in his Church and Congregation.

PSAL. CXVI.

1 *Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and inеſtimable loue of God toward him, magnifieth ſuch great mercies,* 13 *And proteſteth that he will be thankefull for the ſame.*

I [a] Loue the Lord, becauſe he hath heard my voyce and my prayers.

2 For he hath inclined his eare vnto mee, when I did call vpon him [b] in my dayes.

3 When the ſnares of death compaſſed me, and the griefes of the graue caught me: when I found trouble and ſorow,

4 Then I called vpon the Name of the Lord, ſaying, I beſeech thee, O Lord, deliuer my ſoule.

5 The Lord is [c] mercifull and righteous, and our God is full of compaſſion.

6 The Lord preſerueth the ſimple: I was in miſerie, and he ſaued me.

7 Returne vnto thy reſt, O [d] my ſoule: for the Lord hath bene beneficiall vnto thee,

8 Becauſe thou haſt deliuered my ſoule from death, mine eies from teares, & my feete from falling.

9 I ſhal [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I ſpeake: for I was ſore troubled.

11 I ſaid in mys feare, All men are liers.

12 What ſhall I render vnto the Lord for all his benefits toward me?

13 I will [h] take the cup of ſaluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the preſence of all his people.

15 Precious in the ſight of the Lord is the [i] death of his Saints.

16 Behold, Lord: for I am thy ſeruant, I am thy ſeruaunt, and the ſonne of thine handmaid: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of prayſe,

a He graunteth that no pleaſure is ſo great, as to feele Gods helpe in our neceſſitie, neither that any thing more ſtireth vp our loue toward him.

b That is, in conuenient time to ſeeke helpe, which was when he was in diſtreſſe.

c He ſheweth foorth the fruite of his loue in calling vpon him, confeſſing him to be iuſt and mercifull, and to help them that are deſtitute of aid and counſell.

d Which waſt vnquieted before, now reſt vpō the Lord, for he hath bene beneficiall towards thee.

e The Lord will preſerue me, and ſaue my life.

f I felt all theſe things, and therefore was mooued by faith to confeſſe them, 2. Cor.4.13.

g In my great diſtreſſe I thought God would not regard man, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrary.

h In the Lawe they vſed to make a bankrie[illegible] they gaue ſolemne thanks to God, and to take the cup and drinke in ſigne of thankſgiuing. i I perceiue that God hath a care ouer his, ſo that he both diſpoſeth their death, and taketh an account.

and

and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, euen now in the presence of all his people.

19 In the Courtes of the Lordes house, euen in the mids of thee, O Ierusalem. Prayse ye the Lord.

k I will thanke him for his benefites: for that is a iust paiment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished aswell to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

ALl * nations, prayse ye the Lord: all ye people, prayse him.

2 For his louing kindnes is great toward vs, and the [a] trueth of the Lord endureth for euer. Prayse ye the Lord.

*Rom. 15. 11.

a That is, the most certaine and continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.

PRaise [a] ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercy endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them that feare the Lord, nowe say, That his mercy endureth for euer.

5 I called vpon the Lord in [b] trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I wil not feare what [c] man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lord, then to haue confidence in Princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about mee like Bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 [e] Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and [f] song: for he hath bene my deliuerance.

15 The [g] voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the works of the Lord.

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God would maintain him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God, and obteined.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour, therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all, that are both farre and neere, may see his mightie power.

18 The Lord hath chastened mee sore, but he hat not deliuered me to death.

19 Open ye vnto me the [i] gates of righteousnesse, that I may go into them, & praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, which the builders [b] refused, is the head of the corner.

23 This was the Lordes doing, & it is marueilous in our eies.

24 This is the [l] day, which the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lorde, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that commeth in y Name of the Lord: [n] wee haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs [o] light: bind the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, & I will praise thee, euen my God: therefore I wil exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankful mind.

*Isai. 28. 16. mat. 21. 42. acts 4. 11. rom. 9. 33. 1. pet. 2. 6, 7.

k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all.

l Wherein God hath shewed chiefly his mercy, by appointing me King, and deliuering his Church.

m The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ.

n Which are the Priests, y haue the charge thereof, as Num. 6. 23.

o Because he hath restored vs from darknes to light, we willoffer sacrifices & praises vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their lines according to his holy worde. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed are [a] those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, & seeke him with their whole heart.

3 Surely they worke [b] none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I wil praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnes.

8 I will keepe thy statutes: forsake mee not [f] ouerlong.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods spirit, & imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word.

d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfite righteousnes. f He refuseth not to be tried by y cruentations, but feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Where with shall a [a] yong man redresse his way? in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their lines betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more & more therein.

c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

11 I haue [b] hid thy promes in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great [c] delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, & consider thy wayes.

16 I will delite in thy statutes, and I will not forget thy word.

GIMEL.

a He sheweth that we ought not to desire to liue but to serue God, and that we cannot serue him aright, except he open our eyes & mindes.

b Seeing mans life in this world is but a passage, what should become of him, if the word were not his guide?

c In all places thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to do and to comfort me.

17 Be beneficiall vnto thy seruant, that I may [a] liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a [b] stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou [c] hast destroyed the proude: cursed are they that doe erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

23 [d] Princes also did sit, and speake against mee: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delite, and my counsellers.

DALETH.

a That is, it is almost brought to the grane, and without thy word I cannot liue.

b I haue confessed mine offences, and now depend wholy on thee.

c If God did not maintain vs by his word, our life would dyo away like water.

d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

e By this he sheweth that we can neither shall good, cleaue to Gods word, nay run forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.

26 I haue [b] declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I wil meditate in thy wondrous workes.

28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word:

29 Take from me the [d] way of lying, and grant me graciously thy Lawe.

30 I haue chosen the way of truth, & thy iudgements haue I laid before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou [e] shalt enlarge mine heart.

HE.

a He sheweth that he cannot fulfill ons to the end, except God teach him oft times and lead him forward.

33 Teach [a] mee, O Lorde, the way of thy statutes, and I will keepe it vnto the end.

34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole [b] heart.

b Not onely in outward conuersation, but also in inward affection.

c Hereby meaning all other vices, because that couetousnes is [h] roote of al euil.

d Meaning, all his senses.

e Let me not fal to thy dishonour, but let mine heart still delight in thy gracious word.

f Giue me strength to continue in thy word euen to the end.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to [c] couetousnes.

37 Turne away mine [d] eyes from regarding vanitie, & quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

40 Behold, I desire thy commandements: [f] quicken me in thy righteousnesse.

VAV.

a He sheweth that Gods mercy and loue is the first cause of our saluation.

b By trusting in Gods word he assureth himself to be able to confute the slanders of his aduersaries.

c They, that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nets and snares.

d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of Princes.

41 And let thy [a] louing kindnesse come vnto me, O Lord, and thy saluation according to thy promise.

42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy Lawe for euer and euer.

45 And I will [c] walke at libertie: for I seeke thy precepts.

46 I wil speake also of thy testimonies before [d] kings, and will not be ashamed.

47 And my delite shalbe in thy commandements, which I haue loued.

48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, & I wil meditate in thy statutes.

ZAIN.

a Though he feele Gods hand still to lie vpon him, yet he resteth on his promes, and comforteth himself therein.

b Meaning, the wicked, which contemne Gods word, and treade his religion vnder foote.

c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.

d That is, a vehement zeale to thy glory, and indignation against the wicked.

e In the course of this life our

49 Remember [a] the promes made to thy seruaunt, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The [b] proud haue had mee exceedingly in derision: yet haue I not declined from thy Lawe.

52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.

53 [d] Feare is come vpon mee for the wicked, that forsake thy Lawe.

54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.

55 I haue remembred thy name, O Lord, in the [f] night, and haue kept thy Lawe.

56 [g] This I had because I kept thy precepts.

sorowfull exile. f Euen when other sleepe. g That is, all these benefits.

CHETH.

a I am perswaded that to keep thy Law is an heritage & great gaine to me.

57 O Lorde, that art my [a] portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: bee mercifull vnto mee according

according to thy promes.

59 I haue considered my [b] wayes, and turned my feet into thy testimonies.

60 I made haste and delaied not to keepe thy commandements.

61 The bands of the wicked haue [c] robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy: [e] teach me thy statutes.

TETH.

65 O Lord, thou hast delt [a] graciously with thy seruant according vnto thy word.

66 Teach me good iudgement and knowledge: for I haue beleeued thy commaundements.

67 Before I was [b] afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

70 [c] Their heart is fat as grease: but my delite is in thy Lawe.

71 It is [d] good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto me, then thousands of gold and siluer,

IOD.

73 Thine hands haue [a] made me and fashioned me: giue me vnderstanding therfore, that I may learne thy commandements.

74 So they that [b] feare thee, seeing me shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, & that thou hast afflicted me † iustly.

76 I pray thee that thy mercy may comfort me, according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I may [c] liue: for thy law is my delight.

78 Let the proud be ashamed: for they haue delt wickedly and falsly with mee: but I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart bee vpright in thy statutes that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation: yet I waite for thy word.

82 Mine eies faile for thy promise, saying, when wilt thou comfort me?

83 For I am like a [b] bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue [d] digged pits for mee, which is not after thy law.

86 All thy commandements are true: they persecute me falsly: [e] helpe me.

87 They had almost consumed [f] mee vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnes: so shall I keepe the testimony of thy mouth.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth is from generation to generation: thou hast laied the foundation of the earth, and it abideth.

91 They [b] continue euē to this day by thine ordinances: for all are thy seruants.

92 Except thy Lawe had bene my delite, I should now haue perished in mine affliction.

93 I wil neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I wil consider thy testimonies.

96 I [d] haue seene an ende of all perfection: but thy commaundement is exceeding large.

MEM.

97 Oh how loue I thy Law! it is my meditation continually.

98 Thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euil way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou didst teach me.

103 Howe sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

NVN.

105 Thy word is a [a] lanterne vnto my feet, and a light vnto my path.

106 I

b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.

c They haue gone about to draw me into their company.

d Not onely in mutuall consent, but also with aid and succour.

e For the knowledge of Gods word is a singular token of his fauour.

a Hauing proued by experience that God was true in his promes, he desireth that he would increase in him knowledge and iudgement.

b So Jeremie saith, that before the Lord touched him, he was like a calfe vntamed: so the vse of Gods rods is to call vs home to God.

c Their heart is inuurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

a Because God keepeth not his worke that he hath begun, he desireth a new grace: that is, that he would continue his mercies.

b When God sheweth his grace toward any, he reuiueth others that he faileth not them that trust in him.

† Ebr. in trueth.

c He declareth, that when he felt not Gods mercies, he was as dead.

d That is, he comforted by mine example.

e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me yet my soule groweth and sigheth, resting stil in thy word.

b Like a thin bottle or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruant?

d They haue not onely oppressed me violently, but also craftily conspired against me.

e He assureth himselfe, that God will deliuer his, and destroy such as vniustly persecute them.

f Finding no helpe in earth, he lifteth vp his eies to heauen.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

b Seeing the earth & all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.

c He proueth by effect, that he is Gods child, because he seeketh to vnderstand his word.

d There is nothing so perfite in earth, but it hath an end: onely Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word except we exercise our selues therein & practise it.

b Whosoeuer doth submit himself only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisdom, then they that professe it, and are men of experience.

c So then of our selues we can do nothing, but vnlesse God doeth inwardly instruct vs with his Spirite, we seeke his graces sweeter then hony.

a Of our selues we are but barbanes, and cannot see, except we be lightened with Gods word.

106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lorde, quicken me according to thy word.

108 O Lorde, I beseech thee accept the [c] free offerings of my mouth, and teach me thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate [a] vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 [b] Away from me, ye wicked: for I wil keepe the commandements of my God.

116 Stablish me according to thy promes, that I may liue, and disappoint me not of mine hope.

117 [c] Stay thou mee, & I shall be safe, and I will delite continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit is in vaine.

119 Thou hast taken away all the wicked of the earth like [e] drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

AIN.

121 I haue executed iudgement & iustice: leaue me not to mine oppressors.

122 [a] Answere for thy seruaunt in that, which is good, and let not the proude oppresse me.

123 Mine eies haue failed in waiting for thy saluation, and for thy iust promes.

124 Deale with thy [b] seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant me therfore vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee Lord to worke: for they haue destroied thy Law.

127 Therfore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

PE.

129 Thy testimonies are [a] wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy [b] words sheweth light, and giueth vnderstanding vnto the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenaunce vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded [a] iustice by thy testimonies and truethe specially.

139 * My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

140 Thy word is proued [b] most pure, and thy seruant loueth it.

141 I am [c] small and despised: yet doe I not forget thy precepts.

142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.

143 Trouble and anguish are come vpon me: yet are thy commandements my delite.

144 The righteousnes of thy testimonies is euerlasting: grant me vnderstanding, and I shall [d] liue.

KOPH.

145 I haue [a] cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I wil keepe thy testimonies.

147 I preuented the morning light, and cried: for I waited on thy word.

148 Mine eies [b] preuent the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy ‖ iudgement.

150 They drawe neere, that follow after [k] malice, and are farre from thy Law.

151 Thou art neere, O Lorde: for all thy commandements are true.

152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

RESH.

153 Beholde mine affliction, and deliuer me:

b So all the faithful ought to bind themselues to God by a solemne othe and promes, to stirre vp their zeale to embrace Gods word.

c That is, my prayers & thanksgiuing, which sacrifice Osea calleth the calues of the lips, Chap. 14. vers. 3.

d That is, I am in continuall danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.

b And hinder me not to keepe the Law of the Lord.

c He desireth Gods continuall assistance, lest he should faint in this race, which he had begun.

d The crafty practises of them that contemne thy Law, shal be brought to nought.

e Which infecteth thy people, as drosse doeth the mettall.

f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weaknesse, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so he would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe and send remedy.

d That is, whatsoeuer dissenteth from the puritie of thy word.

a Containing high and secret mysteries, so that I am moued with admiration and reuerence.

b The simple & idiots, that submit themselues to God, haue their eies opened, and their minds illuminated so soone as they begin to read Gods word.

c My zeale toward thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous, except we liue vprightly and truely, as he hath commanded. *Psal. 69. 9. iohn 2. 17.

b Gold hath need to be fined, but thy word is perfection it selfe.

c This is the true triall, to praise God in aduersitie.

d So that the life of man without the knowledge of God is death.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was most earnest in the studie of Gods word, then they that kept the watch were in their charge. ‖ Or, custome.

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

me: for I haue not forgoten thy Law.

154 Plead my cause, and deliuer me: quicken me according vnto thy [a] word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy [b] iudgements.

157 My persecuters and mine oppressors are many: yet doe I not swarue from thy testimonies.

158 I sawe the transgressors & was [c] grieued, because they kept not thy word.

159 Consider, O Lorde, how I [d] loue thy precepts: quicken me according to thy louing kindnesse.

160 The [e] beginning of thy word is trueth, and all the iudgements of thy righteousnes endure for euer.

SCHIN.

161 Princes haue [a] persecuted mee without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 [b] Seuen times a day do I praise thee, because of thy righteous iudgements.

165 They [c] that loue thy Lawe, shall haue great prosperitie, and they shall haue none hurt.

166 Lorde, I haue [d] trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loued them exceedingly.

168 I haue kept thy precepts and thy testimonies: [e] for all my wayes are before thee.

TAV.

169 Let my complaint come before thee, O Lord, & giue me vnderstanding [a] according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lips shall [b] speake praise, when thou hast [c] taught me thy statutes.

172 My tongue shal intreate of thy word: for all thy commandements are righteous.

173 Let thine hand helpe mee: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delite.

175 Let my soule liue, and it shall praise thee, and thy [d] iudgements shall helpe me.

176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

a For without Gods promise there is no hope of deliuerance.
b According to thy promises made in his Law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice and contempt of thy glory.
d It is a sure sign of our adoption, when we loue the Law of God.
e Since thou first promisedst, doen to the end all thy sayings are true.

a The threatnings & persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.
b That is, often & sundry times.
c For their conscience assureth them, that they please thee, whereas they that loue not thee, haue the contrary.
d He sheweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but serued alwayes before mine eies, as the iudge of my doings.

a As thou hast promised to be the schoolemaster vnto all them that depend vpon thee.
b The word signifieth to powre forth continually.
c All his prayer and desire, is to profite in the word of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reportes of Sauls flatterers: 5 And therfore he lamenteth his long abode among those infidels, 7 Who were giuen to all kind of wikednesse and contention.*

¶ A song of [a] degrees.

I Called vnto the Lord in my [b] trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitful tongue.

3 What doth thy [c] deceitful tongue bring vnto thee? or what doeth it auaile thee?

4 It is as the [d] sharpe arrowes of a mightie man, and as the coales of iuniper.

5 Woe is to me that I remaine in [e] Meshech, and dwel in the tents of [f] Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, [g] & when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and tuning in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euil for well doing.
c He assured himselfe that God would turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire as a slanderous tongue. e These were people of Arabia, which came of Japhet, Genesis 10.2. f That is, of the Ismaelites. g He declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doeth maintaine, preserue and prosper his Church.*

¶ A song of degrees.

I Will lift mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

2 Mine helpe commeth from the Lorde, which hath made the [a] heauen and the earth.

3 He will not suffer thy foote to slip: for he that keepeth thee, will not [b] slumber.

4 Behold, he that keepeth Israel, wil neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not [c] smite thee by day, nor the moone by night.

7 The Lord shall preserue thee from all euil: he shall keepe thy soule.

8 The Lord shall preserue thy [d] going out, and thy comming in from hencefoorth and for euer.

‖ Or, aboue the mountains: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heate nor cold, nor any incommodities shall be able to destroy Gods Church, albeit for a time they may molest it. d Whatsoeuer thou doest enterprise shall haue good successe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promes, & placed his Arke in Zion.*
5 *For the which he giueth thanks, 8 And prayeth for the prosperitie of the Church.*

¶ A song of degrees, or Psalme of Dauid.

I *[a] Reioiced, when they said to me, We wil goe into the house of the Lord.

2 Our [b] feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is [c] compact

*1. Chro. 39.4.
a He resisteth if God hath appointed a place, where the Arke shuld stil remain.
b Which were woont to wander too & fro, as the Arke remoued.

c By the artificiall ioyning and beautie of y houses, he meaneth the concord, and loue y was betweene y citizens.

c compact together in it selfe.

4 Whereunto d the Tribes, euen the Tribes of the Lord goe vp according to the testimonie to Israel, to praise the name of the Lord.

d All y tribes according to Gods couenant shall come vp to pray there

5 For there are thrones set for iudgement, euen the thrones of the house of e Dauid.

e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f wals, & prosperitie within thy palaces.

f The fauour of God prosper thee both within and without.

8 For my brethren and neighbors sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings & contemners of God.

¶ A song of degrees.

a He compareth the condition of y godly to seruants that are destitute of all helpe, assuring that when all others helpes faile, God is euer at hand and like himselfe.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eies of a seruants looke vnto the hand of their maisters, and as the eies of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lorde our God vntill he haue mercy vpon vs.

b He declareth that when the faithfull are so ful, that they can no more endure the oppressions & scornings of the wicked, there is alway helpe at hand, if with hungry desires they call for it.

3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we haue b suffred too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, & of the despightfulnesse of the proud.

PSAL. CXXIIII.

1 The people of God escaping a great perill, do acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And prayse the Name of God.

¶ A song of degrees, or Psalme of Dauid.

a He sheweth that God was ready to helpe at need, and that there was none other way to be saued, but by his onely means.

IF the Lord had not a bene on our side, (may Israel now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

b So vnable were we to resist.

3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs,

c He vseth most proper similitudes to expresse the great danger that the Church was in, and our of the which God miraculously deliuered them.

4 Then the c waters had drowned vs, & the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised be the Lord, which hath not giuen vs as a pray vnto their teeth.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

a Though the world be subiect to mutations, yet the people of God that stand sure and be defended by Gods prouidence.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be a remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people frō henceforth and for euer.

b Though God suffer his rod vnder the crosse least they should imbrace wickednes, yet this crosse shal not rest vpon thē, that it should driue them from hope.

3 For the b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

c He desireth God to purge his Church from hypocrites, & such as haue no zeale of the truth.

5 c But these that turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie: but peace shall bee vpon Israel.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeres of captiuitie foretolde by Ieremie, chap. 25. 12. and 29. 10.

¶ A song of degrees, or Psalme of Dauid.

a Their deliuerance was as a thing incredible: therefore they awake all excited of ingratitude.

WHen the Lorde brought againe the captiuity of Zion, we were like them that a dreame.

b He sheweth how the godly ought to reioyce when God graciously deliuereth his Church or deliuereth it.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayd they among the c heathen, The Lord hath done great things for them.

c If the infidels confesse Gods wonderfull works, the faithfull can neuer shew themselues sufficiently thankfull.

3 The Lorde hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the d riuers in the South.

d It is no maruell impossible to the vnbeleeuer.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried c precious seede: but they shall returne with ioy and bring their sheaues.

God to deliuer his people, then to cause the riuers to run in the barren places. c *That is, seely which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.*

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing. 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ A song of degrees, or Psalme of Solomon.

a That is, gouerne & dispose all things pertaining to y common wealth.

EXcept the Lorde a build the house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine,

b The publike estate of the common wealth.

c Which watch & ward, & are ministers of iustice of the citie.

2 It is in vaine for c you to rise early,

and to lie downe late, and eate the bread [d] of sorow: but he will surely giue [e] rest to his beloued.

3 Behold, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speake with their enemies in the gate.

d Either that which is gotten by hard labour, or eaten with griefe of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, endued with strength and vertues from God: for these are signs of Gods blessings, and not the number.
g Such children shall be able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 *He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.*

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shal be well with thee.

3 Thy wife shalbe as the fruitful vine on the sides of thine house, and thy [c] children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee, and thou shalt see the wealth of [e] Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approueth not our life except it be reformed, according to his word.
b The world esteemeth them happy, which liue in wealth, & idlenes: but the holy Ghost approueth the best, that liue of the meane profite of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithful with this gift.
d Because of the spirituall blessing, which God hath made to his Church, these tempozal things shalbe granted.
e For except Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it shall bee deliuered.* 6 *And the enemies for all their glorious shew, shall suddenly be destroyed.*

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 [c] They shalbe as the grasse on the house tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the glainer his lap.

8 [d] Neither they, which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bin such from the beginning: to be molested most grieuously by the wicked: yet in deed it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as corn out of the plough.
c The enemies that lift themselues most high, and as it were approch neere to the sun, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie.
d That is, the wicked shal perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe crie vnto God, and are heard.* 3 *They confesse their sinnes, and flee vnto Gods mercy.*

¶ A song of degrees.

OUt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, [b] who shall stand?

4 But mercy is with thee, that thou [c] maiest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning,

7 Let Israel waite on the Lord: for with the Lord is [d] mercy, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

a Being in great distresse and sorow.
b He declareth that we cannot be iust before God, but by forgiuenes of sins.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

¶ A song of degrees or Psalme of Dauid.

LOrd, [a] mine heart is not hautie, neither are mine eies loftie, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.

3 Let Israel wait on the Lord from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernors.
b Which passe the measure and limites of his vocation.
c He was voyd of ambition and wicked desires.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the temple, to pray there as was foresposken, Deut. 12. 5.*

¶ A song of degrees.

LOrde, remember Dauid with all his [a] afflictiõ.

2 Who sware vnto the Lorde, and vowed vnto the mightie God of Iaakob, saying,

3 I [b] will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Untill I finde out a place for the [c] Lorde, an habitation for the mightie God of Iaakob.

a That is, how great difficultie he came to the kingdome, and with how great zeale and care he went about to build the Temple.
b Because the chiefe charge of the King was to set foorth Gods glory, he meeth that he could take no rest, neither would goe about any worldly thing, vntil it were so necessary, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.

6 Loe, we heard of it in [d] Ephrathah, and found it in the fields of the foreſt.

7 Wee will enter into his Tabernacles, & worſhip before [e] his footeſtoole.

8 Ariſe, O Lorde, to come into thy reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with [f] righteouſneſſe, and let thy Saints reioyce.

10 For thy ſeruant Dauids ſake refuſe not the face of thine Anointed.

11 The Lorde hath ſworne in trueth vnto Dauid, and he will not ſhrinke from it, ſaying, Of the fruite of thy body will I ſet vpon thy throne.

12 If thy ſonnes keepe my couenant, and my teſtimonies, that I ſhall teache them, their ſonnes alſo ſhall ſit vpon thy throne for [h] euer.

13 For the Lord hath choſen Zion, and loued to dwel in it, ſaying,

14 This is my reſt for euer: here will I dwell, for I haue a [i] delight therein.

15 I will ſurely bleſſe her vitailes, & will ſatiſfie her poore with bread,

16 And wil clothe her Prieſts with [k] ſaluation, and her Saints ſhall ſhoute for ioy.

17 There will I make the [l] horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with ſhame, but on him his crowne ſhall flouriſh.

d The common opinion was that the Arke ſhould remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after we perceiued that thou wouldeſt place it in Ieruſalem, which was barren as a foreſt and compaſſed about onely with hils.

e That is, Ieruſalem, becauſe that afterward his Arke ſhould remoute to none other place.

f Let the effect of thy grace both appeare in the Prieſts and in the people.

g As thou firſt madeſt promes to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aſke for their people, it may be granted.

h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promes was ſpirituall.

i Meaning, for his owne ſake, and not for the plenifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren.

k That is, with my protection, whereby they ſhalbe ſafe.

l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

8 *This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.*

¶ A ſong of degrees, or Pſalme of Dauid.

BEhold, how good and how comely a thing it is, brethren to dwell euen [a] together.

2 It is like to the precious [b] ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went down on the border of his garments:

3 And as the deaw of [c] Hermon, which falleth vpon the mountains of Zion: for [d] there the Lorde appointed the bleſſing and life for euer.

a Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when he was eſtabliſhed King, at length they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue.

b The ointment was a figure of the graces, which come from Chriſt the head vnto his Church.

c By Hermon and Zion he meaneth the plentifull country about Ieruſalem.

d Where there is ſuch concord.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites watching in the Temple, to praiſe the Lord.*

¶ A ſong of degrees.

BEhold, praiſe ye the Lord, all ye [a] ſeruants of the Lord, yee that by night ſtand in the houſe of the Lord.

2 Lift vp your [b] hands to the Sanctuarie, and praiſe the Lord.

3 The Lord, that hath [c] made heauen and earth, bleſſe thee out of Zion.

a Ye that are Leuites & chiefly appointed to this office.

b For their charge was not onely to keep the Temple, but to pray there and to giue God thanks

c And therefore hath all power, bleſſe thee with his Fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous works,* 12 *And ſpecially for his graces toward his people, wherein hee hath declared his maieſtie,* 15 *To the confuſion of all idolaters and their idoles.*

Praiſe ye the Lord.

PRaiſe the Name of the Lord: ye ſeruants of the Lord, praiſe him.

2 Ye that ſtand in the [a] Houſe of the Lord, & in the [b] courtes of the Houſe of our God.

3 Praiſe ye the Lord: for the Lord is good: ſing praiſes vnto his Name: for it is a comely thing.

4 For the Lorde hath [c] choſen Iaakob to himſelfe, & Iſrael for his chiefe treaſure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatſoeuer pleaſed the Lord, that [d] did he in heauen and in earth, in the ſea, and in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the * lightnings with the raine: hee draweth foorth the wind out of his treaſures.

8 *He ſmote the firſt borne of Egypt both of man and beaſt.

9 He hath ſent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 *He ſmote many nations, & ſlew mighty Kings:

11 As Sihon King of the Amorites, and Og King of Baſhan, and all the kingdoms of Canaan:

12 And [e] gaue their land for an inheritance, euen an inheritance vnto Iſrael his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lorde will [f] iudge his people, and be pacified towards his ſeruants.

15 The [g] idoles of the heathē are ſiluer and gold, euen the worke of mens hands.

16 They haue a mouth, & ſpeake not: they haue eyes and ſee not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: ſo are all that truſt in them.

19 Praiſe the Lorde, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Leui: ye that feare the Lord, praiſe the Lord.

a Ye Leuites that are in his Sanctuarie.

b Meaning the people: for the people & Leuites had their courts, which were places of the Temple ſeparate.

c That is, hath freely loued the poſteritie of Abraham.

d He ioyneth Gods power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

*Iere. 10. 13.

*Exod. 12. 29.

*Num. 21. 24, 34

e He ſheweth what fruite the godly conceiue of Gods power, whereby they ſee how he deſtroieth his enemies, and deliuereth his people.

f That is, gouern and defend his people.

g By ſhewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, ſeeing that idoles haue neither power nor life.

e That their deliuerance came not by idols, but by the mightie power of God. Read Pſal. 115. verſe 4.

21 Prayſed bee the Lorde out of Zion, which dwelleth in Ieruſalem. Prayſe yee the Lord.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things, which ſtandeth in confeſſing that he giueth vs all of his meere liberalitie.

PRayſe ye the Lord, becauſe he is good: for his [a] mercy endureth for euer.

2 Prayſe ye the God of gods: for his mercie endureth for euer.

3 Prayſe ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his wiſedome made the heauens: for his mercie endureth for euer:

6 Which hath ſtretched out the earth vpon the waters: for his [b] mercie endureth for euer:

7 Which made great lights: for his mercy endureth for euer:

8 As the ſunne to rule the day: for his mercie endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer:

10 Which ſmote Egypt with their firſt borne, (for his mercie endureth for euer:)

11 And [c] brought out Iſrael from among them (for his mercie endureth for euer)

12 With a mightie hand and [d] ſtretched out arme: for his mercie endureth for euer:

13 Which diuided the Red Sea in two parts: for his mercie endureth for euer:

14 And made Iſrael to paſſe thorow the mids of it: for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoſte in the Red Sea: for his mercie endureth for euer:

16 Which ledde his people thorow the [e] Wildernesse: for his mercie endureth for euer:

17 Which ſmote great Kings: for his mercie endureth for euer:

18 And ſlew [f] mighty Kings: for his mercie endureth for euer:

19 As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashan: for his mercie endureth for euer:

21 And gaue their lande for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer:

23 Which remembred vs in our [g] baſe eſtate: for his mercie endureth for euer:

24 And hath reſcued vs from our oppreſſours: for his mercie endureth for euer:

25 Which giueth food to all [h] flesh: for his mercie endureth for euer:

26 [i] Praiſe yee the God of heauen: for his mercie endureth for euer.

a By this repetition he sheweth that the least of Gods benefits bind vs to thanksgiuing: but chiefly his mercy, which is principally declared towards his Church.

b This was a common kind of thanksgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chro. 7. 6. and 20. 21. meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie.

c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.

d In doing such a worke as was neuer done before, nor that any other could doe.

e Where for the space of fortie yeeres he shewed infinite and most strange wonders.

f Declaring thereby that no power nor authoritie was so deare vnto him, as the loue of his Church.

g In our greatest affliction & miserie, when we looked for nothing lesse then to haue had any succour.

h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.

i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their baniſhment ſeeing Gods true religion decay, liued in great anguiſh and ſorow of heart: the which griefe the Chaldeans did ſo little pitie, 3 that they rather increaſed the ſame dayly with taunts, reproches and blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, 8 and moued by the Spirit of God, propheſie the deſtruction of Babylon, where they were handled ſo tyrannouſly.

BY the riuers of Babel we [a] ſate, and there we wept, when we remembred Zion.

2 Wee hanged our harpes vpon the willowes in the middes [b] thereof.

3 Then they that ledde vs captiues, [c] required of vs ſonges and mirth, when wee had hanged vp our harpes, ſaying, Sing vs one of the ſongs of Zion.

4 How ſhall we ſing, ſaid we, a ſong of the Lord in a ſtrange land?

5 [d] If I forget thee, O Ieruſalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ieruſalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lorde, in the [g] day of Ieruſalem, which ſayde, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthie to be deſtroyed, bleſſed ſhal he be that rewardeth thee, as thou haſt ſerued vs.

9 [h] Bleſſed ſhall he be that taketh and daſheth thy children againſt the ſtones.

a That is, we abode a long time: and albeit that the country was pleaſant, yet could it not ſtay our teares, nor turne vs from the true ſeruice of our God.

b To wit, of that country.

c The Babylonians ſpake thus in mocking vs, as though by our ſilence we ſhould ſignifie that we hoped no more in God.

d Albeit the faithfull are touched with their particular griefs, yet the common ſorowe of the Church is moſt grieuous vnto them, and is ſuch as they cannot but remember & lament.

e The decay of Gods religion in their country was ſo grieuous, that no ioy could make them glad, except it were reſtored.

f According as Ezekiel 25. 13. and Ieremie 49. 7. verſe propheſied: and Abadiah, verſe 10. threwth that the Edomites, which came of Eſau, conſpired with the Babylonians againſt their brethren and kinſefolke.

g When thou didſt diſſe Ieruſalem.

h He alludeth to Iſaiahs propheſie, Chapter 13. and 16. verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition moued to fight againſt Babylon: but God vſed them as his rods to puniſh his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiſeth the goodneſſe of God toward him, the which is ſo great, 4 that it is knowen to forren Princes, who ſhall praiſe the Lord together with him. 6 And he is aſſured to haue like comfort of God in the time following, as he hath had heretofore.

A Pſalme of Dauid.

I Will praiſe thee with my whole heart: euen before the [a] gods will I praiſe thee.

2 I will worſhip toward thine holy [b] Temple, and praiſe thy Name, becauſe of thy louing kindeneſſe and for thy truetie: for thou haſt magnified thy Name aboue all things by thy word.

3 When I called, then thou heardeſt mee, and haſt [c] encreaſed ſtrength in my ſoule.

4 All the [d] Kings of the earth ſhall praiſe thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they ſhall ſing of the wayes of

a Euen in the preſence of Angels and of them that haue authoritie among men.

b Both the Temple and ceremonial ſeruice at Chriſtes comming were abolished: ſo that now God will be worſhipped onely in ſpirit and truth. Joh. 4. 23.

c Thou haſt ſtrengthened me againſt mine outward and inward enemies.

d All the worlde ſhall confeſſe that thou haſt wonderfully preſerued me, and performed thy promiſe.

the

the Lorde, because the glorie of the Lorde is great.

6 For the Lorde is high: yet he beholdeth the lowly, but the proude he knoweth [e] a farre off.

7 Though I walke in the mids of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will [f] performe his worke toward me: O Lord, thy mercy endureth for euer: forsake not the works of thine hands.

e Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked, though they thinke that he is farre off.

f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 *Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not,* 13 *Which he confirmeth by the creation of man.* 14 *After declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.*

¶ To him that excelleth. A Psalme of Dauid.

O Lorde, thou hast tried mee and knowen me.

2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.

3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in [c] my tongue, but loe, thou knowest it wholy, O Lord.

5 Thou holdest me straite behind and before, and laiest thine [d] hand vpon me.

6 Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine vnto it.

7 Whither shall I goe from thy [e] spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, & dwell in the vttermost partes of the sea:

10 Yet thither shall thine [f] hand leade me, and thy right hand hold me.

11 If I say, Yet the darkenesse shall hide mee, euen the night shall bee [g] light about me.

12 Yea, the darknes hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast [h] possessed my reines: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secrete place, and fashioned [k] beneath in the earth.

16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How [m] deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them, they are moe then the sand: when I wake, [n] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, & being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lorde, that hate thee? and do not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine vtter enemies.

23 Try me, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there bee any [p] way of wickednesse in me, and leade me in the [q] way for euer.

a He confesseth that neither our actions, thoughts or any part of our life can be hid from God, though he seeme to be farre off.

b So that they are euidently knowen to thee.

c Thou knowest my meaning before I speake.

d Thou so guidest me with thine hand, that I can turne no way, but where thou appointest me.

e From thy power & knowledge.

f Thy power doth so fast hold me, that I can escape by no meanes from thee.

g Though darknes be an hinderance to mans sight, yet it serueth thine eies as well as the light.

h Thou hast made me in all parts: wherefore I needs know it.

i Considering thy wonderful worke in forming me, I cannot but praise thee, and feare thy mighty power.

k That is, in my mothers wombe: which he compareth to the inward partes of the earth.

l Seeing that thou diddest know me before I was compacted of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought we to esteeme the excellent declaration of thy wisdome in the creation of man?

n I continually see new occasions to me diuers, in thy wisdome, and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.

p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was he not given to wickednes, and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 *Dauid complaineth of the cruelties, falshood and iniuries of his enemies,* 8 *Against the which he praieth vnto the Lord, and assureth himselfe of his helpe and succour.* 12 *Wherefore he prouoketh the iust to prayse the Lord, and to assure themselues of his tuition.*

¶ To him that excelleth. A Psalme of Dauid.

Deliuer me, O Lord, from the euill man: preserue me from the [a] cruel man:

2 Which imagine euill things in their [b] heart, and make warre continually.

3 They haue sharpened their tongues like a Serpent: [c] Adders poison is vnder their lips. Selah.

4 Keepe [d] me, O Lorde, from the handes of the wicked: preserue mee from the cruell man, which purposeth to cause my steppes to slide.

5 The proud haue laid a snare for me, and spred a net with cordes in my path way, & set grens for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lorde, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: [f] performe not his wicked thought, least they be proud. Selah.

9 As for [g] the chiefe of them, that compasse

a Which persecuteth me of malice and without cause.

b That is, by their false cauillations and lies they kindle the hatred of the wicked against me.

c He sheweth what weapons the wicked vse, when power and force faile them.

d He declareth what is the remedy of the godly, when they are oppressed by the worldlings.

e He calleth to God with liuely faith, being afflicted of his mercies, because he had before time proued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked. g It seemeth that he alludeth to Saul.

me about, let the mischiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pits, that they rise not.

11 For the backbiter shal not be established vpon the earth: euill shall [i] hunt the cruel man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall [k] dwell in thy presence.

h To wit, Gods: for Dauid saw that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 *Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour,* 3 *Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.*

A Psalme of Dauid.

O Lord, I [a] call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite me: for that is a benefite: and let [e] him reproue me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their Iudges shall be cast downe in stonie places, they shall [g] heare my wordes, for they are sweete.

7 Our bones lie scattred at the [h] graues mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eies looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue laid for me, and from the grens of the workers of iniquitie.

10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but only to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offred in the olde Law.
c Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their prosperity allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharply handled, that I shall for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.
h Heere appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Chron. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 *The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kil Saul, but with a quiet mind directed his earnest prayer to God who did preserue him.*

¶ A Psalme of Dauid, to giue instruction, and a praier when he was in the caue.

I Cried vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirite †was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily laied a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed mee, and none ‖ cared for my soule.

5 Then cried I vnto thee, O Lorde, and said, thou art mine [b] hope, & my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very lowe: deliuer mee from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant praier to God condemneth their wicked rage, which in their troubles either despaire or murmure against God, or els seeke to others, then to God, to haue releefe in their miseries.
† Ebr. Was folden or wrapped in me: meaning, as a thing that could haue no issue.
‖ Or, sought for my soule.
b Though all meanes failed him, yet he knew that God would neuer forsake him.
c For he was in all likes beset of his enemies, as though he had bene in a most straight prison.
d Either to reioice at my wonderful deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 *An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement.* 8 *He desireth to be restored to grace,* 10 *To be gouerned by his holy Spirite, that he may spend the remnant of his life in the true feare and seruice of God.*

¶ A Psalme of Dauid.

HEare my prayer, O Lord, & hearken vnto my supplication: answere me in thy [a] truth, & in thy [b] righteousnes.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darknesse, as they that haue bene dead [d] long agoe:

4 And my spirite was in perplexity in me, & mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I do meditate in the works of thine hands.

6 I stretch foorth mine hands vnto thee: my soule desireth after thee, as the thirsty land. Selah.

7 Heare me speedily, O Lord, for my spirite faileth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lorde, from mine ene-

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.
b That is, according to thy free goodnes, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely & true physician to heale him and that he is able to raise him to life, though he were dead long agoe, and turned to ashes.
e So that onely by faith, and by the grace of Gods spirite he was vpholden.
f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thine.
g That is, speedily and in due season.
h Let thine holy spirite counsell me how to come foorth of these great cares and troubles.

mies:

mies: for [i] I hid me with thee.

10 [k] Teach me to [l] doe thy wil, for thou art my God: let thy good spirite leade me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

i I hid my selfe vnder the shadowe of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the spirite of God, who teacheth vs by his word, giueth vnderstanding by his spirite, and frameth our hearts by his grace to obey him.
l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.
m Which shall be a signe of thy fatherly kindnesse toward me.
n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obteined, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed be the Lorde my strength, which [a] teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my towre and † my deliuerer, my shielde, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadowe, that vanisheth.

5 [d] Bowe thine heauens, O Lorde, and come downe: touch the mountaines and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand is a right hand [g] of falshood.

9 I will sing a [h] newe song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto Kings, and rescueth Dauid his [i] seruant from the hurtfull sword.

11 Rescue me and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:

12 That our [k] sonnes may bee as the plantes growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our [l] corners may be full and abounding with diuers sortes, and that our sheepe may bring foorth thousands and tenne thousand in our streetes:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that be [n] so, yea, blessed are the people, whose God is the Lord.

a Who of a poore sheepeheard hath made me a valiant warriour and mightie conquerour.
† Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any wordes.
b He confesseth that neither by his owne authoritie, power nor policie, his kingdome was quiet, but by the secrete grace of God.
c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefites, and that he beholdeth them vpon vs of his free mercie.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these maner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehendeth by faith.
f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement & enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not promes.
h That is, a rare and excellent song, as thy great benefites deserue.
i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. yea much as he vseth them to execute his iudgements, yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.
k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites.
l That the very corners of our houses may be ful of store for the great abundance of thy blessings.
m He attributeth not onely y great commodities, but euen the least also to Gods fauour.
n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid florished. 1 Wherein he describeth the wonderfull prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercie, 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to prayse him for euer.

¶ A Psalme of Dauid of praise.

OMy God and King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 [b] Great is the Lord, and most worthy to be praysed, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto [c] generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 * The Lord is gracious and [e] mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes prayse thee, O Lord, and thy Saints blesse thee.

11 [f] They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy * kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all [h] that fall, and liftеth

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God still continueth his benefites towards vs, we ought neuer to be wearie in praysing him for the same.
b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.
c Forasmuch as the ende of mans creation, and of his preseruation in this life is to prayse God, therefore he requireth that not onely wee our selues doe this, but cause all other to doe the same.
d Of thy terrible iudgements against the wicked.
* Exod. 34. 6.
e He describeth after what sort God sheweth himselfe to all his creatures, though our sins haue prouoked his vengeance against all: to wit, mercifull, not onely in par-
f That is, they declare the glory of thy kingdome, and thy power, albeit they cannot feele the sweete comfort of the same.
g For though they shake hands, yet they keepe not promes.
h That is, a rare and excellent song, as thy great benefites deserue.
i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements, yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.
k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites.
ning the sinnes of his elect, but in doing good euen to the reprobate, albeit they
† The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g He sheweth that all things are out of order, but onely where God reigneth.
* Dan. 7. 14. luke 1. 33.
h Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

liſteth vp all that are ready to fall.

15 The eies of [i] all waite vpon thee, and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand, and fillest all things liuing of thy good pleaſure.

17 The Lord is [k] righteous in all his wayes, and holy in all his workes.

18 The Lorde is neere vnto all that call vpon him: yea, to all that call vpon him in [l] trueth.

19 He will fulfill the [m] deſire of them that feare him: he alſo will heare their cry, and will ſaue them.

20 The Lorde preſerueth all them that loue him: but he will deſtroy all the wicked.

21 My mouth ſhall ſpeake the praiſe of the Lord, and all [n] fleſh ſhall bleſſe his holy Name for euer and euer.

i To wit, as well of man as of beaſt.
k He prayſeth God not onely for that he is beneficiall to al his creatures, but alſo in that he iuſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giuing them ſtrength, and deliuering them.
l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatiencie and murmuring.
m For they will aſke or wiſh for nothing, but according to his will, 1. Ioh. 5. 14.
n That is, all men ſhalbe bound to praiſe him.

PSAL. CXLVI.

1 *Dauid declareth his great zeale that he hath to prayſe God,* 3 *And teacheth, not to truſt in man, but onely in God Almightie,* 7 *Which deliuereth the afflicted,* 9 *Defendeth the ſtrangers, comforteth the fatherleſſe, and the widowes,* 10 *And reigneth for euer.*

¶ Praiſe ye the Lord.

PRaiſe thou the Lord, O my [a] ſoule.

2 I will praiſe the Lord during my life: as long as I haue any being, I will ſing vnto my God.

3 Put not your truſt in [b] Princes, nor in the ſonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts periſh.

5 Bleſſed is he, that hath the God of Iaakob for his helpe, whoſe hope is in the Lord his God.

6 Which made [d] heauen and earth, the ſea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iuſtice [e] for the oppreſſed: which giueth bread to the hungry: the Lord looſeth the priſoners.

8 The Lord giueth ſight to the blind: the Lord raiſeth vp the crooked: the Lord loueth the righteous.

9 The Lord keepeth the [f] ſtrangers: he relieueth the fatherleſſe and widow: but he ouerthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for euer: O Zion, thy God endureth from generation to generation. Praiſe ye the Lord.

a He ſtirreth vp himſelfe and all his affections to praiſe God.
b That God may haue the whole prayſe, wherein he forbiddeth all vaine confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, then in God the Creator.
c As their vaine opinions, whereby they flatter themſelues, and ſo imagined wicked enterpriſes.
d He encourageth the godly to truſt onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promes ſake his will is moſt ready to doe it.
e Whoſe faith & patience for a while he trieth, but at length he puniſheth the aduerſaries, that he may be knowen to be iudge of the world.
f Though he viſite them by affliction, hanger, impriſonment and ſuch like, yet his fatherly loue and pitie neuer faileth them, yea rather to his theſe are ſignes of his loue and ſuccour.
g Meaning, all them that are deſtitute of worldly meanes and
h Dee aſſureth the Church that God reigneth for euer for the preſeruation of the ſame.

PSAL. CXLVII.

1 *The Prophet prayſeth the bountie, wiſedome, power, iuſtice and prouidence of God vpon all his creatures,* 2 *But ſpecially vpon his Church, which hee gathereth together after their diſperſion,* 19 *Declaring his worde and iudgements ſo vnto them, as hee hath done to none other people.*

PRaiſe ye the Lord, for it is good to ſing vnto our God: for it is [a] a pleaſant thing, and prayſe is comely.

2 The Lord doeth builde vp [b] Ieruſalem, and gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth vp their ſores.

4 He [d] counteth the number of the ſtarres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wiſedome is infinite.

6 The Lord relieueth the meeke, and abaſeth the wicked to the [e] ground.

7 Sing vnto the Lorde with prayſe: ſing vpon the harpe vnto God.

8 Which [f] coureth the heauen with cloudes, and prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaines:

9 Which giueth to beaſts their foode, and to the yong rauens that [g] crie.

10 He hath not pleaſure in the [h] ſtrength of an horſe, neither delighteth he in the legs of man.

11 But the Lorde delighteth in them that feare him, and attend vpon his mercie.

12 Praiſe the Lord, O Ieruſalem: praiſe thy God, O Zion.

13 For hee hath made the barres of thy gates [i] ſtrong, and hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, and ſatisfieth thee with the † floure of wheate,

15 He ſendeth forth his [k] commaundement vpon earth, and his worde runneth very [l] ſwiftly.

16 He giueth ſnow like wooll, and ſcatereth the hoare froſt like aſhes,

17 He caſteth forth his yce like morſels: who can abide the colde thereof?

18 He ſendeth his word and melteth them: he cauſeth his winde to blowe, and the waters flowe.

19 He ſheweth his [m] worde vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.

20 He hath not dealt ſo with euery nation, neither haue they [n] knowen his iudgements. Prayſe ye the Lord.

a He ſheweth wherein wee ought to exerciſe our ſelues continually, and to take our paſtime: to wit, in prayſing God.
b Becauſe the Lord is the founder of his Church, it cannot be deſtroyed, though the members thereof be diſperſed, and ſeeme, as it were, for a time to be cut off.
c With affliction, or ſorowe for ſinne.
d Though it ſeeme to man incredible, that God ſhould aſſemble his Church, being ſo diſperſed: yet nothing can be too hard to him, that can number and name all the ſtarres.
e For the more high that the wicked clime, the greater is their fall in the ende.
f He ſheweth by the examples of Gods mightie power, goodneſſe and wiſedome, that we can neuer want matter inough to prayſe God.
g For their crying is as it were a confeſſion of their neede, which cannot be relieued, but by God onely: for if God threw himſelfe vnmindfull of the moſt contemptible foules, can he ſuffer them to die with famine, whom he hath aſſured of life euerlaſting?
h Though to vſe lawfull meanes is both profitable and pleaſeth God, yet to put our truſt in them, is to defraude God of his honour.
i He doeth not onely furniſh his Church with all things neceſſarie, but preſerueth alſo the ſame, and maketh it ſtrong againſt all outward force. † Ebr. fat. k His ſecrete working in all creatures is as a commaundement to keepe them in order, and to giue them mouing and force. l For immediatly and without reſiſting all things obey him. m As before he called Gods ſecrete working in all his creatures his word: ſo he meaneth heere by his word, the doctrine of life euerlaſting, which hee hath left to his Church, as a moſt precious treaſure. n The cauſe of this difference is Gods free mercie, which hath elected his in his Sonne Chriſt Ieſus to ſaluation: and his iuſt iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL.

PSAL. CXLVIII.

1 *He prouoketh all creatures to praise the Lord in heauen and earth, and all places,* 14 *Specially his Church, for the power that hee hath giuen to the same, after that hee had chosen them, and ioyned them vnto him.*

¶ Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all [a] ye his Angels: praise him, all his armie.

3 Praise ye him, [b] Sunne and Moone: praise ye him all bright starres.

4 Praise ye him, [c] heauens of heauens, and [d] waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And hee hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, ye [e] Dragons and all depths:

8 [f] Fire and haile, snowe and vapours, stormie winde, which execute his word:

9 Mountaines and all hils, fruitfull trees and all Cedars:

10 Beastes and all cattell, creeping things and fethered foules:

11 [g] Kings of the earth and al people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For he hath exalted the [h] horne of his people, which is a praise for all his Saintes, euen for the [i] children of Israel, a people that is neere vnto him. Praise ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.
b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall praysing of God.
c Not that there are diuers heauens, but because of the spheres and of the situation of the fired starres and planets, he comprehendeth by this word the whole heauen.
d That is, the raine, which is in the middle region of the aire, which hee here comprehendeth vnder the name of the heauens.
e Meaning, the great and monstrous fishes, as Whales, and such like.
f Which come not by chance or fortune, but by Gods appointed ordinance.
g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to prayse the Lorde for his victorie and conquest, that he giueth his Saintes against all mans power.*

¶ Praise ye the Lord.

SIng ye vnto the Lorde [a] a newe song: let his praise be heard in the Congregation of Saintes.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrel and harpe.

4 For the Lorde hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glorie: let them sing loude vpon their [d] beds.

6 Let the high actes of God be in their mouth, and a two edged sword in their hands.

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shall be to all his Saints. Praise ye the Lord.

a For his rare and manifold benefites bestowed on his Church.
b In that that they were preferred before all other nations, it was as a newe creation, and therefore Psal. 95.7. they were called the sheepe of Gods hand.
c For God as he is to the Creator of the soule and body, so will hee that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull king.
d He alludeth to that continuall rest and quietnes, which they should haue, if they would suffer God to rule them.
e This is chiefely accomplished in the kingdome of Christ, when Gods people for iust causes execute Godsiudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and mindes of all his, to enterprise no farther then he appointeth.

PSAL. CL.

1 *An exhortation to praise the Lord without ceese by all maner of wayes for all his mightie and wonderful workes.*

¶ Praise ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise ye him in his mightie acts: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sound of the [c] trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbales: praise ye him with high sounding cymbales:

6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroade, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in praysing God, he maketh mention of those instruments which by Gods commaundement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

THE * PROVERBES OF SALOMON.

* This word Proverbe, or Parable signifieth a graue and notable sentence, worthy to bee kept in memorie: and is sometime taken in the euil part for a mocke or iesse.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly conteine doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a Preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the Parables that follow: which are left as a most precious iewell to the Church, of those three thousand parables mentioned, 1. Kin. 4. 32. and were gathered and committed to writing by Solomons seruants, and indited by him.

CHAP.

CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God and knowledge of his word.* 10 *We may not consent to the entising of sinners.* 20 *Wisdome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To knowe wisedome, [a] and instruction, to vnderstand the wordes [b] of knowledge,

3 To receiue [c] instruction to do wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple, sharpenesse of wit, and to ỹ childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke saying.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be † a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, [i] if sinners doe entise thee, consent thou not.

11 If they say, Come with vs, we will lay waite for [k] blood, and lie priuily for the innocent without a cause.

12 We will swallow them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoile:

14 Cast in thy lot among vs: we will all haue one [m] purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainely as without cause the net is spread before the eyes of all that hath wing:

18 So they lay waite for blood and lie priuily for [o] their liues.

19 Such are the wayes of euery one that is greedie of gaine: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wisedome crieth without: she vttereth her voyce in the [r] streetes.

21 She calleth in the high streete among the preasse in the entrings of the gates, and vttereth her wordes in the citie, saying,

22 Ye [s] fooliſh, howe long will ye loue foolishnes: and the scornefull take their pleasure in scorning, and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderstand my wordes)

24 Because I haue called, and ye refused: I haue stretched out mine hand, † none would regard.

25 But ye haue despised all my counsell, and would none of my correction:

26 I will also [t] laugh at your destruction, and mock, when your feare commeth.

27 When [u] your feare commeth like sudden desolation, and your destruction shal come like a whirle winde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not [x] finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but [y] despised all my correction.

31 Therefore shall they eate of the [z] fruite of their owne way, and be filled with their owne deuises.

32 For [a] ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwel safely, and be quiet from feare of euill.

CHAP. II.

1 *Wisedome exhorteth to obey her.* 5 *She teacheth the feare of God.* 6 *She is giuen of God,* 10 *She preserueth from wickednesse.*

MY sonne, if thou wilt receiue my wordes, and [a] hide my commaundements within thee,

2 And cause thine eares to hearken vnto wisedome, and encline [b] thine heart to vnderstanding,

3 (For if thou callest after knowledge, [c] and criest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for [d] treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the [e] knowledge of God.

6 For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding.

7 He ‖ preserueth the state of the righteous: he is a shielde to them that walke vprightly,

8 That they may keepe ỹ wayes of iudgement: and hee preserueth the way of his Saints)

9 Then shalt thou vnderstand righteousnes,

a That is, what we ought to know and folow, and what we ought to refuse.
b Meaning, the word of God wherein is the only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables conteining the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.
* Psal. 111. 10. eccles. 1, 16.
g He speaketh this in the name of God, which is the vniuersall father of al creatures, or in the name of the pastor of ỹ Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.
† Ebr. increase of grace.
i To wit, the wicked which haue not the feare of God.
k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none ende.
m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent.
n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.
p Whereby he concludeth that the couetous man is a murtherer.
q This wisedome is the eternall word of God.
r So that none can pretend ignorance.

s Wisedome reproueth three kindes of men: the foolish as simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are ouerwhelmed in worldly lustes, and hate the knowledge of godlinesse.
t This is spoken according to our capacity, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience, we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delight.

a That is, keepe them in thine heart.
b If thou keepe thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing, that no labour must be spared.
e This (saith he) is the true wisedome, to know and feare God.
‖ Or, hideth the saluation.

f The word of God shal teach thee and counsell thee howe to gouerne thy selfe.
g That is, the word of God, which is the only light to followe their owne fantasies which are darkenesse.
h When they see any giuen to euill as they are.
i Meanig, that wisedome, which is the worde of God, shall preserue vs from all vices: naming this vice of whatsoeuer whereunto man is most prone.
k That is, her husband, which is her head and gide to gouerne her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promes made in marriage.
m Her acquaintance with her familiars and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as they which shal be voide of them.

nes, and iudgement, and equitie, and euery good path.

10 ¶ When wisedome entreth into thine heart, and knowledge delighteth thy soule,

11 Then shal [f] counsell preserue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things.

13 And from them that leaue the [g] wayes of righteousnesse to walke in the wayes of darkenesse:

14 Which reioyce in doing euill, and delight [h] in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewde in their paths.

16 And it shall deliuer thee frō the strange [i] woman, euen from the stranger, which flattereth with her wordes,

17 Which forsaketh ỹ [k] guide of her youth, and forgetteth the [l] couenant of her God.

18 Surely her [m] house tendeth to death, and her paths vnto [n] the dead.

19 All they that goe vnto her, returne not againe, neither take they holde of the wayes of life.

20 Therefore walke thou in ỹ way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the word of God, all things shall succeede well.

MY sonne, forget not thou my Lawe, but let thine heart *keepe my commaundements.

2 For they shall increase the length of thy [a] dayes and the yeeres of life, and thy prosperitie.

3 Let not [b] mercie and trueth forsake thee: binde them on thy [c] necke, and write them vpon the table of thine [d] heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with al thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy [e] nauell, and marowe vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the first fruites of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall [g] burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 *For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, [h] and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree [i] of life to them that lay hold on her, & blessed is he that retaineth her.

19 The Lord by wisedome hath laide the [k] foundation of the earth: and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome, and counsell.

22 So they shall be life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraide: and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the [l] destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from [m] the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morowe will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he dooth dwell [n] without feare by thee.

27 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Be not [o] enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his [p] secret is with the righteous.

33 The

*Deu. 8.1, and 30.16.
a Long life is the blessing of God which he giueth to this, so farre forth as it is expedient for them.
b By mercy and trueth, he meaneth the obseruation of the first and second table: or els the mercy and faithfulnes that we ought to vse toward our neighbours.
c Keepe them as a most precious iewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, and by health he meaneth all the benefites promised in the Lawe both corporall and spirituall.
f As was commaunded in the Lawe, Exod. 23.19. Deut. 26.2. and by this they acknowledged that God was the giuer of al things, and that they were ready to de-dicate all at his commaundement.
g For to the faithfull distributer God giueth in greater abundance.
*Hebr. 12.5. Reuel. 3.19.
h Meaning, that he that seeketh wisedome, that is, suffereth him selfe to be gouerned by the worde of God, shal haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruite that they that taste thereof, haue life euen as assuredly as the tree of life in Paradise.
k Hereby he sheweth that this wisdome, wherof he speaketh, is euerlasting, because it was before al creatures, and that all things, euen the whole world were made by it.
‖ Or, throate, reade Chap. 1.9.
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, protected his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant and fatherly affection which is hid and secret from the world.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

q He will shewe by his plagues, that their scorns shall turne to their owne destruction, as Chap.1.26.

34 Surely he q scorneth the scornefull, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

2 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a [a] father, and giue eare to learne vnderstanding.

a He speaketh this in the person of a Preacher and minister which is as a father vnto the people, reade Chap.1.8.

2 For I do giue you a good doctrine: therefore forsake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

b Meaning, Dauid his father.

4 When he [b] taught me, and said vnto me, Let thine heart hold fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisedome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and she shall keepe thee: loue her, and she shall preserue thee.

c He sheweth that we must first beginne at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last thing, or else, care not for it at all.

7 [c] Wisedome is the beginning: get wisedome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shal bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

10 ¶ Heare, my sonne, and receiue my wordes, and the yeeres of thy life shalbe many.

11 I haue [d] taught thee in the way of wisdome, and led thee in the paths of righteousnesse.

e Thou shalt walke at libertie without offence.

12 When thou goest, thy gate shall not be [e] straite, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoide it, and goe not by it: turne from it, and passe by.

f Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

16 For they cannot [f] sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

g Gotten by wicked meanes and cruell oppression.

17 For they eate the bread of [g] wickednes, and drinke the wine of violence.

h Signifying, that the godly increase dayly in knowledge, and perfection, till they come to full perfection, which is, when they shall be taken to their head in the heauens.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfite day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.

22 For they are life vnto those that finde them, and health vnto all their [i] flesh.

i That is, they shall haue health of body: vnder the which all other blessings promised in the lawe are conteined.

23 Keepe thine heart with all diligence: for thereout commeth [k] life.

k For as the heart is either pure or corrupt, so is the whole course of mans life.

24 Put away from thee a froward mouth, and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and let thine eye lidde direct thy way before thee.

26 [l] Ponder the path of thy feete, and let all thy wayes be ordered aright.

l Keepe a measure in all thy doings.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, and incline thine eare vnto my ‖ knowledge,

‖ Or, vnderstanding.

2 That thou mayest regard counsell, and thy lips obserue knowledge.

a That is, an harlot which giueth her selfe to another then to her husband.

3 For the lips [a] of a strange woman drop as an honie combe, and her mouth is more soft then [b] oile.

b By oile and hony he meaneth flattering and craftie enticements.

4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.

c All her workes leade to destruction.

5 Her [c] feete goe downe to death, and her steps take holde on hell.

d She hath euer new meanes to allure to wickednesse.

6 She weigheth not the way of life: her pathes are [d] moueable: thou canst not knowe them.

7 Heare ye me now therefore, O children, and depart not from the wordes of my mouth.

e That is, the strength and goods of her that will haue no pity vpon them: as is read of Samson, and the prodigall sonne.

8 Keepe thy way farre from her, and come not neere the doore of her house,

f The goods gotten by chyrauell.

9 Lest thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

g Although I was faithfully instructed in the truth, yet am I almost fallen to bitter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.

10 Lest the stranger should be filled with thy [f] strength, and thy labours be in the house of a stranger,

h He teacheth vs sobrietie, exhorting vs to vse of our owne labours, and to be beneficiall to the godly that want.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

i Distribute them not to the wicked and Infidels, but reserue them for thy self, thy familie, and them that are of the houshold of faith.

12 And say, Howe haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught me, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the middes of the Congregation and [g] assemblie.

15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the middes of thine owne Well.

16 Let thy fountaines flow foorth, and the riuers of waters in the streetes.

17 But let them be thine, euen [i] thine onely, and not the strangers with thee.

18 Let

18 Let thy [k] fountaine be blessed, and reioyce with the wife of thy [l] youth.

19 Let her be as the louing hinde and pleasant roe: let her breastes satisfie thee at all times, and delite in her loue continually.

20 For why shouldest thou ‖ delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the [m] eies of the Lord, & he pondereth al his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.

23 He shall [n] die for fault of instruction, and shall goe astray through his great follie.

k Thy children which shall come of thee in great abundance, shewing that God blesseth mariage, and enricheth whosoeuer hath.

l Which thou yndest marrie in thy youth.

‖ Or, goe astray with a stranger?

m He declareth that except man doe repent to his wife both in heart & in outward conuersation, that he shall not escape the iudgements of God.

n Because he will not giue care to Gods worde, and be admonished.

CHAP. VI.

1 *Instruction for sureties.* 6 *The slouthfull and sluggish is stirred to worke.* 12 *He describeth the nature of the wicked.* 16 *The thing that God hateth.* 20 *To obserue the word of God.* 24 *To flee adulterie.*

MY sonne, if thou be suretie for thy neighbour, and hast striken handes with the stranger.

2 Thou art [a] snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solicite thy friends.

4 Giue no sleepe to thine eies, nor slumber to thine eielids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

6 ¶ Goe to [b] the pismire, O sluggard: beholde her wayes, and be wise.

7 For she hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the sommer, and gathereth her foode in haruest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 *Yet a litle sleepe, a litle slumber, [c] a litle folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy necessitie like an [e] armed man.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he † signifieth with his feete: he instructeth with his fingers.

14 Lewde things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.

a He forbiddeth vs not to become surety one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

b If the words of God cannot instruct thee, yet learne at the litle pismire to labour for thy selfe, and not to burden others.

*Chap. 24. 33.

c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous.

† Ebr. speaketh.

§ Thus all his gesture tendeth to wickednesse.

16 ¶ These sixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eies, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, [h] feete that be swift in running to mischiefe.

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the [k] commandement is a lanterne, and instruction a light: and [l] corrections for instruction are the way of life.

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her [m] eie lids.

26 For because of the whorish woman a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feete not be burnt?

29 So he that goeth into his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men doe not [o] despise a theefe, when he stealeth, to satisfie his [p] soule, because he is hungrie.

31 But if he be found, he shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde [q] a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore he will not [r] spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will he consent, though thou augment the giftes.

h Meaning, the raging affections, which carrie a man away in such sort that he cannot tell what he doeth.

‖ Or, neighbours.

i Reade Chap. 3. 3.

k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions, when the word is preached, bring vs to life.

m With her wanton lookes and gesture.

n Meaning, that she will neuer cease, till thee haue brought thee to beggerie, and then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the law of God.

p Meaning, for very necessitie.

† Ebr. faileth in heart.

q That is, death appointed by the Lawe.

r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedome and to the word of God.* 5 *Which will preserue vs from the harlot.* 6 *Whose maners are described.*

MY sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commaundements, and thou shalt liue, and mine instruction as the

a By this diuerſitie of words he meaneth that nothing ought to be ſo deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing ſo much.

b Salomon byeth this parable to declare their follie, that ſuffer themſelues to be abuſed by harlots.

c He ſheweth that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their owne conſciences did accuſe them, which cauſed them to ſeeke the night to couer their filthineſſe.

‖Or, garment.

‖Or, hid.

d He deſcribeth certaine conditions, which are peculiar to harlots.

†Ebr. ſhe ſtrengthened her face.

e Becauſe that in peace offerings a portion returned to them that offered, ſhe ſheweth him that ſhe had meate at home to make good cheere with, if ſo be he would vſe ſome cloke of holineſſe till ſhe had gotten him in her ſnares.

f Which declareth that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and offrings to make ſatisfaction for their ſinnes.

‖Or, carued worke.

†Ebr. in his hand.

g Which thinking he goeth to the paſture, goeth willingly to his owne deſtruction.

h Which goeth cheerefully, not knowing that he ſhalbe chaſtiſed.

†Ebr. It is for his life.

i Neither witte nor ſtrength can deliuer them that fall into the handes of the harlot.

* Chap. 2. 18.

a apple of thine eies.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wiſedome, thou art my ſiſter: and call vnderſtanding thy kinſewoman.

5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmooth in her wordes.

6 ¶ b As I was in the windowe of mine houſe, I looked through my windowe,

7 And I ſawe among the fooles, and conſidered among the children a yong man deſtitute of vnderſtanding.

8 Who paſſed through the ſtreete by her corner, and went toward her houſe,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behauiour, and ‖ ſubtill in heart.

11 (She d is babling and loude: whoſe feete cannot abide in her houſe.

12 Now ſhe is without, now in the ſtreets, and lieth in waite at euery corner)

13 So ſhe caught him and kiſſed him, and † with an impudent face ſaid vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might ſeeke thy face: and I haue found thee.

16 I haue decked my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in daliance.

19 For mine huſband is not at home: he is gone a iourney farre off.

20 He hath taken † with him a bag of ſiluer, and will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lippes ſhe entiſed him.

22 And he followed her ſtraight wayes, as an oxe that goeth to the ſlaughter, and h as a foole to the ſtockes for correction,

23 Till a dart ſtrike through his liuer, as a bird haſteth to the ſnare, not knowing that † it is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her paths.

26 For ſhe hath cauſed many to fall downe wounded, and the i ſtrong men are all ſlaine by her.

27 Her houſe is the way * vnto the graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 *Wiſedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to loue and followe her.*

DOth * not a wiſedome crie: and vnderſtanding vtter her voyce?

2 She ſtandeth in the top of the high places by the way in the place of the paths.

3 She cryeth beſides b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye fooliſh men, vnderſtand wiſedome, and ye, O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lips ſhall teach things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lips abhorre wickedneſſe.

8 All the wordes of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them,

9 They are all c plaine to him that will vnderſtand, and ſtreight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome d dwell with d prudence, and I finde forth knowledge and counſels.

13 The feare of the Lord is to hate e euill: as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewd things, I doe hate.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By me, Kings f reigne, and princes decree iuſtice.

16 By me Princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue me: and they that ſeeke me ſ earely, ſhall finde me.

18 Riches and honour are with me: h euen durable riches and righteouſneſſe.

19 My fruit is better then gold, euen then fine golde, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the paths of i iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: I was k before his workes of olde.

23 I was ſet vp from euerlaſting, from the beginning and before the earth.

24 When

a Salomon declareth that man is cauſe of his owne perdition, and that he can pretend no ignorance, ſeeing ſuch as God calleth to all men by his word, and by his workes to followe vertue and to flee from vice.

b Where the people did reſort, and which was the place of iuſtice.

c Meaning, that the word of God is calle vnto all, that haue a deſire vnto it, and which are not blinded by the prince of this world.

d That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudent nor good counſeller.

e So that he that doeth not hate euill, ſtaieth not God.

f Whereby he declareth that honour, dignitie or riches come not of mans wiſedome or induſtrie, but by the prouidence of God.

g That is, ſeeke the word of God diligently, and with a deſire to profite.

h Signifying, that he chiefely meaneth the ſpirituall treaſures and heauenly riches.

i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

k He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and prayſeth through this Booke: meaning thereby the eternall ſonne of God Jeſus Chriſt our Sauiour, whom Saint Iohn calleth the word that was in the beginning, Ioh. 1. 1.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was [l] there, when he set the compasse vpon the deepe.

28 When hee established the cloudes aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the Sea, that the waters should not passe his commaundement: when he appointed the foundations of the earth,

30 Then was I with him as [m] a nourisher, and I was daily his delight reioycing alway before him,

31 And tooke my [n] solace in the compasse of [o] his earth: and my delight is with the children of men.

32 Therefore nowe hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daply at my gates, and giuing attendance at the postes of my doores.

34 For he that sinneth me, sinneth life, and shall obteine fauour of the Lord.

35 But hee that sinneth against me hurteth his owne soule: and all that hate me, loue death.

l He declareth the eternitie of the Sonne of God, which is meant by this word wisedome, who was before all time, and euer present with the Father.

m Some reade a cheefe worker: signifying that the Wisedome, euen Christ Iesus, was equall with God his father, and created, preserueth and still worketh with him, as Iohn 5.17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God.

o By earth he meaneth man, which is the worke of God in whom wisedome tooke pleasure: in so much as for mans sake the Diuine wisedome tooke mans nature, & dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

a Wisedome calleth all to her feast. 7 The scorner will not be corrected, 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her [a] house, and hewen out her [b] seuen pillars.

2 She hath killed her vitailes, drawen her wine, and [c] prepared her table.

3 She hath sent foorth her [d] maidens and cryeth vpon the highest places of the citie, saying,

4 Who so is [e] simple, let him come hither, and to him that is destitute of wisedome, she saith,

5 Come, and eate of my [f] meate, and drinke of the wine that I haue drawen.

6 Forsake your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.

a Christ hath prepared him a Church.

b That is, many chiefe staies and principall partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.

c He compareth wisedome with great Princes that keepe open house for all that come.

d Meaning, true preachers, which are not infected with mans wisedome.

e He that knoweth his owne ignorance, and is bolde of malice.

f By the meate and drinke, is meant the worde of God and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.

8 Rebuke not a [h] scorner, least he hate thee: but rebuke a wise man, and he will loue thee.

9 Giue admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisdome is the feare of the Lord, and the knowledge of holy things, is [i] vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yeeres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for [k] thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A [l] foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seate in the hie places of the citie,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she sayeth also,

17 Stolen waters are sweete, and hidde bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghestes are in the depth of hell.

h Meaning, them that are incorrigible, which Christ calleth dogges & swine & he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.

i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.

k Thou shalt haue the cheefe profite & commoditie thereof.

l By the foolish woman, some vnderstand, the wicked preachers, who counterfaite the word of God, as appeareth verse 16. which were the wordes of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth Parables, to follow vertue, and flee vice: and sheweth also what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF Salomon.

A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother. * Chap. 15, 20.

2 The treasures of [a] wickednesse profite nothing: but righteousnesse deliuereth from death. a That is, wickedly gotten.

3 The Lord will [b] not famish the soule of the righteous: but he casteth away the substance of the wicked. b Though he suffer the iust to want for a time, yet he will send him comfort in due season.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich. ‖ Or, deceitfull.

5 He that gathereth in sommer, is [p] sonne of wisedome: but he that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall [d] rotte.

8 The wise in heart wil receiue commandements: but the foolish in † talke shall be beaten.

c When their wickednesse shall be discouered, they shall be as dumme, and not know what to say.

d Shall be vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.

† Hebr. lippes.

g For the wicked will contemne him and labour to defame him.

9 He that walketh vprightly, walketh ‖ boldely: but he that peruerteth his wayes, shalbe knowen.

10 He that [c] winketh with the eye, worketh sorowe, and he that is [f] foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding wisedome is found, and [g] a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his [h] strong citie: but the feare of the needie is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth destruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doeth adde [k] no sorowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthful to them that [l] send him.

27 The feare of the Lorde increaseth the dayes: but the yeeres of the wicked [m] shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall * neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitful in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse [a] balances are an abomination vnto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly is wisedome.

3 The vprightnes of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.

4 *Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shalbe taken in their owne wickednesse.

7 *When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his [c] steade.

9 An [d] hypocrite with his mouth hurteth his neighbour: and the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie [e] reioyceth: and when the wicked perish, there is ioy.

11 By the ‖ blessing of the righteous, the citie is exalted: but it is subuerted by ỹ mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will [f] keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but hee that is of a faithfull heart concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, there is health.

15 He shalbe sore vexed, that is suretie for a [h] stranger, and he [i] that hateth suretishp, is sure.

16 A ‖ gracious woman atteineth honour, and the strong men atteine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but hee that troubleth his owne flesh, is cruell,

18 The wicked worketh a deceitful work: but he that soweth righteousnes, shall receiue a sure reward.

19 As righteousnesse leadeth to life: so he that followeth euill, seeketh his owne death.

20 They

[f] Or, surely.
[c] He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6.13.
[f] For the corruption of his heart is knowen by his talke.
* 1. Cor. 13.4. 1. pet. 4.8.
[g] That is, God will finde him out to punish him.
[h] And so maketh him bolde to doe euill, whereas pouertie bridleth the poore from many euill things.
[i] For they speake truelth and edifie many by exhortations, admonition and counsel.
[k] Meaning, that al worldly things bring care & sorowe, whereas they that feele the blessings of God, haue none.
[l] He is but a trouble, & griefe to him that setteth him about any businesse.
[m] In the time of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.
[a] Under this word he condemneth all false weightes, measures and deceite.
† Ebr. stone.
[b] When man exalteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezek. 7.19. ecclus. 5.1.
* Wisd. 5.15.
[c] That is, shall enter into trouble.
[d] A dissembler that pretendeth friendship, but is a priuie enemie.
[e] The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ Or, prosperitie.
[f] Will not make light reports of others.
[g] Where God giueth store of men of wisdome, and counsell.
[h] Whose conuersation hee knoweth not.
[i] He that beareth not without iudgement, and consideration of the circumstances put himselfe in danger as Chap. 6.1.
‖ Or, modest.
[k] Is both good to himselfe, and to others.
‖ Or, neighbour.
[n] They enioy this life by faith and hope, their euerlasting life.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.

21 [l] Though hand ioyne in hand, the wicked ſhall not be vnpuniſhed; but the ſeede of the righteous ſhall eſcape.

22 As a iewell of gold in a ſwines ſnoute: ſo is a faire woman, which ‖ lacketh diſcretion.

23 The deſire of the righteous is onely good: but the hope of the wicked [m] is indignation.

24 There is that ſcattereth, [n] and is more increaſed: but he that ſpareth more [o] then is right, ſurely commeth to pouertie.

25 The † liberall perſon ſhall haue plentie: and he that watereth, ſhall alſo haue raine.

26 Hee that withdraweth the corne, the people will curſe him: but bleſſing ſhall be vpon the head of him that [p] ſelleth corne.

27 He that ſeeketh good things, getteth fauour: but he that ſeeketh euill, it ſhall come to him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall floriſh as a leafe.

29 He that troubleth his owne [q] houſe, ſhall inherite the winde, and the foole ſhall be [r] ſeruant to the wiſe in heart.

30 The fruite of the righteous is as a tree of life, and he that [s] winneth ſoules, is wiſe.

31 Beholde, the righteous ſhalbe [t] recompenſed in the earth: howe much more the wicked and the ſinner?

l Though they make neuer ſo many friends, or thinke themſelues neuer ſo ſure, yet they ſhall not eſcape.
‖ Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God bleſſeth.
o That is, the niggard.
† Ebr. the ſoule of bleſſing ſhalbe made fat.
p That prouideth for the vſe of them that are in neceſſitie.
q The couetous men that ſpare their riches to the hinderance of their families, ſhalbe depriued thereof miſerably.
r For though the wicked be riche, yet are they but ſlaues to the godly, which are the true poſſeſſours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be puniſhed as he deſerueth, 1. Peter 4.18.

CHAP. XII.

HE that loueth inſtruction, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will bee condemne.

3 A man cannot be eſtabliſhed by wickedneſſe: but the [a] roote of the righteous ſhall not be mooued.

4 A † vertuous woman is the crowne of her huſband: but ſhee that maketh him aſhamed, is as corruption in his bones.

5 The thoughts of the iuſt are right: but the counſels of the wicked are deceitfull.

6 The talking of the wicked is to lye in waite for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhalbe commended for his wiſedome: but the froward of heart ſhall be deſpiſed.

9 He that is deſpiſed, [c] and is his owne ſeruant, is better then he that boaſteth himſelfe and lacketh bread.

a They are ſo grounded in the fauour of God, that their roote ſhall proſper continually.
† Ebr. ſtrong, or painefull.

b As their conſcience is vpright, ſo ſhall they be able to ſpeake for them ſelues againſt their accuſers.

c The poore man that is contemned and yet liueth of his owne trauaile.

10 A righteous man [d] regardeth the life of his beaſt: but the mercies of the wicked are cruell.

11 *He that tilleth his land, ſhalbe ſatisfied with bread: but he that followeth the idle, is deſtitute of ‖ vnderſtanding.

12 The wicked deſireth the [e] net of euils: but the [f] roote of the righteous giueth fruite.

13 The euil man is ſnared by the wickednesſe of his lips, but the iuſt ſhall come out of aduerſitie.

14 A man ſhalbe ſatiate with good things by the fruite of his mouth, and the recompenſe of a mans hands ſhall God giue vnto him.

15 The way of a foole is [g] right in his owne eyes: but he that heareth counſel, is wiſe.

16 A foole in a day ſhall be knowen by his anger: but he [h] that couereth ſhame, is wiſe.

17 He that ſpeaketh trueth, will ſhewe righteouſneſſe: but a falſe witneſſe vſeth deceite.

18 * There is that ſpeaketh wordes like the prickings of [i] a ſword: but the tongue of wiſe men is health.

19 The lip of trueth ſhalbe ſtable for euer: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counſellers of peace ſhall be ioye.

21 There ſhall none iniquitie come to the iuſt: but the wicked are full of euill.

22 The lying lippes are an abomination to the Lord: but they that deale truely are his delight.

23 A wiſe man concealeth knowledge: but the heart of the fooles publiſheth fooliſhneſſe.

24 * The hand of the diligent ſhall beare rule: but the idle ſhalbe vnder tribute.

25 Heauineſſe in the heart of man doeth bring it downe: but a [k] good word reioyceth it.

26 The righteous [l] is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man roſteth not that hee [m] tooke in hunting: but the richeſſe of the diligent man are precious.

28 Life is in the way of righteouſneſſe, and in that path way there is no death.

d Is merciſull, euen to the very beaſt that doeth him ſeruice.
* Chap. 28.19. eccles. 20.27.
‖ Or, defence.
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright and doeth good to all.
g He ſtandeth in his owne conceite, and condemneth all others in reſpect of himſelfe.
h Which bridleth his affections.
* Chap. 14.3.
i Which ſeeke nothing more then to prouoke others to anger.
* Chap. 10.4.
k That is, words of comfort, or a chearefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet will he not ſpend it vpon himſelfe.

CHAP. XIII.

A Wiſe ſonne will obey the inſtruction of his father: but a ſcorner will heare no rebuke.

2 A man ſhall eate good things by the fruite [a] of his mouth: but the ſoule of the treſpaſſers ſhall ſuffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, deſtruction ſhall be to him.

4 The ſluggard [b] luſteth, but his ſoule hath nought:

a If he vſe his tongue to Gods glory, and the profite of his neighbour, God ſhall bleſſe him.
b He euer deſireth, but taketh no paines to get anything.

nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

†Ebr. way.

7 There is that maketh himselfe riche, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproche.

c For his pouertie, he is not able to escape the threatnings, which the cruell oppressers vse against him.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Only by pride [d] doth man make contention: but with the well aduised is wisedome.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

11 The [e] riches of vanitie shall diminish: but he that gathereth with [f] the hand, shall increase them.

e That is, goods euill gotten.
f That is, with his owne labour.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth [g] the worde, he shall be destroyed: but he that feareth the commandement, he shalbe rewarded.

g Meaning, the word of God, whereby he is admonished of his duetie.

14 The instruction of a wise man is as the welspring of life, to turne away from ỹ snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroade follie.

17 *A wicked messenger falleth [h] into euil: but a faithfull ambassadour is preseruation.

* Chap. 25. 13.
h Bringeth many inconueniences both to himselfe and to others.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a cõpanion of fooles shalbe [i] afflicted.

i As he is partaker of their wickednesse and beareth with their vices, so shall he be punished alike as they are.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is laid vp for the iust.

k Reade Iob 27. 16, 17.

23 Much foode is in the field of the [l] poore: but the fielde is destroyed without discretion.

l God blesseth the labour of the poore, and consumeth their goods, which are negligent, because they thinke they haue ynough.

24 *He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

* Chap. 23. 13. ecclus. 30. 1.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne handes.

a That is, taketh paine to profite her familie, and to doe that which concerneth her estate in her house.

2 *He that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

* Iob. 12. 4.
b That is, in vprightnesse of heart and without hypocrisie.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.

c His proude tongue shall cause him to be punished.

4 Where none [d] oren are, there the crib is emptie: but much increase commeth by the strength of the ore.

d By the ore is ment labour, and by the crib the barne: meaning, without labour there is no profite.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

e For the maintenance of his owne ambition and not for Gods glory, as Simon Magus.

7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceite.

9 The foole maketh a mocke of [f] sinne: but among the righteous there is fauour.

f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.

g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

* Chap. 16. 25.

13 Euen in laughing the heart is sorowfull, [h] and the ende of that mirth is heauinesse.

h He sheweth that the allurement vnto sinne seemeth sweet, but the ende thereof is destruction.

14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man shall depart from him.

i He that forsaketh God, shalbe punished, and made weary of his sinnes wherein he delighted.

15 The foolish will beleeue euery thing: but the prudent will consider his steppes.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is careless.

†Ebr. the man of imaginations.

17 He that is hastie to anger, committeth follie, and a † subtile body is hated.

18 The foolish doe inherite follie: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

20 The poore is hated euen of his owne neighbour: but the friendes of the riche are many.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shall be mercie and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches, and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but

but a deceiuer speaketh lies.

26 In the feare of the Lorde is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a welspring of life, to auoid the snares of death.

1 That is, the strength of a King standeth in many people.

28 In the multitude of the [1] people is the honour of a King, and for the want of people commeth the destruction of the Prince.

29 He that is slow to wrath, is of great wisdom: but he that is of an hastie mind, exalteth follie.

‖ Or, body.

30 A sound heart is the life of the ‖ flesh: but enuie is the rotting of the bones.

*Chap. 17. 5.

31 *He that oppresseth the poore, reproueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shall bee cast away for his malice: but the righteous hath hope in his death.

m Forasmuch as they are conuict thereby, and put to silence.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

‖ Or, the mercy of the people is a sacrifice for sinne.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

*Chap. 25. 15.

A *Soft answere putteth away wrath: but grieuous words stirre vp anger.

*Verse 28.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euil and the good.

4 A wholsome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.

a For though they haue much, yet it is full of trouble & care.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.

b That thing is abominable before God, which the wicked think to be most excellent, and where by they thinke most to be accepted.

8 The [b] sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lorde: but hee loueth him that followeth righteousnesse.

c He that swarueth from the word of God, can not abide to be admonished.

10 Instruction is euill to him that [c] forsaketh the way, & he that hateth correction shall die.

d Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

11 [d] Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 *A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the mind is heauie. *Chap. 17. 22.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted are euill: but a good † conscience is a continuall feast. † Ebr. heare.

16 *Better is a litle with the feare of the Lord, then great treasure, & trouble therewith. *Pfal. 37. 16.

17 Better is a dinner of greene herbes where loue is, then a stalled ore, & hatred therewith.

18 *An angry man stirreth vp strife: but he that is slowe to wrath, appeaseth strife. *Chap. 29. 22.

19 The way of a slouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

e That is, he euer findeth some let or stay, and dare not goe forward.

20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother. *Chap. 10. 1.

21 Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

f Read Chap. 11. 14.

23 A ioy commeth to a man by the answere of his mouth: and how good is a word [g] in due season?

g If we will that our talke be comfortable, we must waite for time and season.

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lorde: but the pure haue [h] pleasant words.

h That is, wholsome and profitable to the hearers.

27 He that is greedie of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euil things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

i That suffereth himself to be admonished by Gods word, which bringeth life: and so amendeth.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but he that obeieth correction, getteth vnderstanding.

k Meaning that God exalteth none, but them that are truely humbled.

33 The feare of the Lorde is the instruction of wisedome: and before honor goeth [k] humilitie.

CHAP. XVI.

a He deuideth the presumption of man, who dare attribute to himself any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.

THe [a] preparations of the heart are in man: but the answere of the tongue is of

the

the Lord.

2 All the wayes of a man are [b]cleane in his owne eyes: but the Lorde pondereth the spirits.

3 †Commit thy workes vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c]euil.

5 All that are proud in heart, are an abomination to the Lord: though *hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquitie shall be forgiuen, and by the feare of the Lord they depart from euil.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a litle with righteousnesse, then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shal be in the lips of the King: his mouth shall not transgresse in iudgement.

11 *A true weight and balance are of the Lorde: and the weightes of the bag are his [f]worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished [g] by iustice.

13 Righteous lips are the delite of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as [h]messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is [i] as a cloud of the latter raine.

16 *How much better is it to get wisedome then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euil, & he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble minde with the lowly, then to deuide the spoyles with the proud.

20 He that is wise in his busines, shall find good: and he * that trusteth in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and *the sweetnesse of the lips shall increase doctrine.

22 Understanding is a wellspring of life vnto them that haue it: & the [l] instruction of fooles is folly.

23 The heart of ỹ wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire wordes are as an honie combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof are the wayes of death. *Chap.14.12.

26 The person that traueileth, traueileth for himselfe: for his mouth † craueth it of him. †Ebr. bowreth vpon him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among Princes.

29 A wicked man deceiueth his neighbour, & leadeth him into the way that is not good.

30 [n] He shutteth his eies to deuise wickednesse: he mooueth his lips, and bringeth euil to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnes:

32 He that is slow vnto anger, is better thē the mighty man: and hee that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lap: but ỹ whole disposition thereof is [p] of the Lord.

m For he consumeth himselfe and others.
n With his whole endeuour he laboureth to bring his wickednes to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a dry morsell, if peace be with it, then an house ful of [a] sacrifices with strife.

2 *A discrete seruant shall haue rule ouer a lewde sonne, and hee shall deuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, & the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, & a liar hearkeneth to the naughtie tongue.

5 *He that mocketh the poore, reproacheth him, that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 †Hie talke becommeth not a foole, much lesse a lying talke a prince. †Ebr. the lip of excellencie.

8 A reward is as a stone pleasant in the eies of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reproofe entereth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall bee sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a [f] foole in his follie.

13 *He that rewardeth euil for good, euill shall

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted. *Eccles 10.26.
b That is, shall be made gouernour ouer the children. *Chap.14.35.
c The reward hath great force to game ỹ hearts of men.
d He that stirreth vp ỹ prince of his foule, maketh him his enemie.
e By the messenger is ment such meanes, as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God. *Rom.12.17. 1.thes.5.15. 1 pet.3.9.

b He sheweth hereby that man flattereth himselfe in his doings: calling that vertue which God termeth vice. †Ebr. role.

c So that the iustice of God shall appeare to his glory, euen in ỹ destruction of the wicked. *Chap.11.21.
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.

*Chap.15.16. psal.37.16.

e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force. *Chap.21.1.
f If they be true and iust, they are Gods worke, and he deliteth therein, but otherwise if they be false, they are the worke of the deuil, and to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the dry ground. Deut.11.14. *Chap.8.10.

*Psal.125.1.
k The sweete words of the consolation, which come forth of a godly heart.
l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

ſhall not depart from his houſe.

14 The beginning of ſtrife is as one that openeth the waters: therefore or the contention be medled with, leaue off.

15 * He that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wiſedome, and he hath none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduerſitie.

18 A man deſtitute of vnderſtanding, [i] toucheth the hand, and becommeth ſuertie for his neighbour.

19 Hee loueth tranſgreſſion, that loueth ſtrife: and he that exalteth his [k] gate, ſeeketh deſtruction.

20 The froward heart findeth no good: & hee that hath a naughtie tonguc, ſhall fall into euill.

21 Hee that begetteth a foole, getteth himſelfe ſorrow, and the father of a foole can haue no ioy.

22 * A ioyful heart cauſeth good health: but a ſorowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to wreſt the wayes of iudgement.

24 * Wiſedome is in the face of him that hath vnderſtanding: but the eies of a foole are in the [m] corners of the world.

25 A foolish ſonne is a griefe vnto his father, and a * heauines to her that bare him.

26 Surely it is not good to condemne the iuſt, nor that the Princes ſhould ſmite ſuch [n] for equitie.

27 He that hath knowledge, ſpareth his words, and a man of vnderſtanding is of an excellent ſpirit.

28 Euen a foole (whē he holdeth his peace) is counted wiſe, and he that ſtoppeth his lips, prudent.

*Iſa.5.23. 1.theſſ.5.15.

g What auaileth it the wicked to be rich, ſeeing he ſetteth not his mind to wiſedome?

h So that he is more then a friend, euen a brother that helpeth in time of aduerſitie.

i Reade chap. 6,1.

k Lifteth vp himſelfe aboue his degree.

*Chap.15.13.

l That is, ſecretly, and out of the boſome of the rich.

Eccleſ.2.14. and 8.1.

m That is, wander to and fro, and ſeeke not after wiſedom.

*Chap.10.1.

n For their welfare.

CHAP. XVIII.

a He that loueth wiſedom, will ſeperate himſelfe from all impediments, and giue himſelfe wholy to ſeeke it.

b That is, that he may talke licentiouſly of whatſoeuer commeth to mind.

c Meaning, ſuch one as contemneth all others.

d Which can neuer be drawen empty, but bring euer profite.

e That is, to fauour him and ſupport him.

FOr the deſire thereof he wil [a] ſeparate him ſelfe to ſeeke it, and occupie himſelfe in all wiſedome.

2 A foole hath no delight in vnderſtāding: but that his heart may be [b] diſcouered.

3 When the wicked commeth, then commeth [c] contempt, & with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the well ſpring of wiſedom is like a flowing riuer.

5 It is not good to [e] accept the perſon of the wicked, to cauſe the righteous to fall in iudgement.

6 A fooles lips come with ſtrife, and his mouth calleth for ſtripes.

7 A fooles mouth is his owne deſtruction, and his lips are a ſnare for his ſoule.

8 The wordes of a tale bearer are as flatterings, and they goe downe into the [f] bowels of the belly.

9 He alſo that is ſlouthfull in his worke, is euen the brother of him that is a great waſter.

10 The name of ỹ Lord is a ſtrong tower: the righteous runneth vnto it, and is exalted.

11 * The rich mans riches are his ſtrong citie: and as an high wall in his imagination.

12 * Before deſtruction the heart of a man is hautie, and before glory goeth lowlineſſe.

13 * He that anſwereth a matter before he heare it, it is follie and ſhame vnto him.

14 The ſpirit of a man wil ſuſteine his infirmitie: but [h] a wounded ſpirit who can beare it?

15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is firſt in his owne cauſe, is iuſt: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne then a ſtrong citie, and their contentions are like the [n] barre of a palace.

20 With the fruite of a mans mouth ſhall his belly be ſatisfied, and with the increaſe of his lips ſhall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, ſhall eate the fruite thereof.

22 He that findeth [p] a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore ſpeaketh with prayers: but the rich anſwereth roughly.

24 A man that hath friends, ought to ſhew himſelfe friendly: for a friend is neerer [q] then a brother.

f They are ſoone beleeued and enter moſt deeply.

g He ſheweth what is the refuge of the godly againſt all troubles.

*Chap.10.15.

*Chap.10.28.

*Eccluis.11.8.

h The mind can well beare the infirmities of the body, but when the ſpirit is wounded, it is a thing moſt hard to ſuſteine.

i Getteth him libertie to ſpeak, and fauour of the that are moſt in eſtimation.

k He that ſpeaketh firſt, is beſt heard of the wicked Iudge, but when his aduerſarie enquireth out the matter, it turneth to his ſhame.

l If a controuerſie cannot otherwiſe be decided, it is beſt to caſt lots to know whoſe the thing ſhall be.

m Appeaſeth their controuerſie, which are ſo ſtoute that cannot otherwiſe be pacified.

n Which for the ſtrength thereof will not bowe nor reeld.

o By the vſing of the tongue well or euill, commeth fruit thereof either good or bad.

p He that is ſupplied with a vertuous woman in mariage, is diſpoſed of the Lord.

q That is, oft times ſuch are found which are more ready to doe pleaſure then he that is more bound by dutie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightneſſe, then he that abuſeth his lips, and is a foole.

2 For without knowledge the minde is not good, & he that haſteth w̄ his feete, ſinneth.

3 The foolishnes of a man peruerteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 * A falſe witnes ſhall not be vnpuniſhed: and he that ſpeaketh lies, ſhall not eſcape.

6 Many reuerence the face of the Prince, & euery man is friend to him that giueth gifts.

7 All the brethren of the poore do hate him: how much more will his friends depart farre from him? though he be inſtant [a] with words, yet they will not.

*Chap.28.6.

*Deut.19.19. dan.13.62.

a To haue confort of them.

8 He

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to find goodnesse.

9 A false witnes shal not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: & his glory is [d] to passe by an offence.

12 * The kings wrath is like the roaring of a Lion: but his fauour is like the dewe vpon the grasse.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall [e] dropping.

14 House and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commaundement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 He that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counsell and receiue instruction, that thou maiest be wise in thy latter end.

21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to bee desired of a man, is his [h] goodnes, and a poore man is better then a lier.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euil.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and [i] the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King is like the roaring of a Lion: he that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: therefore shall hee beg in sommer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: & blessed shall his children be after him.

8 A King that sitteth in ỹ throne of iudgement, [d] chaseth away all euil with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lorde hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe lest thou come vnto pouertie: open thine eies, & thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buier: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 * Take his [f] garment, that is suertie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterward his mouth shall bee filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darknesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, * I will recompense euil: but waite vpon the Lord, and he shal saue thee.

23 * Diuers weights are an abomination vnto

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things is not to be permitted to him that cannot vse them aright.
d That is, to couer it by charitie and to doe therein as may most serue to Gods glory.
*Chap. 20. 2.
*Chap. 17. 12.
*Chap. 21. 9.

e As raine that dropperth and ratteth the house.
*Chap. 18. 22.

f Though for a time he giue place to counsel, yet soone after will he giue place to his raging affections.
g Mans deuise shall not haue successe: except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
*Chap. 26. 15.

*Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is meant him that is giuen to wine, and so by strong drinke.
*Chap. 19. 12.

b Putteth his life in danger.

c It is hard to find out: for it is as deep waters, whose bottome cannot be sounded: yet the wise man will know a man either by his wordes or maners

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.
*1. King. 8. 46. 2. chro. 6. 36. eccles. 7. 22. 1. John 1. 8.
† Ebr. stone and stone, ephah and ephah.
e Read Chap. 16. 11.

*Chap. 27. 13.
f Teach him wit, that he cast not himself rashly into danger.

*Chap. 11. 13.

*Exod. 21. 17. leuit. 20. 9. matth. 15. 4.

*Deut. 32. 35. chap. 17. 13. and 24. 29. rom. 12. 17. 1. thess. 5. 15. 1 pet. 3. 9.

*Chap. 11. 1. & verse 10.

vnto the Lord, and deceitfull balances are not good.

24 * The ſteps of man are ruled by the Lord: how can a man then vnderſtand his own way?

25 It is a deſtruction for a man to ſdeuour that which is ſanctified, and after the vowes to inquire.

26 A wiſe King ſcattereth the wicked, and cauſeth the h wheele to turne ouer them.

27 The i light of the Lord is the breath of man, and ſearcheth all the bowels of the belly.

28 * Mercy and trueth preſerue the King: for his throne ſhalbe eſtabliſhed with mercy.

29 The beautie of yoong men is their ſtrength, and the glory of the aged is the gray head.

30 k The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.

CHAP. XXI.

THE a Kings heart is in the hand of ỹ Lord, as the riuers of waters: he turneth it whitherſoeuer it pleaſeth him.

2 Euery * way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iuſtice and iudgement is more acceptable to the Lord then ſacrifice.

4 A hautie looke and a proud heart, which is the ‖ b light of the wicked, is ſinne.

5 The thoughts of the diligent do ſurely bring abundance: but c whoſoeuer is haſtie, commeth ſurely to pouertie.

6 * The gathering of treaſures by a deceitfull tongue is vanitie tolled too and fro of them that ſeeke death.

7 The d robberie of the wicked ſhal deſtroy them: for they haue refuſed to execute iudgement.

8 The way of ſome is peruerted & ſtrange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a ‖ wide houſe.

10 The ſoule of the wicked wiſheth euill: & his neighbour hath no fauour in his eyes.

11 e When the ſcorner is punished, the fooliſh is wiſe: & when one inſtructeth the wiſe, he wil receiue knowledge.

12 The righteous f teacheth the houſe of the wicked: but God ouerthroweth the wicked for their euil.

13 Hee that ſtoppeth his eare at the crying of the poore, he ſhall alſo cry and not be heard.

14 A g gift in ſecret pacifieth anger, and a gift in the boſome great wrath.

15 It is ioy to ỹ iuſt to do iudgement: but deſtruction ſhalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime, ſhall be a poore man: & he that loueth wine and oyle, ſhall not be rich.

18 The h wicked ſhal be a ranſome for the iuſt, and the tranſgreſſer for the righteous.

19 * It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the houſe of the wiſe is a pleaſant treaſure and i oyle: but a fooliſh man deuoureth it.

21 He that followeth after righteouſneſſe and mercy, ſhal find life, righteouſnes, & glory.

22 A k wiſe man goeth vp into the citie of the mightie, and caſteth downe the ſtrength of the confidence thereof.

23 He that keepeth his mouth & his tongue, keepeth his ſoule from afflictions.

24 Proud, hautie & ſcornefull is his name that worketh in his arrogancie wrath.

25 The deſire of the ſlouthful l ſlaieth him: for his hands refuſe to worke.

26 He coueteth euermore greedily, but the righteous giueth and ſpareth not.

27 The * ſacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 * A falſe witneſſe ſhall periſh: but hee that heareth, m ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſt, he will direct his way.

30 There is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord.

31 The horſe is prepared againſt the day of battel: but ſaluation is of the Lord.

CHAP. XXII.

A * Good name is to be choſen aboue great riches, and a louing fauour is aboue ſiluer and aboue gold.

2 * The rich and poore b meete together: the Lord is the maker of them all.

3 * A prudent man ſeeth the c plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes & ſnares are in the way of the froward: but he that regardeth his ſoule, will depart far from them.

6 Teach a child d in the trade of his way, and when he is old, he ſhal not depart from it.

7 The rich ruleth the poore, and the borrower is ſeruant to the man that lendeth.

8 He that ſoweth iniquitie, ſhall reape affliction, and the e rod of his anger ſhall faile.

9 * He that hath a good f eye, he ſhall bee bleſſed: for hee giueth of his bread vnto the poore.

10 Caſt

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*Iere. 10. 23.

g That is, to apply it, or take it to his owne vſe, which was appointed to Gods, and then inquire how they may be exempted from the fault.

h Which was a kind of puniſhment then vſed.

i The word of God giueth life vnto man, and cauſeth vs to ſee and trie the ſecrets of our dark hearts, Heb. 4. 12.

*Chap. 29. 14.

k Sharp puniſhment, that pearceth euen the inward partes is profitable for the wicked, to bring them to amendment.

a Though kings ſeeme to haue all things at commandement, yet are they not able to bring their owne purposes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiours able.

*Chap. 16. 2.

*Mich. 6. 8.

‖ Or, plowing.

b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.

* He that goeth rathly about his buſineſſe & without counſell.

*Chap. 13. 11.

d He meaneth this chiefly of Iudges and Princes which haue that vocation whereunto God hath called them, and powle their ſubiects to maintaine their luſtes.

*Chap. 19. 13. and 25. 24.

‖ Or, in a great familie.

e Read Chap. 19. 25.

f Though he gently admonish them both by words and example of life, yet the wicked will not amend, till God deſtroy them.

g To do a pleaſure to the angry man, pacifieth him.

h God ſhal cauſe that to fall on their own heads, which they intended againſt the iuſt, by deliuering the iuſt, and putting the wicked in their places.

*Eccle. 25. 18, 22

i Meaning, abundance of all things.

k Wiſedome ouercommeth ſtrength and confidence in worldly things.

l He thinketh to line by wiſhing and deſiring all things, but will take no paine to get ought.

*Chap. 15. 8, 29. 21. 27.

eccles. 34. 21.

*Chap. 19. 5.

m He may boldly teſtifie the trueth that he hath heard.

*Eccles. 7. 3.

a Which commeth by well doing.

*Chap. 29. 13.

b Liue together & haue need the one of the other.

*Chap. 27. 12.

c That is, the puniſhment, which is prepared for the wicked, and fleeth to God for ſuccour.

d Bring him vp vertuouſly, and he ſhall ſo continue.

e His authoritie, wherby he did oppreſſe others, ſhalbe taken from him.

*Eccles. 31. 23.

f He that is mercifull and liberall.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shal cease.

11 He that loueth pureness of heart for the grace of his lips, the [g] King shall be his friend.

12 The eyes of the Lord [h] preserue knowledge: but he ouerthroweth the wordes of the transgresser.

13 The slouthfull man saieth, [i] A lion is without, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: hee with whom the Lord is angry, [k] shall fall therein.

15 Foolishnesse is bound [l] in the heart of a child: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 ¶ Incline thine eare, & heare the wordes of the wise, and applie thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in [m] the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

21 That I might shew thee the assurance of the wordes of trueth to answere the wordes of trueth to them that send to thee?

22 Rob not the poore, because he is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

24 Make [o] no friendship with an angrie man, neither goe with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that [p] touch the hand, nor among them that are suertie for debts.

27 If thou hast nothing to pay, why causest thou that hee should take thy bed from vnder thee.

28 Thou shalt not * remoue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his deintie meates: [c] for it is a deceiueable meate.

4 Trauaile not too much to be rich: but cease from thy [d] wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euil eie, neither desire his deintie meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy sweete words.

9 Speake not in the eares of a foole: for he will despise the wisedom of thy words.

10 * Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For he that redeemeth them, is mighty: he will * defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.

13 *Withhold not correction frō the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 *Let not thine heart be enuious against sinners: but let it bee in the feare of the Lord continually.

18 For surely there is an end, [h] & thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the [i] way.

20 Keepe not company with † drunkards, nor with † gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall bee clothed with rags.

22 Obey thy father that hath begottē thee, and despise not thy mother when she is old.

23 Buy [k] the trueth, but sell it not: likewise wisedom, and instruction, and vnderstanding.

24 The father of the righteous shal greatly reioyce, and hee that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy mother shalbe glad, and she that bare thee shall reioyce.

26 My sonne, giue me [l] thine heart, and let thine eyes delite in my wayes.

27 * For a whore is as a deepe ditch, and a strange woman is as a narow pit.

28 * Also she lieth in waite as for a praie, [m] and she increaseth the transgressers among men.

29 To whom is woe? to whom is sorow? to whom is strife? to whom is murmuring? to whom are woundes without cause?

and

g He sheweth that Princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i He derideth them that inuent vaine excuses, because they would not doe their dutie.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisedom is: to wit, to direct vs to the Lord.
n That is, sundry times.
† Eb. in the gates.
*Chap. 23. 11.
o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euil conuersation.
p Which rashly put themselues in danger for others, as Chap. 6. 1.
*Deut. 27. 17. chap. 23. 10.
a Eat in sobriety.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiors to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary a good eie is taken for liberall, as Chap. 22. 9.
f He will not cease till he hath done thee some harme, and his flattering words shall come to no vse.
*Deut. 27. 17. chap. 22. 28.
*Chap. 22. 23.
*Chap. 13. 24. and 19. 18. eccles. 30. 1.
g That is, from destruction.
*Psal. 37. 1. chap. 24. 1.
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
† Ebr. wine bibbers.
† Ebr. deuourers of flesh.
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholy to wisedome.
*Chap. 22. 14.
*Chap. 7. 12.
m She seduceth many, and causeth them to offend God.

and to whom is the redneſſe of the eies?

30 Euen to them that tarrie long at the wine, to them that goe, [a] and ſeeke mixt wine.

a Which by art make wine ſtronger, and more pleaſant.

31 Looke not thou vpon the wine, when it is red, & when it ſheweth his colour in the cup, or goeth downe pleaſantly.

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatriſe.

33 Thine [o] eyes ſhall looke vpon ſtrange women, and thine heart ſhall ſpeake lewde things.

o That is, drunkenneſſe ſhall bring thee to whoredome.

34 And thou ſhalt bee as one that ſleepeth in the mids of the [p] Sea, and as he that ſleepeth in the top of the maſte.

p In ſuch great danger ſhalt thou be.

35 They haue ſtriken me, ſhalt thou ſay, but I was not ſicke: they haue beaten me, but I knew not, when I awoke: therefore will I [q] ſeeke it yet ſtill.

q Though drunkennes make them more inſenſible then beaſts, yet can they not refraine.

CHAP. XXIIII.

BE [*] not thou enuious againſt euil men, neither deſire to be with them.

*Pſal.37.1. chap.23.17.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſedom is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious [r] pleaſant riches.

r Or, ſweet.

5 A wiſe man is ſtrong: for a man of vnderſtanding encreaſeth his ſtrength.

6 [*] For with counſell thou ſhalt enterpriſe thy warre, [s] in the multitude of them that can giue counſell is health.

*Chap.20.18.

s Or, by.

7 Wiſedome is hie to a foole: therefore he cannot open his mouth in the [a] gate.

a In the place where wiſedom ſhuld be ſhewed.

8 He that imagineth to do euil, men ſhall call him an author of wickednesſe.

9 The wicked thought of a foole is ſinne, and the ſcorner is an abomination vnto men.

10 If thou be [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

b Sin hath no rule of his ſtrength till he be in troubles.

11 Deliuer thē that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

c Some can be excuſed, if he helpe not the innocent when he is in danger.

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doeth not hee vnderſtand it? & he that keepeth thy ſoule, knoweth he it not? wil not he alſo recompenſe euery man according to his works?

13 My ſonne, eate [d] hony, for it is good, and the honie combe, for it is ſweete vnto thy mouth.

d As hony is ſweete and pleaſant to the taſte, ſo wiſedom is to the ſoule.

14 So ſhall the knowledge of wiſedom be vnto thy ſoule, if thou find it, and there ſhall be an ‖ end, and thine hope ſhall not be cut off.

‖ Or, reward.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoile not his reſting place.

16 For a iuſt man [e] falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

e He is ſubiect to many perils: but God deliuereth him.

17 Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when he ſtumbleth.

18 Leaſt the Lord ſee it, & it diſpleaſe him, and he turne his wrath [f] from him.

f To be auenged on thee.

19 * Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked.

*Pſal.37.1. chap.3.27.

20 For there ſhall bee none end of plagues to the euil man: * the light of the wicked ſhall be put out.

*Chap.13.9.

21 My ſonne, feare the Lord, and the king, & meddle not with them that are ſeditious.

22 For their deſtruction ſhal riſe ſuddenly, and who knoweth the ruine of them [g] both?

g Meaning, either of the wicked, and ſeditious, as verſe 19. and 21. or of the that feare not God nor obey their king.

23 ALSO THESE THINGS PERTAINE TO THE WISE, It is not good † to haue reſpect of any perſon in iudgement.

†Ebr. to know the face.

24 He that ſaith to the wicked, * Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him.

*Chap.17.15. iſa.5.23.

25 But to them that rebuke him, ſhall bee pleaſure, & vpon them ſhall come the bleſſing of goodneſſe.

26 They ſhall kiſſe the lips of him that anſwereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [h] and after, build thine houſe.

h Be ſure of the meanes how to compaſſe it before thou take any enterpriſe in hand.

28 Be not a witneſſe againſt thy neighbor without cauſe: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as he hath done to me, I [i] will recompenſe euery man according to his worke.

*Chap.20.22.

i He ſheweth what is the nature of the wicked, to reuenge wrong for wrong.

30 I paſſed by the field of the ſlouthful, and by the vineyard of the man deſtitute of vnderſtanding.

31 And loe, it was all growen ouer with thornes, & nettles had couered the face therof, and the ſtone wall thereof was broken downe.

32 Then I beheld, & I conſidered it wel: I looked vpon it, & [k] receiued inſtruction.

k That I might learne by another mans fault.

33 Yet a litle ſleepe, [l] a litle ſlumber, a litle folding of the hands to ſleepe:

l Read Chap. 6.10.

34 So thy pouertie commeth as one that trauelleth by the way, and thy neceſſitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

a Whom Hezekiah appointed for this purpoſe.

b That is, gathered out of diuers bookes of Salomon.

THe glory of God is to [c] conceale a thing ſecret: but the [d] Kings honor is to ſearch out a thing.

c God doeth not reueale the cauſe of his iudgements to man.

3 The heauens in height, and the earth in

d Becauſe the King ruleth by the reuealed word of God, the cauſe of his doings muſt appeare, and therefore he muſt vſe diligence in ſeeking out of cauſes.

deepenesse, and the [e] kings heart can no man search out.

4 Take the [f] drosse from the siluer, and there shall proceed a vessell for the finer.

5 Take [g] away the wicked from the King, & his throne shalbe stablished in righteousnesse.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 *For it is better, that it bee sayd vnto thee, Come vp hither, then thou to be put lower in the presence of the Prince whom thine eyes haue seene.

8 Go not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least hee that heareth it put thee to shame, and thine infamie doe not [h] cease.

11 A worde spoken in his place, is like apples of gold with pictures of siluer.

12 He that reproueth the wise, & the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the [i] cold of the snow in the time of harvest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like [k] cloudes and wind without raine.

15 A prince is pacified by staying [l] of anger, and a soft tongue breaketh the [m] bones.

16 If thou haue found honie, eate that is [n] sufficient for thee, least thou be ouer full, and vomite it.

17 Withdraw thy foote from thy neighbors house, least he be weary of thee, and hate thee.

18 A man that beareth false witnes against his neighbour, is like an hammer and a sword, and a sharpe arrowe.

19 Confidence in an vnfaithful mã in time of trouble, is like a broken tooth and a sliding foote.

20 Hee that taketh away the garment in the cold season, is like vineger powred vpon [o]‖ nitre, or like him that singeth songs to an heauie heart.

21 *If he that hateth thee be hungry, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay [p] coales vpõ his head, and the Lord shall recompense thee.

23 As the Northwind driueth away [p] rain, so doeth an angry countenance the slandering tongue.

24 *It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a wearie soule, so is good newes from a farre countrey,

26 A righteous man falling downe, before the wicked, is like a troubled well, & a corrupt spring.

27 It is not good to eate much hony: *so to search their owne glory is not glory.

28 A man that refraineth not his appetite, is like a Citie which is [q] broken downe and without wals.

CHAP. XXVI.

AS the snowe in the summer, and as the raine in the harvest are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, & the swallow by flying escape, so the curse that is causelesse, shall not come.

3 Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole [a] according to his foolishnes, least thou also be like him.

5 Answere a foole [b] according to his foolishnes, least he be wise in his owne † conceit.

6 He that sendeth a message by the hand of a foole, is as he that cutteth off [c] the feete [d] and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is he that giueth glory to a foole.

9 As a thorne standing [e] vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 [f] The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.

11 *As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? more hope is of a foole then of him.

13 The slouthfull man saieth, [h] A lion is in the way: a lion is in the streetes.

14 As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.

15 *The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen men that can render a reason.

17 He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As he that faineth himselfe mad, casteth firebrands, arrowes, and mortall things,

19 So dealeth the deceitful man [i] with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale bearer strife ceaseth.

21 *As the coale maketh burning coales, and

[e] He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.
[f] When vice is removed from a King, he is a meete vessel for the Lords vse.
[g] It is not enough that he be pure himselfe, but that he put away others that be corrupted.
*Luke 14.10.
[h] Least whereas thou thinkest by this meanes to haue an end of the matter, it put thee to further trouble.
[i] In the time of great heat when men desire cold.
[k] Which haue an outward appearance, and are nothing within.
[l] By not ministring occasion to prouoke him further.
[m] That is, the heart that is bent to anger, as Chap. 15.1.
[n] Vse moderately the pleasures of this world.
[o] Which melteth it and consumeth it.
‖ Or, Alume.
*Rom. 12.20.
[p] Thou shalt as it were by force ouercome him, in so much that his owne conscience shall moue him to acknowledge thy benefits, and his heart shall be inflamed.
*Chap. 21.9.
[q] And so is in extreme danger.
[a] Consent not vnto him in his doings.
[b] Reproue him as the matter requireth.
† Ebr. eies.
[c] To wit, of the messenger whom he sendeth.
[d] That is, receiueth domage thereby.
[e] Whereby he both hurteth himselfe and others.
[f] Meaning God.
*2. Pet. 2.22.
[g] For the foole will rather be counselled then he: also the fools sinneth of ignorance, and the other of malice.
[h] Read Chap. 22.3.
*Chap. 19.24.
[i] Which dissembleth himselfe to be that he is not.
*Eccles. 28.10.

*Eccles. 3.22.

and wood a fire, so the contentious man is apt to kindle strife.

*Chap.18.8. 22 *The woordes of a tale bearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer drosse ouerlaid vpon a potsheard, so are burning lips, and k an euil heart.

k They will some breake out and vtter themselues.

24 Hee that hateth, will counterfeit with his lips, but in his heart he laieth vp deceit.

25 Though he speake fauourably, beleeue him not: for there are l seuen abominations in his heart.

l Meaning many: he vseth the number certaine for the vncertain.

26 Hatred may be couered by deceit: but the malice thereof shall bee discouered in the m Congregation.

m In the assembly of the godly. *Eccles.10.8. Eccles.27.26.

27 *He that diggeth a pit shall fall therein, and he that rolleth a stone, it shal returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

a Delay not the time, but take occasion when it is offred.

BOast not thy selfe of to a morrowe: for thou knowest not what a day may bring foorth.

2 Let another man prayse thee, and not thine owne mouth: a stranger, and not thine owne lips.

*Eccius,22.15. 3 *A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruel, and wrath is raging: but who can stand before b enuie?

b For the enuious are obstinate and cannot be reconciled.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemie are c pleasant.

c They are flattering and seeme friendfull. *Iob 6.6.

7 *The person that is ful, despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweete.

8 As a bird that wandreth from her nest, so is a man that wandreth from his own place.

9 As ointment and perfume reioyce the heart, so doeth the sweetnes of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

d Trust not to any worldly help in the day of thy trouble.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

e Read Chap. 22.3.

12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

*Chap.20.16. 13 *Take his garment that is suertie for a stranger, & a pledge of him for the stranger.

†Ebr. blesseth. f Hastily and without cause. 14 He that †praiseth his friend with a loud voyce, rising f early in the morning, it shall bee counted to him as a curse.

*Chap.19.13. and 21.9. 15 *A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the wind, and she is as the oile in his right hand, that vttereth it selfe.

g One hastie man prouoketh another to anger. 17 Iron sharpeneth iron, so doeth s man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference. *Eccius 14.9. *Chap.17.3. i That is, he is either knowen to be ambitious and glorious, or humble and modest. 19 As in water face answereth to face, h so the heart of man to man.

20 The graue & destruction can neuer bee full, so *the eies of man can neuer be satisfied.

21 *As is the fining pot for siluer, and the fornace for gold, so is euery man according to his i dignitie.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, yet will not his foolishnes depart from him.

23 Bee diligent to know the state of thy flocke, and take heed to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

k This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preseruation of his gifts. 25 The hay discouereth it self, & the grasse appeareth, and the heards of the mountains are gathered.

26 The k Lambes are for thy clothing, and the Goates are the price of the field.

27 And let the milke of the Goates be sufficient for thy foode, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

a Because their owne conscience accuseth them. b The state of the common weale is oftentimes changed. THe wicked a flee when none pursueth: but the righteous are bold as a Lion.

2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no food.

4 They that forsake the Lawe, prayse the wicked: but they that keepe the law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things.

*Chap.19.2. 6 *Better is the poore that walketh in his vprightnes, then he that peruerteth his waies, though he be rich.

7 He that keepeth the Lawe, is a child of vnderstanding: but hee that feedeth the gluttons, shameth his father.

c For God wil take away the wicked vsurer, and giue his goods to him that shall deale them well. 8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne. 9 He that turneth away his eare from hearing the Law, euen his prayer shall be d abominable.

10 Hee that causeth the righteous to goe

astray by an euill way, shall fall into his owne pit, and the vpright shal inherite good things.

11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, can trie [e] him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, & forsaketh them, shall haue mercy.

14 Blessed is the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euil.

15 As a roaring Lion, and an hungrie Beare, so is [h] a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.

18 Hee that walketh vprightly, shall be saued: but he that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and * he that maketh hast to be rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.

22 A man with a wicked [l] eie hasteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebuketh a man, shal find more fauour at length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and saieth, It is no transgression, is the companion of a man that destroieth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shall be deliuered.

27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly bee destroyed and cannot be cured.

2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome, reioyceth his father: but * he that feedeth harlots, wasteth his substance.

4 A King by iudgement maintaineth the countrey: but a man receiuing gifts, destroieth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

6 In the transgression of an euill man is his [b] snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with [c] a foolish man, whether he be angry or laugh, there is no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 * The poore and the vsurer meete together, and the Lord lighteneth both their eyes.

14 * A King that iudgeth the poore in trueth, his throne shall be established for euer.

15 The rod and correction giue wisdome: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there is no vision, the people decay: but he that keepeth the Law, is blessed.

19 A [e] seruant will not bee chastised with words: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will bee euen as his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him lowe: but the humble in spirite shall enioy glory.

24 He that is partner with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a [f] snare: but he

e And iudge that he is not wise.
*Chap.29.2.
f He is knowen by his doings to be wicked.
g Which flaieth in awe of God, and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.
i None shall be able to deliuer him.
*Chap.12.11. ecclus.20.27.
*Chap.13.11. and 20.21.
k He will be abused for nothing.
l Meaning him that is couetous.
m Shall haue all things in abundance.
*Chap.29.2.

*Chap.28.12, 28.
‖Or, are increased.
*Luke 15.13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he laieth for others.
c He can beare no admonition, in what sort so euer it is spoken.
*Chap.22.2.
*Chap.20.28.
d Where there are not faithful ministers of the word of God.
e He that is of a seruile and rebellious nature.
‖Or, regard.
*Chap.15.18.
*Iob 22.29.
f He that feareth man more then God, falleth into a snare and is destroied.

he

he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the Ruler: but euery mans iudgement commeth from the Lord.

g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

1 To humble our selues in consideration of Gods workes. 5 The word of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

a Who was an excellent man in vertue & knowledge in the time of Salomon.
b Which were Agurs scholers or friends.
c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.
d Meaning, to know the secrets of god, as though he would say, None.
*Psal. 19. 8.
*Deut. 4. 2. and 12. 32.
e He maketh this request to God.

THE WORDS OF [a] AGVR THE sonne of Iakeh.

THe prophecie which the man spake vnto Ithiel, euen to [b] Ithiel, and Ucal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 *Euery worde of God is pure: he is a shield to those that trust in him.

6 *Put nothing vnto his wordes, least he reproue thee, and thou be found a liar.

7 Two [e] things haue I required of thee: deny me them not before I die.

8 Remoue farre from me vanitie & lies: giue me not pouertie, nor riches: feed me with food conuenient for me,

9 Least I be full, and deny thee, and say, [f] Who is the Lorde? and least I be poore and steale, and take the name of my God in vaine.

f Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.
g In accusing him without cause.

10 Accuse not a seruant vnto his master, least he curse thee, & when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hautie, and their eie lids are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, and the poore from among men.

h The leach hath two foldes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, & is neuer satiate: euē so are the couetous extortioners insatiable.

15 The horse leache hath two [h] daughters which crie, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is inough.

16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is inough.

17 The eie that mocketh his father, and despiseth the instructiō of his mother, let the Rauens [i] of the valley picke it out, and the yoong Eagles eate it.

i Which haunt in the valley lay carions.

18 There bee three things hid from mee: yea, foure that I know not.

19 The way of an Eagle in the aire, ỹ way of a Serpent vpon a stone, the way of a ship in the mids of the Sea, and the way of a mā with a maid.

20 Such is the way also of an adulterous woman: shee eateth and [k] wipeth her mouth, and saith, I haue not committed iniquitie.

k She hath her desires, and also counterfeiteth as though she were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe.

22 For [l] a seruant when he reigneth, and a foole when he is filled with meate,

l These commonly abuse the state whereunto they are called.

23 For the hatefull woman, when shee is maried, and for a handmaid that is [m] heire to her mistresse.

m Which is maried to her master after the death of her mistresse.

24 These be foure smal things in the earth, yet they are [n] wise, and full of wisedom.

n They contein great doctrine and wisedom.

25 The Pismires a people not strong, yet prepare they their meate in sommer:

26 The Conies a people not mightie, yet make they their houses in the rocke:

27 The Grashopper hath no King, yet goe they foorth all by bands:

28 The Spider taketh holde [o] with her hands, and is in Kings palaces.

o If man be not able to compasse these common things by his wisedom, we can not attribute wisedom to man but folie.

29 There be three things that order well their going: yea, foure are comely in going,

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lustie grayhound, and a goate, and a King against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, laie thine hand [p] vpon thy mouth.

p Make a stay and continue not in doing euil.

33 When one churneth milke, he bringeth foorth butter: and he that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth foorth strife.

CHAP. XXXI.

1 He exhorteth to chastitie and iustice. 10 And sheweth the conditions of a wise and worthie woman.

1 THE WORDS OF KING [a] LEmuel: The [b] prophecie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.

2 WHat my sonne! and what the sonne of [c] my wombe! and what, O sonne of my desires!

c By this often repetition of one thing she declareth her motherly affection.

3 Giue not thy strength vnto women, [d] nor thy wayes, which is to destroy Kings.

d Meaning, that women are the destruction of Kings, if they haunt them.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes [e] strong drinke.

5 Least hee drinke and forget the decree, and change the iudgement of all the children of affliction.

e That is, the King must not giue himselfe to wantonnesse and neglect his office which is to execute iudgement.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget [f] his pouertie, and remember his miserie no more.

8 Open thy mouth for the [g] dumme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall find a vertuous woman: for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need of [h] spoile.

12 She will doe him good, and not euil all the dayes of her life.

13 She seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her food from afarre.

15 And she riseth, whiles it is yet night: and giueth ‖ the portion to her household, and the [i] ordinarie to her maides.

16 She considereth a field, and [k] getteth it: and with the fruite of her hands she planteth a vinepard.

17 Shee girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth foorth her hands to the needie.

21 She feareth not the snow for her familie: for all her familie is clothed with ‖ skarlet.

22 She maketh her selfe carpets: fine linen and purple is her garment.

23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 [m] Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisedom, and the [n] law of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenes.

28 Her children rise vp, and [o] call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lorde, she shall be praised.

31 Giue [p] her of the fruit of her hands, and let her owne workes praise her in the [q] gates.

f For wine doeth comfort the heart as Psal. 104.15.

g Defend their cause that are not able to helpe themselues.

h He shall not need to vse any vnlawful means to gaine his liuing.

i Or, meate, as Psal. 111.5.

k She prepareth their meate before. l She purchaseth it with the gaines of her trauaile.

‖ Or, with double.

l In the assemblies and places of iudgement.

‖ Or, linen cloth.

m After that he had spoken of the apparell of the body, he now declareth the apparel of the spirit.

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours, and commend her therefore.

q For asmuch as the most honorable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

SAlomon as a Preacher, and one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this world: that man should not be addicted to any thing vnder the Sunne, but rather enflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, & cannot be found in any other saue in God alone.

CHAP. I.

2 *All things in this world are full of vanitie, and of none endurance.* 13 *All mans wisedom is but follie and griefe.*

THe wordes of the [a] Preacher, the sonne of Dauid King in Jerusalem.

2 [b] Vanitie of vanities, saieth the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his [c] trauaile, which he suffereth vnder the sunne?

4 One generation passeth, & another generation succeedeth: but the earth remaineth for [d] euer.

5 The Sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The [e] winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

7 * All the riuers go into the Sea, yet the Sea is not full: for the riuers goe vnto the place, [f] whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eie is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bene? that that shall be: and what is it that hath bene done? that which shall be done: and there is no newe thing vnder the Sunne.

10 Is there any thing, whereof one may say, Beholde this, it is new? it hath bene already in the old time that was before vs.

11 There

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no ful contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, wind, & riuers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world.

* Ecclus. 40.11.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers, into the sea againe.

g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

11 There is no memorie of ỹ former, neither shall there be a remembrance of the latter that shalbe, with them that shall come after.

12 ¶ [h] I the Preacher haue beene King ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and finde out wisedome by all things that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the workes that are done vnder the Sunne, and beholde, all is vanitie, and veration of the spirite.

15 That which is [k] crooked, can none make straight: and that which faileth cannot be numbred.

16 I thought in mine heart, and saide, Beholde, I am become great, and excell in wisedome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, [l] madnes and foolishnesse, I knewe also that this is a veration of the spirite.

18 For in the multitude of wisedome is much [m] griefe: and he that increaseth knowledge, increaseth sorowe.

h He proueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obteined it, because he had gifts and aides of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faults that are committed, much lesse remedie them.

l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.

m Wisedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one ende touching the bodily death.

I Said in mine heart, Goe to nowe, I will proue [a] thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentations in ease and pleasures.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart †to giue my self to wine, and to leade mine heart in [b] wisdome, and to take holde of follie, till I might see where is that goodnesse of the children of men, which they † enioy vnder the sunne the whole number of the dayes of their life.

†Ebr. draw my flesh to wine.

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.

4 I haue made my great workes: I haue built me houses: I haue plãted me vineyards.

†Ebr. doe.

5 I haue made me gardens & † orchards, and planted in them trees of all fruite.

†Ebr. paradises.

6 I haue made me cisterns of water, to water therewith ỹ woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the [c] house: also I had great possession of beeues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings and Prouinces: I haue prouided me men singers and women singers, and [d] the delights of the sonnes of men, as a woman [e] taken captiue, and women taken captiues.

c Which were the most beautifull of them that were taken in warre, as Iudges 5.30. Some vnderstand by these words, no women but instruments of musike.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauaile.

f For all this God did not take his gift of wisedome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde all is vanitie and veration of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisedome, and madnes and follie: (for who is the man that ‖ will come after the King in things, which men nowe haue done?)

h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnes.

‖ Or, compare with the King. * Prou. 17.24.

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darkenesse.

14 * For the wise mans [i] eyes are in his head, but the foole walketh in darkenesse: yet I knowe also that the same [k] condition falleth to them all.

i He foreseeth things, which the foole cannot for lacke of wisdome.

k For both die and are forgotten, as vers. 16. they both alike haue prosperitie or aduersitie.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to ỹ foole. Why therefore doe I then labour to be more wise? And I saide in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that nowe is, in the dayes to come shall all be forgotten. And [m] howe dyeth the wise man, as doeth the foole?

l Meaning, in this world.

m He wondereth that men forget a wise man being dead, alloone as they doe a foole.

17 Therefore I hated life: for the worke that is wrought vnder ỹ sunne is grieuous vnto me: for al is vanitie, & veration of the spirite.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauailed vnder the sunne.

n That I might seeke the true felicitie which is in God.

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shal he [o] giue his portion: this also is vanitie and a great griefe.

o Among other griefes this was not the least, to leaue that vnto him he had gotten by great trauaile, one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and his trauaile griefe: his heart also taketh not rest in

in the night: which also is vanitie.

24 There is no profite to man: but that he eate, and drinke, and [p] delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who coulde eate, and who coulde haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirite.

p When man hath al laboured he can get no more then foode, and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

CHAP. III.

1 [a] *All things haue their time.* 14 *The workes of God are perfite, and cause vs to feare him.* 17 *God shall iudge both the iust, and vniust.*

TO all things there is an [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men [b] to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the [c] world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I knowe that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is the [d] gift of God.

14 I know that whatsoeuer God shal doe, it shalbe for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is nowe: and that that shall be, hath nowe beene: for God [f] requireth that which is past.

16 And moreouer I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had [h] purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beastes are euen as one [i] condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who [k] knoweth whether the spirite of man ascend vpward, and the spirite of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should [l] reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first, to declare that there is nothing in this world perpetuall: next, to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap. 1. 13.

c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. these places declare that we should doe all things with sobriety, and in the feare of God, for although he giueth his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God only causeth that, which is past, to returne.

g Meaning, with God, howsoeuer man neglect his duety.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eie cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily knowe the diuersity, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and Chap. 5. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know farther is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

1 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanitie.* 9 *Mans societie is necessarie.* 13 *A yong man poore and wise, is to be preferred to an olde King that is a foole.*

SO [a] I turned and considered all the oppressions that are wrought vnder the sunne, and beholde the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

2 Wherefore I prayed the [b] dead which nowe are dead, aboue the liuing, which are yet aliue.

b Because they are no more subiect to these oppressions.

3 And I count him [c] better then them both, which hath not yet beene: for he hath not seene the euill workes which are wrought vnder the sunne.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.

4 Also I beheld all trauaile, and all [d] perfection of workes that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

d The more perfite that the worke is, the more is it enuied of the wicked.

5 The foole foldeth his hands, [e] eateth vp his owne flesh.

e For inforce he is compelled to destroy himselfe.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eie be satisfied with riches: neither

doeth

doeth he thinke, For whom doe I trauaile and defraude my soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but wo vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one howe should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefolde [g] coard is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish King, which will no more be admonished.

14 For out of the [h] prison he commeth forth to reigne: when as he that is [i] borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, [k] with the second childe, which shall stand vp in his place.

16 There is none [l] ende of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy [m] foote when thou entrest into the House of God, & be more neere to heare then to giue the sacrifice of [n] fooles: for they know not that they doe euill.

f For asmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessarie it is, that men should liue in societie.

h That is, from a poore, and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

i Meaning, that is borne a King.

k Which follow and flatter the Kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselues abused, as other haue beene in time past, and so care no more for him.

m That is, with what affection thou commest to heare the word of God.

n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

BE not [a] rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be [b] fewe.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of wordes.

3 *When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast [c] vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before the [e] Angel, [illegible] this is ignorance: wherefore shall God be angrie by thy power, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many wordes: but feare thou God.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith, and feruent mind.

*Deut. 23. 21.

c He speaketh of vowes which are approoued by Gods word and serue to his glorie.

d Cause not thy flesh to sinne by vowing rashly as [illegible] which like.

e That is, before Gods messeger, when he shal examine thy doing: as though thy ignorance should be a iust excuse.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is [f] higher then the highest, regardeth, and there be higher then they.

8 And the [g] abundance of the earth is ouer all: the King [h] also consisteth by the fielde that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners therof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether he eate litle or much: but the [i] satiatie of the rich wil not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches [k] reserued to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his [l] hand is nothing.

14 *As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse that in all points as he came, so shall he goe, and what profite hath he that he hath trauailed for the [m] winde?

16 Also all his dayes he eateth in [n] darkenesse with much griefe, and in his sorowe and anger.

17 Beholde then, what I haue seene good, that it is comely to [o] eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

f Meaning, that God will redresse these things, and therfore we must depend vpon him.

g The rentes of the earth are to be preferred aboue all things which appertaine to this life.

h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the suffering, which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doth not enioy his fathers riches.

*Iob 1. 21. wisdome 7. 6. 1. tim. 6. 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches, and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but [a] God giueth him not power to eate therof, but a strange man shall eat it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the riche man hath not a liberall heart to vse his riches.

this is an euill sickenesse.

3 If a man beget an hundreth children and liue many yeeres, & the daies of his yeeres be multiplied, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruite is better then he.

4 For [d] he commeth into vanitie and goeth into darkenesse: and his name shalbe couered with darkenesse.

5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth howe to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lustes: this also is vanitie, and veration of spirit.

10 What is that that hath bene? the name thereof is nowe named: and it is knowen that it is man: and he cannot striue with him that is [h] stronger then he.

b If he can neuer haue enough.
c As we see often times, that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruite whole life dis neither profite or hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

SUrely there be many things that increase vanitie: and what auaileth it man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a * shadowe? For who can shewe vnto man what shall be after him vnder the sunne?

3 * A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the house of [c] mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the [d] thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] mad: and the reward destroyeth the heart.

10 The [f] ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no state, wherein man can liue to haue perfite quietnesse.
*Iob 14.2. psal.144.4.

*Prou.22.1.
b He speaketh this after the iudgement of the flesh, which thinketh death to be the ende of all euils: or els, because that this corporall death is the entring into life euerlasting.
c Where wee may see the hand of God, and learne to examine our liues.

d Which crakle for a while and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnesse which enterprise a thing, and suddenly leaue it off againe.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire [g] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadowe of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessours thereof.

15 Beholde the worke of God: for who can make * straight that which he hath made crooked?

16 In ỳ day of wealth be of good comfort, and in the day of affliction [i] consider: God also hath made this contrary to that, to the intent that man should finde [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust [m] ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked [n] ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdrawe not thine hand from [p] that: for he that feareth God, shall come foorth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 *Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.

24 For ofte times also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I proued by wisedome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to knowe and to enquire and to search wisedome, and reason, and to know the wickednesse of follie, and the foolishnesse of madnesse,

28 And I finde more bitter then death the woman whose heart is as nettes and snares and her hands as bandes: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I founde, seeking one by one to [s] finde the count:

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdome is farre more excellent, and may be without riches.
*Chap.1.15.
i Consider wherefore God doeth send it, and what may coūfort thee.
k That man should be able to controle nothing in his workes.
l Meaning, that cruel tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
*1.King.8.46. 2.Chro.6.36. prou.20.9. 1.Iohn 1.8.
q Credite them not, neither care for them.
‖Or, spoken euill of others.
r Meaning, wisedome.
s That is, to come to a conclusion.

30 And

30 And yet my ſoule ſeeketh, but I finde it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

32 Onely loe, this haue I found, that God hath made man righteous: but they haue ſought many [t] inuentions.

t And ſo are cauſe of their owne deſtruction.

CHAP. VIII.

2 To obey Princes and Magiſtrates 17 The workes of God paſſe mans knowledge.

WHo is as the wiſe man? and who knoweth the interpretation of a thing? the wiſedome of a man doeth make his [a] face to ſhine: and the [b] ſtrength of his face ſhall be changed.

a That is, doeth get him fauour and proſperitie.
b Whereas before he was proud and arrogant, he ſhall become humble and meeke.

2 I aduertiſe thee to take heede to the [c] mouth of the King, and to the word of the oth of God.

c That is, that thou obey the King, and keepe the othe that thou haſt made for the ſame cauſe.

3 [d] Haſte not to goe foorth of his ſight: ſtand not in an euill thing: for hee will doe whatſoeuer pleaſeth him.

d Withdraw not thy ſelfe lightly from the obedience of the prince.

4 Where the word of the King is, there is power, and who ſhall ſay vnto him, What doeſt thou?

5 He that keepeth the commandement, ſhall knowe none euill thing, and the heart of the wiſe ſhall know the [e] time and iudgement.

e That is, when time is to obey, and howe farre he ſhould obey.

6 For to euery purpoſe there is a time and iudgement, becauſe the [f] miſerie of man is great vpon him.

f Man of himſelfe is miſerable, and therefore ought to doe nothing to increaſe the ſame, but to worke all things by wiſedome and counſell.

7 For he knoweth not that which ſhalbe: for who can tell him when it ſhalbe?

8 Man is not Lord ouer the ſpirit to retaine the ſpirit: neither hath he power in the day of death, nor deliuerance in the battell, neither ſhall wickednes deliuer the poſſeſſers thereof.

g Man hath no power to ſaue his owne life, and therefore muſt not raſhly caſt himſelfe into danger.

9 All this haue I ſeene, and haue giuen mine heart to euery worke, which is wrought vnder the ſunne, and I ſawe a time that man ruleth ouer man to his owne [h] hurt.

h As commeth oft times to tyrants, and wicked Rulers.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, and they that came from the holy [k] place, where yet forgotten in the citie where they had done right: this alſo is vanitie.

i That is, others as wicked as they.
k They that feared God, and worſhipped him according as he had appointed.

11 Becauſe ſentence againſt an euil worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.

l Where iuſtice is delayed, there ſinne reigneth.

12 Though a ſinner doe euill an hundreth times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord, and doe reuerence before him.

13 But it ſhal not be well to the wicked, neither ſhal he prolong his dayes: he ſhalbe like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to the [m] worke of the wicked: and there be wicked men to whō it commeth according to the worke of the iuſt: I thought alſo that this is vanitie.

m Which are puniſhed as though they were wicked, as Chap.7.17.

15 And I praiſed ioy: for there is no goodneſſe to man vnder the ſunne, ſaue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the ſunne.

n Reade Chap.3.22.

16 When I applied mine heart to knowe wiſedome, and to beholde the buſineſſe that is done on earth, that neither day nor night the eyes of man take ſleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the ſunne: for the which man laboureth to ſeeke it, and cannot finde it: yea, and though the wiſe man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his end. 16 Wiſdome excelleth ſtrength.

I Haue ſurely giuen mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

a Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperitie or aduerſitie, whom God doeth fauour or hate: for he ſendeth them alwell to the wicked as to the godly.

2 All things come alike to all: the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath.

b In outward things, as riches and pouertie, ſickneſſe and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are aſſured by faith of Gods fauour and aſſiſtance.

3 This is euill among all that is done vnder the ſunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead Lyon.

c He meeteth the Epicures and carnall men, which make their belly their god, and haue no pleaſure but in this life, wiſhing rather to be an abiect, and vile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dog and lyon.

5 For the liuing knowe that they ſhall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, and their enuie is nowe periſhed, and they haue no more portion for euer, in all that is done vnder the ſunne.

7 Goe eate thy bread with ioy, and drinke thy wine with a cheereful heart: for God now [d] accepteth thy workes.

d They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.

8 At all times let thy garments be [e] white, and let not oile be lacking vpon thine head.

e Reioyce, be merie, and ſhewe forth no ſorrow: that ſpeaketh of inward deliberate ioy.

9 † *Reioyce with the wife whom thou haſt loued al the dayes of the life of thy vanitie, which God hath giuen thee vnder the ſunne al the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the ſunne.

† Ecc. regard the life.

10 All that thine hand ſhall finde to doe, doe it with all thy power: for there is neither

worke

a Chap.5.18.

worke nor inuention, nor knowledge, nor wisdome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time & f chance commeth to them all.

12 For neither doth man know his s time, but as the fishes, which are taken in an euill nette, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compasses it about, and builded fortes against it.

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisedome, but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 *The difference of foolishnesse and wisedome.* 12 *A slanderer is like a serpent that cannot be charmed.* 16 *Of foolish Kings and drunken Princes,* 17 *And of good Kings and Princes.*

DEad flies cause to stinke, and putrifie the ointment of the Apoticary: so doth a litle follie him that is in estimation for wisedome, and for glorie.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirite of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the [e] riche set in the lowe place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shalbe in danger thereby.

10 If the iron bee blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when he is not charmed: no better is a babbler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuour himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth wearie him: for he knoweth not to goe into the [g] citie.

16 Woe to thee, O land, when thy King is a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne [k] of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenes of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods prouidence.* 8 *All worldly prosperitie is but vanitie.* 9 *God will iudge all.*

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the [b] cloudes be full, they will powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the [d] winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirite, nor howe the bones doe growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this or [e] that, or whether both shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eies to see the sunne.

8 Though

f Without wisedome what soeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and dulnesse of the wicked is such, that they know not common things, and yet will they discusse high matters.

h That is, without wisedome and counsell.

i Are giuen to their lustes and pleasures.

k Meaning, when he is noble for vertue and wisedome, and withall godly of God.

l Thou canst not worke euill in secrets, but it shalbe knowen.

a That is, be liberall to the poore, though it seeme to be as a thing bestowed on the sea, yet it shall bring thee profite.

b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.

c He exhorteth to be liberall while we liue: for after there is no power.

d He that feareth inconueniences when necessitie requireth, shall neuer doe his duetie.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

§ Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.

g That is, he doeth not foresee what shall come.

a So that he doeth all things iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angrie with thee, be thou vncareful, and not mooued.

d Meaning, that it is an euill thing when they that are in authoritie faile, and doe not their duetie.

e They that are rich in wisedome and learning.

* Exod. 7. 15. Psal. 26. 27. Prou. 27. 26.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of f darkenesse, because they are many, all that commeth is vanitie.

f That is, of affliction & trouble.

9 h Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

h He deriderh them that set their delight in worldly pleasures, as though God would not call them to an account.

10 Therefore take away i griefe out of thine heart, and cause euill k to depart from thy flesh: for childehood and youth are vanitie.

i To wit, anger, and enuie.

k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 *To thinke on God in youth, and not to deferre till age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.*

REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt say, I haue no pleasure in them:

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, mans griefe is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a cloudes returne after the raine:

b The hands, which keepe the body.

c The legges.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the chawes shall scarse open and not be able to chewe no more, or the eares shall be deafe, and not able to heare singing.

3 When the b keepers of the house shall tremble, and the c strong men shall bowe themselues, and the d grinders shall cease, because they are fewe, and they ware darke that e looke out by the windowes:

4 And the f doores shalbe shut without by the base sound of the g grinding, and he shall rise vp at the voyce of the h birde: and all the i daughters of singing shalbe abased.

h He shall not be able to sleepe.

i That is, the wind pipes,

5 Also they shalbe afraid of the k hie thing, and feare shall be in l the way, and the almond tree shal m flourish, and the n grashopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

k To climbe bie because of their weakenesse they [illegible] downe, as though they were afraid lest any thing should hit them.

l They shall tremble as they goe, as though they were afraid.

m Their heare shalbe as white as the blossomes of almond trees.

n They shalbe able to beare nothing.

6 Whiles the o siluer coard is not lengthened, nor the golden p ewer broken, nor the q pitcher broken at the r well, nor the s wheele broken at the t cisterne:

o Meaning, the marowe of the backe bone and the finewes.

p The little skin that couereth the braine, which is in colour like golde.

q That is, the veines.

r Meaning, the liuer.

7 And dust returne to the earth as it was, and the u spirite returne to God that gaue it.

s Which is the heart.

t That is, the heart, out of the which the heat draweth the powers of life.

u The soule and contimencly either goeth to ioy or torment, and sleepeth not as the wicked imagine.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wiser the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an vpright writing, euen the wordes of trueth.

11 The wordes of the wise are like goades, and like nailes x fastened by the maisters of the assemblies, which are giuen by one y pastour.

x Which are well applied by the ministers, whom he calleth maisters.

y That is, by God. z These things cannot be comprehended in bookes aa die, but God must instruct thy heart that thou mayest onely know that is the true felicitie, and the way thereunto is to feare God.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making many z bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

AN † EXCELLENT SONG WHICH WAS SALOMONS.

† Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

THE ARGVMENT.

IN this Song Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites, wherewith hee doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

a This is spoken in the person of the Church, or of the faithfull soule inflamed in the desire of Christ, whom she loueth.

b The feeling of thy great benefites.

LEt a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the b sauour of thy good ointments, thy name is as an ointment powred out: therefore the c virgins loue thee.

c They that are pure in heart and conuersation.

3 d Draw me: we will runne after thee: the King hath brought me into his e chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

d The faithfull confesse that they cannot come to Christ except they be drawen.

e Meaning, the better or chiefest roomes [illegible]

4 I am f blacke, O daughters of Ierusalem, but comely, as the tents of g Kedar, and

f The Church confesseth her spottes and sinne, but hath confidence in the fauour of Christ.

g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.

as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] blacke: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shewe me, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as the that turneth aside to the flockes of [o] thy companions?

7 If thou knowe not, O thou the fairest among-women, get thee foorth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of golde, with studdes of siluer.

11 [r] Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bũdle of myrrhe vnto me: he shall lie betweene my [s] breastes.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art [t] faire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire, and pleasant: also our [u] bed is greene.

16 The beames of our house are cedars, our rafters are of firre.

h Which within were all set with pyecious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne deuises in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastors to learne.
q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church rejoyceth that she is admitted to the company of Christ.
s He shall be most deare vnto me. t Christ accepteth his Church and commendeth her beautie. u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the fielde, and the lilie of the valleys.

2 Like a lilie among the thornes, so is my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delight, & sate downe: and his fruite was sweete vnto my mouth.

4 He brought me into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth imbrace me.

7 [c] I charge you, O daughters of Jerusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.

8 [d] It is the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, he [e] standeth behinde our wall, looking forth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloued spake and saide vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, [g] winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birdes is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her young figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the secret places of ỹ staires, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the fores, the [i] litle fores, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Untill the day breake, and the shadowes flee away: returne, my welbeloued, and be like a [k] roe, or a young hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and tasteth it.
c Christ chargeth them which haue to doe in the Church, as it were by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e For asmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we cannot haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by the spring time, when all things flourish.
h Thou that are ashamed of thy sinnes, come and shewe thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseperably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found me: to whom I said, Haue you seene him, whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Jerusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue vntill she please.

6 Who is she that commeth vp out of the [e] wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the [†] spices of the marchant?

7 Beholde his [f] bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They all handle the swoorde, and are expert

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.
c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2, 7.
e This is referred to ỹ Church of Israel, which was led by the wildernesse fourtie yeeres.
† Ebr. powder.
f By the bed is meant the Temple, which Salomon made.

expert in warre, euery one hath his sword vpon his thigh for the feare by night.

g He alludeth to the watch, which kept the Temple.

9 King Salomon made himselfe a ‖palace of the trees of Lebanon.

‖Or, chaire.

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose mids was paued with the loue of the daughters of Jerusalem.

h All ye, that are of the number of the faithfull.

i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

11 Come foorth, ye h daughters of Zion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIII.

1 *The prayses of the Church.* 7 *She is without blemish in his sight.* 9 *The loue of Christ toward her.*

a Because Christ delighteth in his Church, he commendeth all that is in her. *Chap. 6. 4.

b He hath respect to the multitude of the faithfull which are many in number.

BEholde, thou art a faire, my loue: beholde, thou art faire: thine eyes are like the doues: among thy lockes *thine haire is like the b flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

c Wherein are knowledge, and zeale, two precious iewels.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, and al the targates of the strong men.

5 Thy two c breastes are as two young roes that are twinnes, feeding among ỳ lilies.

6 Until the day breake, and the shadowes flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

8 d Come with me from Lebanon my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir, and Hermon, from the dennes of the lyons, and from the mountaines of the leopards.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that hee made his Church beautifull and rich, he loued his gifts in her.

9 My e sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, and with a chaine of thy necke.

10 My sister, my spouse, howe faire is thy loue: how much better is thy loue then wine: and the sauour of thine ointments then all spices:

§ Because of thy confession and thankesgiuing.

11 Thy § lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cynamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

h The Church confesseth that all her glory, and beautie commeth of Christ, who is the true fountaine of al grace.

i She desireth Christ to come to her, and to powre the graces of his Spirit vpon her which Spirit is meant by the North and South winde.

15 h O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon:

16 Arise, O i North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 *Christ calleth his Church to the participation of all his treasures.* 2 *She heareth his voyce.* 3 *She confesseth her nakednesse.* 10 *She prayseth Christ her husband.*

I Am come into my a garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie combe with mine honie, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

a The garden signifieth the kingdome of Christ where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things which is meant by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that al her filthinesse she hath not put of seeing that she is once made cleane, she permitteth not to defile her selfe againe.

e She, my welbeloued would worke towards him.

f The spouse which meaneth the ministers of Christ, shall not finde him if she thinke to seeke him with her good workes.

g These are false teachers which woorke the consciences with their traditions.

2 b I sleepe, but mine heart waketh, it is the voice of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dew, & my lockes with the drops of the c night.

3 I haue put off my d coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my e fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The f watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, g O daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

h The Church confesseth that all her glory, and beautie commeth of Christ, who is the true fountaine of al grace.

i She desireth Christ to come to her, and to powre the graces of his Spirit vpon her which Spirit is meant by the North and South winde.

9 h O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of tenne thousand.

11 His i head is as fine golde, his lockes curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and

as ſweete flowers, and his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of gold ſet with the †chryſolite, his bellie like white yuorie couered with ſaphires.

15 His legs are as pillars of marble, ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweete things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughter of Ieruſalem.

17 [k] O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that wee may ſeeke him with thee?

CHAP. VI.

2 The Church aſſureth her ſelfe of the loue of Chriſt. 3 The prayſes of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull my loue, as [b] Tirzah, comely as Ieruſalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me: for they ouercome me: *thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the waſhing, which euery one bring out twinnes, none is barren among them.

6 Thy temples are within thy lockes as a piece of a pomegranate.

7 There are [d] threeſcore Queenes and foureſcore concubines, and of the damſels without number.

8 But my doue is alone, and my vndefiled, ſhe is the onely daughter of her mother, and ſhee is deare to her that bare her: the daughters haue ſeene her and counted her bleſſed: euen the Queenes & the concubines, and they haue prayſed her.

9 [e] Who is ſhe that looketh forth as the morning, faire as the moone, pure as ỹ ſunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuts, to ſee the fruites of the valley, to ſee if the vine budded, and if the pomegranates flouriſhed.

11 [g] I knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may beholde thee. What ſhall you ſee in the Shulamite, but as the company of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is aſſured of Chriſtes loue towards her.

HOwe beautifull are thy [a] goings with ſhooes, O princes daughter! the ioynts of thy thighs are like ieuels: the worke of the hand of a cunning workeman.

a He deſcribeth the comely beautie of the Church in euery part, which is to be vnderſtood ſpiritually.

2 Thy nauell is as a rounde cup that wanteth not licour: thy belly is as an heape of wheate compaſſed about with lilies.

3 [b] Thy two breaſtes are as two young roes that are twinnes.

b Reade Chap. 4.5.

4 Thy necke is like a towre of yuorie: thine eyes are like the fiſhpooles in Heſhbon by the gate of Bath-rabbim: thy noſe is as the towre of Lebanon, that looketh toward Damaſcus.

5 Thine head vpon thee is as ſkarlet, and the buſh of thine head like purple: the King is tied [c] in the ‖ rafters.

c He deſireth to come neere thee and to be in thy company. ‖Or, galeries.

6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breaſtes like cluſters.

8 I ſaid, I will go vp into the palme tree, I will take holde of her boughs: thy breaſtes ſhall nowe be like the cluſters of the vine: and the ſauour of thy noſe like apples,

9 And the roufe of thy mouth like good wine, which goeth ſtraight to my welbeloued, and cauſeth the lips of the ancient to ſpeake.

10 [d] I am my welbeloueds, and his deſire is toward me.

d This the ſponſe ſpeaketh.

11 Come, my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs ſee if the [e] vine floriſh, whether it hath budded the ſmall grape, or whether the pomegranates floriſh: there will I giue thee my loue.

e If the people that are called to Chriſt, bring forth any fruite.

13 The mandrakes haue giuen a ſmel, and in our gates are all ſweete things, newe & olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Chriſt. 3 She is vpholden by him. 6 The vehement loue wherewith Chriſt loueth her. 11 She is the vine that bringeth forth fruite to the ſpirituall Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked ỹ breaſts of my mother, I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ thee.

a The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem. ‖Or, me.

2 I will leade thee and bring thee into my mothers houſe: there thou ſhalt teach me: and I will cauſe thee to drinke ſpiced wine, and newe wine of the pomegranate.

3 [b] His left hand ſhalbe vnder mine head, and his right hand ſhall embrace me.

b Reade Chap. 2.6.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

c Reade Chap. 3.5.

5 (Who is this that commeth vp out of the wilderneſſe, leaning vpon her welbeloued?) I rayſed thee vp vnder an apple tree: there thy

thy mother conceiued thee: there she conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 d Set me as a seale on thine hart, and as a signet vpon thine arme: for loue is strong as death: ielousie is cruell as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish church speaketh this of ꝑ church of the Gentiles.

8 e We haue a litle sister, and she hath no breastes: what shall we doe for our sister when she shall be spoken for?

f If she be sure and fast, she is meete for the husband to dwell in.

9 f If she be a wall, we will builde vpon her a siluer palace: and if she be a doore, we wil keepe her in with boords of Cedar.

10 I am a wal, & my brests are as towres: then was I in his eyes as one ꝑ findeth peace.

g The Church promiseth sinceritie and constancie.

11 h Salomon had a Uine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand pieces of siluer.

h This is the vineyard of the Lord hired out, Matth. 21.33.

12 But my vineyard which is mine, is before me: to thee, O Salomon appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruite thereof.

13 O thou that dwellest in the i gardens, the companions hearken vnto thy voice: cause me to heare it.

i Christ dwelleth in his Church, whose delyte the faithfull heare.

14 O my welbeloued, k flee away, and be like vnto thy Roe, or to the young Hart vpon the mountaines of spices.

k The Church desireth Christ, that if he depart from them, yet that he would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOd, according to his promes, Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine, conteined briefly therein, to the vtility & profit of those, to whō they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to 3. things, which were the ground of their doctrine: First, to the doctrine conteyned briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace & reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense & meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set foorth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God towarde his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall points conteyned in this Booke, & a gathering of his sermons that he preached. Which after certaine dayes that they had stand vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8.1. and Habak. 2.2.) the Priestes tooke it downe & reserued it among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, hee was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were nowe past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeyned them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

Isaiah reproueth the Iewes of their ingratitude and stubbernesse, that neither for benefites nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophecieth of the destruction of Ierusalem, 25 And of the restitution thereof.

a That is, reuelation or prophecie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Num. 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9. b Isaiah was chiefely sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also. c Called also Azariah, 2. Kin. 15.1. of these kings reade 2. King. from Cha. 14. vnto Cha. 21. & 2. Chro. from Cha. 25. vnto Cha. 33.

A a Uision of Isaiah, the sonne of Amoz, which he sawe b concerning Iudah and Ierusalem in the dayes of c Uzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

d Because men were obstinate and insensible, he calleth to the dumme creatures, which were more prompt to obey Gods voice, as Deut. 32.1.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath saide, I haue nourished and brought vp e children, but they haue rebelled against me.

e Be vnthankfull his great mercies towarde the Iewes, ꝑ

3 The f ore knoweth his owner, and the Asse his masters crib: but Israel hath not knowen: my people hath not vnderstand.

f Of whom he hath made much as he chose them aboue all other nations to be his people and children. Deuter. 10. 15. f The most brute and dull beastes doe more acknowledge their duetie towarde their masters, then my people doe towarde me, of whom they haue receiued benefites without comparison. g They were not onely infected as were their fathers, but vtterly corrupt, and by their euill example infected others.

4 Ah, sinfull nation, a people laden with iniquitie: a g seede of the wicked, corrupt

childzen: they haue forſaken the Lord: they haue prouoked the [b] holy one of Iſrael to anger: they are gone backeward.

5 Wherefore ſhould ye be [i] ſmitten any more? for ye fall away more and more the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foote vnto the head, there is nothing whole therein, but woundes, and ſwelling, and ſores full of corruption: they haue not beene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your land is waſte: your Cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrowe [n] of ſtrangers.

8 And the daughter of [o] Zion ſhal remaine like a cotage in a vineyard, like a lodge in a garden of cucumbers, and like a beſieged Citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant: we ſhould haue bene [q] as Sodom, and ſhould haue beene like vnto Gomorah.

10 Heare the word of the Lord, [r] O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to do with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offerings of rammes, and of the fatte of fed beaſtes: and I [s] deſire not the blood of bullockes, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no mo oblations, [t] in vaine: incenſe is an abomination vnto me: I cannot ſuffer your newe moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your [u] newe moones and your appointed feaſtes: they are a burden vnto me: I am wearie to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Waſh you, make you cleane: take away the euil of your workes from before mine eyes: ceaſe to doe euil:

17 Learne to [z] doe well: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widowe.

18 Come nowe, [a] and let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſin, they ſhalbe made [b] white as ſnowe: though they were redde like ſcarlet, they ſhall be as wooll:

19 If ye [c] conſent and obey, ye ſhall eate the good things of the land.

20 But if ye refuſe and be rebellious, ye ſhalbe deuoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 Howe is the [d] faithfull citie become an harlot? it was full of iudgement, and iuſtice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] ſiluer is become droſſe: thy wine is mixt with water.

23 Thy Princes are rebellious and companions of [g] theeues: euery one loueth giftes, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] mightie one of Iſrael, Ah, I will [i] eaſe me of mine aduerſaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy droſſe, till it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall be redeemed in iudgement, and they that returne in her, in [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſers and of the ſinners ſhall be together: [o] they that forſake the Lord, ſhall be conſumed.

29 For they ſhall be confounded for the [p] okes which ye haue deſired, and ye ſhall be aſhamed of the gardens, that yee haue choſen.

30 For ye ſhall be as an oke, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof, as a ſparke: and they ſhall both burne together, and none ſhall quench them.

[b] That is, him that ſanctifieth Iſrael.
[i] What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebelle?
[k] By naming the chiefe parres of the body, he ſignifieth, that there was no part of the whole body of the Iewes free from his rods.
[l] Euery part of the body, as well the leaſt as the chiefeſt was plagued.
[m] Their plagues were ſo grieuous that they were incurable, and yet they would not repent.
[n] Meaning of them that dwell farre off, which, becauſe they looke for no aduantage of that which remaineth, deſtroy all before them.
[o] That is Ieruſalem.
[p] Becauſe that he will euer haue a Church to call vpon his name.
[q] That is, all deſtroyed.
[r] Be that for your vices deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a litle number, Lamen. 3.22.
[s] Although God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, as Pſal. 50.13. Ieremie 6.20. Amos 5.21. Micah 6.7.
[t] Without faith and repentance.
[u] Your ſacrifices offered in the newe moones and feaſtes: he condemneth thereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voide of faith and mercie.
[x] He meaneth, that where men be giuen to murther, deceite, crueltie, and extortion which is meant by blood, there God will ſhewe his anger, and not accept them, though they ſeeme neuer ſo holie, as Chapter 59.3.
[y] By this outward waſhing, he meaneth the Spirituall: exhorting the Iewes to repent and amend their liues.
[z] This kinde of reaſoning, by the ſecond Table, the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holineſſe and religion in word, but when their charitie and loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion.

[a] To knowe if I doe accuſe you without cauſe.
[b] Leaſt ſinners ſhould pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their ſinnes, were they neuer ſo many or great.
[c] He ſheweth, that whatſoeuer aduerſitie man indureth, it ought to be attributed to his owne incredulitie and diſobedience.
[d] That is Ieruſalem, which had promiſed fidelitie vnto me, as a wife to her husband.
[e] Giuen to couetouſneſſe and extortion, which he ſignifieth before by blood, verſe 15.
[f] Whatſoeuer was pure in thee before, is nowe corrupt, though thou haue an outward ſhew.
[g] That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themſelues ſuch.
[h] When God will ſhew himſelfe mercifull to his Church, he calleth himſelfe the holy one of Iſrael: but when he hath to doe with his enemies, he is called Mighty, as againſt whom no power is able to reſiſt.
[i] Will take vengeance of mine aduerſaries the Iewes, and ſo ſatisfie my deſire by puniſhing them. Which thing yet he doth

with a griefe because of his couenant. [k] Leaſt the faithfull among them ſhould be ouercome with his threatning, he addeth this conſolation. [l] It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promiſe, made concerning the ſaluation of his Church. [m] By iuſtice is meant Gods faithfull promiſe which is the cauſe of the deliuerance of his Church. [n] The wicked ſhall not be partakers of Gods promiſe, Pſalm 92.9. [o] That is, the trees and pleaſant places, where ye commit idolatrie, which was forbidden, Deuteronomie 16.22. [p] The falſe god, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of towe.

CHAP. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

THe word that Iſaiah the ſonne of Amoz ſawe vpon Iudah and Ieruſalem,

*Micah 4.1.
a The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.
b In an eminent place to be ſeene and diſcerned.
c When the kingdom of Chriſt ſhalbe enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the viſible Church then was.
*Micah 4.2.
e Meaning, the whole doctrine of ſaluation.
f This was accompliſhed, when the Goſpel was firſt preached in Jeruſalem, and from thence went throughout all the world.
g The Lord, which is Chriſt, ſhall haue all power giuen him.
h That they may acknowledge their ſinnes, and turne to him.
i He ſheweth the fruite of the peace, which the Goſpel ſhould bring: to wit, that men ſhould do good one to another, where as before they were enemies.
k He ſheaketh not againſt the vſe of weapons & lawfull warre, but ſheweth how the hearts of the godly ſhalbe affected one toward another: which peace and loue doeth begin and grow in this life, but ſhalbe perfited, when we are ioyned with our head Chriſt Jeſus.
l Seeing the Gentiles will be ſo ready, make you haſte and ſhew them the way to worſhip God.

2 * It a ſhall be in the laſt dayes, that the mountaine of the houſe of the Lord ſhal be prepared in the top of the mountains, and b ſhall be exalted aboue the hils, & all nations ſhall c flow vnto it.

3 And many people ſhall goe, and ſay, Come, and let vs goe vp to d the mountaine of the Lorde, to the houſe of the God of Jaakob, and he will teach vs his wayes, and wee will walke in his paths: for the *e Lawe ſhall goe forth of Zion, and the word of the Lord from f Jeruſalem,

4 And g he ſhall iudge among the nations, and h rebuke many people: they ſhall i breake their ſwords alſo into mattocks, & their ſpears into ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhal they learne k to fight any more.

5 O houſe of Jaakob, come ye, and let vs l walke in the law of the Lord.

6 Surely thou m haſt forſaken thy people, the houſe of Jaakob, becauſe they are n full of the Eaſt maners, and are Sorcerers as the Philiſtims, o and abound with ſtrange children.

7 Their land alſo was full of p ſiluer and gold, & there was none end of their treaſures: and their land was full of horſes, and their charets were infinite.

8 Their land alſo was full of idoles: they worſhipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himſelfe, and a man q humbled himſelfe: therefore r ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glory of his maieſtie.

11 The high looke of man ſhall bee humbled, and the loftineſſe of men ſhall be abaſed, and the Lorde onely ſhall bee exalted in s that day.

12 For the day of the Lord of hoſtes is vpon all the proud and hautie, and vpon all that is exalted: and it ſhalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are high and exalted, and vpon all the okes of Baſhan,

14 And vpon all the high t mountains, and vpon all the hils that are lifted vp.

15 And vpon euery high tower, and vpon euery ſtrong wall,

16 And vpon u all the ſhips of Tarſhiſh, and vpon all pleaſant pictures.

17 And the hautineſſe of men ſhall bee brought lowe, and the loftineſſe of men ſhall be abaſed, and the Lord ſhall onely bee exalted in that day.

18 And the idoles will he vtterly deſtroy.

19 Then they ſhall goe * into the holes of the rocks, and into the caues of the earth, from before the feare of the Lord, and from the glorie of his maieſtie, when he ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſiluer idoles, and his golden idoles (which they had made themſelues to worſhip them) x to the mowles and to the backs,

21 To goe into the holes of the rocks, and into the tops of the ragged rocks from before the feare of the Lord, and from the glory of his maieſtie, when hee ſhall ariſe to deſtroy the earth.

22 Ceaſe you from the man whoſe y breath is in his noſethrils: for wherein is he to be eſteemed.

CHAP. III.

1 For the ſinne of the people God will take away the wiſe men, and giue them fooliſh princes. 14 The couetouſnes of the gouernours. 16 The pride of the women.

FOr loe, the Lord God of hoſtes will take away from Jeruſalem and from Judah the ſtay a & the ſtrength: euen all the ſtay of bread, and all the ſtay of water,

2 The ſtrong man, and the man of warre, b the Iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counſeller, and the cunning artificer, and c the eloquent man.

4 And I will appoint d children to be their Princes, and babes ſhal rule ouer them.

5 The people ſhalbe e oppreſſed one of an other, and euery one by his neighbor: the children ſhall preſume againſt the ancient, and the vile againſt the honourable.

6 When euery one ſhall f take hold of his brother of the houſe of his father, & ſay, Thou haſt clothing: thou ſhalt be our prince, and let this fall be vnder thine hand:

7 In that day he ſhal ſweare, ſaying, I cannot bee an helper: for there is no bread in mine houſe, nor clothing: therefore make me no prince of the people.

8 Doubtles Jeruſalem is fallen, and Judah is fallen downe, becauſe their tongue and workes are againſt the Lord, to prouoke the eies of his glory.

9 The h triall of their countenance teſtifieth againſt them, yea, they declare their ſinnes, as Sodome, they hide them not. Woe

m The Prophet ſeeing the ſmall hope, that the Iewes ſhould conuert, complaineth to God, as though hee had vtterly forſaken them for their ſinnes. n Ful of the corruptions that reigned chiefly in the Eaſt parts. o They altogether giue themſelues to the fashions of other nations. p The Prophet firſt condemned their ſuperſtition and idolatry: next, their couetouſnes, and chiefly their vaine truſt in worldly means. q He noteth the nature of the idolaters, which are neuer ſatiſfied in their ſuperſtitions. r This y Prophet ſpake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. s Meaning, as ſoone as God ſhal begin to execute his iudgements. t By high trees and mountains are meant them that are proud and hautie, and thinke themſelues moſt ſtrong in this world.

u He condemneth their vaine confidence which they had in ſtrong holds, and in their rich merchandiſe, which they bought in vaine pleaſures, wherewith mens minds became effeminate. *Hoſea 10.8. luke 23.30. reuel. 6.16, and 9.6.

x They ſhal caſt them into moſt vile and filthy places, when they perceiue that they are not able to helpe them.

y Caſt off your vaine confidence of man, whoſe life is ſo fraile, that if his noſe be ſtopped, he is dead, and conſider that you haue to do with God.

a Becauſe they truſted in their abilitie, arte and policie, he ſheweth that they ſhould be taken from them.
b The temperall gouernours and miniſters.
c By theſe he meaneth that God would take away euery thing that were in any eſtimation, and wherein they had any occaſion to boaſt themſelues.
d Not onely in age, but in wit, maners, knowledge & ſtrength.
e For lacke of good regiment and order.
f He ſheweth that this plague ſhalbe ſo horrible, that contrary to the common maner of men, which by nature are ambitious, none ſhalbe found able or willing to be their gouernours.
g Feare ſhal make them cauſe their fellowes to forſake theſe, when they ſee ſuch dangerous charges.
h When God ſhal examine their deedes whereupon they rely for he ſhal find the marks of their impietie in their forehead.

be vnto their soules: for they haue rewarded euil vnto themselues.

10 [i] Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Wo be to [y] wicked, it shal be euil with him: for the reward of his hands shal be giuen him.

12 [k] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to plead, yea, hee standeth to iudge the people.

14 The Lorde shall enter into iudgement with the [l] Ancients of his people, and the princes thereof: for ye haue eaten vp the vineyard: the spoile of my poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, [m] and grinde the faces of the poore, saieth the Lorde, euen the Lord of hostes?

16 The Lord also saieth, [n] Because the daughters of Zion are hautie, and walke with [o] stretched out necks, & with [p] wandring eyes, walking and [q] minsing as they go, and making a [r] tinkling with their feete,

17 Therfore shal the Lord make the heads of the daughters of Zion bald, and the Lord shal discouer their secret partes.

18 In that day shall the Lorde take away the ornament of the slippers, and the kals, and the round tires,

19 The sweete bals, and the bracelets, and the bonnets,

20 The tires of the head, and the slops, and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoods and the [s] lawnes.

24 And in stead of sweet sauour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men [t] shall fall by the sword, and thy strength in the battel.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

AND in that day shall [a] seuen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: only [b] let vs be called by thy name, and take away our [c] reproch.

2 In that day shal the [d] bud of the Lord be beautiful & glorious, and the fruite of the earth shal be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall bee [e] written among the liuing in Ierusalem.

4 When the Lord shal wash the filthines of the daughters of Zion, and purge the [f] blood of Ierusalem out of the mids thereof by the spirit of iudgement, and by the spirite of burning.

5 And the Lorde shall create vpon euery place of mount Zion, and vpon the assemblies thereof, [h] a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glory shalbe a defence.

6 And a couering shall be for a shadow in the day for the heate, and a place of refuge and a couert for the storme [k] and for the raine.

i Be ye that are godly assured that God will defend you in the mids of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whō they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernors had destroyed his Church, and not preserued it according to their dutie.

m That is, ye shew all cruelitie against them.

n He menaceth the people, because of the arrogancie & pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a figne, that they were not chaste.

q Which shewed their wantonnesse.

r They deligh-ted in slippers that did sounde, as hau-ing plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, he sheweth the lightnes and inconstancie of such as cannot be content with comely apparel according to their degree.

t Meaning, that God will not only punish the women, but their husbands, which haue suffered this dissolutenes, and also the common weale which hath not remedied it.

a When God shal execute this vengeance, there shal not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shal seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shal spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45.8. Some by the bud of the Lord meane Christ.

e He alludeth to the books of life, whereof reade Exod. 32.32. meaning Gods secret counsel, wherein his elect are predestinate to life euerlasting.

f That is, the cruelnie, extortion, auarice, and all wickednes.

g When things shalbe restored that were amisse.

h Hee alludeth to the pillar of the cloude, Exod. 13.21. meaning that Gods fauour and protection should appeare in euery place.

i The faithful are called the glory of God, because his image, and tokens of his grace shine in them.

k God promiseth to bee the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine he describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOW will [a] I sing to my [b] beloued a song of my beloued to his vineyard, * My beloued had a [c] vineyard in a very fruitful hil,

2 And he hedged it, and gathered out the stones of it, and hee planted it with the best plants, [d] & he built a Tower in the mids thereof, and made a wine presse therein: then he looked that it should bring forth grapes: but it brought [e] forth wild grapes.

3 Now therfore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, [f] betweene me, and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers & thornes shal grow vp: I wil also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hostes

a The Prophet by this song doeth set before the peoples eyes their ingratitude & Gods mercy.

b That is, to God.

* Ier. 2.21. mat. 21.33.

c Meaning, that he had planted his Church in a place most plentiful & abundant.

d He spared no diligence nor cost.

e In the seuenth verse he declareth what they were.

f He maketh the Iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

hostes is the house of Israel, & the men of Iudah are his pleasant plant, and hee looked for [b] iudgement, but behold oppression: for righteousnesse, but behold [i] a crying.

8 Woe vnto them that ioine house to house, & lay field to field, till there be no [k] place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine [l] eares, saith the Lord of hostes. Surely many houses shall be desolate, euen great and faire without inhabitant.

10 For ten acres of vines shall yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.

11 ¶ Woe vnto them, that [p] rise vp earely to folow drunkennes, & to them that continue vntil night, [q] till the wine do inflame them.

12 And the harpe and viole, timbrel, & pipe, and wine are in their feasts: but they regard not the [r] worke of his hands.

13 Therfore my people [s] is gone into captiuitie, because they had [t] no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore [u] hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shal descend into it.

15 And man shall be brought downe, and man shalbe humbled, euen the eies of the proud shall be humbled.

16 And the Lord of hostes shall be exalted in iudgement, and the holy God shalbe sanctified in iustice.

17 Then shall [x] the lambes feed after their manner, and the stranger shall eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with cart ropes:

19 Which say, [z] Let him make speed: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may know it.

20 Woe vnto them that speake good of euil, [a] and euil of good, which put darknesse for light, and light for darknes, that put bitter for sweete, and sweete for sower.

21 Woe vnto them that are [b] wise in their owne eies, and prudent in their owne sight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therfore is the wrath of the Lord kindled against his people, and he hath stretched out his [e] hand vpon them, and hath smitten the that the mountains did tremble: and their carkases were torne in the mids of the streetes, & for all this his wrath was not turned away, but his hand was stretched out still.

16 And he will lift vp a signe [f] vnto the nations afarre, and wil hisse vnto them from the end of the earth: and beholde, they shall come hastily with speed.

27 None [g] faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loines be loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofs shalbe thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and hee shall roare like lions whelps: they shal [i] roare, and lay hold of the praie: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, behold darkenesse, and sorrow, and the light shall be darkned in their [l] skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine Maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, [a] I sawe also the Lord sitting vpon an [b] high throne, & lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had six wings: with twaine he couered his [e] face, and with twaine he couered his [f] feete, with twaine he did [g] flie.

3 And one cried to another, and said, [h] Holy, holy, holy is the Lord of hostes: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes

h Iudgement and righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressors there is no religion.
i Of them that are oppressed.
k To wit, for the people to dwel in.
l I haue heard the complaint and cry of the poore.
m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.
n Which containeth an hundreth pottels.
o An Ephah containeth ten pottels, and is in dry things as much as Bath is in liquors.
p That spare no paine nor diligence to folow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what end he hath created them.
s That is, shall certainly goe: for so the Prophets vse to speak, as though the thing which shall come to passe, were done already.
t Because they would not obey the word of God.
u Meaning, the graue shal swallow vp them that shal die for hunger and thirst, and yet for all this great destruction it shal neuer be satiate.
x God comforteth the poore lambes of his Church, which had bene strangers in other countreis, promitting that they should dwel in their places againe, whereof they had bene depriued by the fat & cruel tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.
z Hee sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer wearie, but shew their strength, and brag in gluttony and drunkennesse.

d Both they and their posteritie, so that nothing shalbe left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, and therefore his plagues must continue, til they begin to feele them.
f He will make the Babilonians to come against them at his becke, and to fight vnder his standard.
g They shalbe prompt and lusty to execute Gods vengeance.
h The enemie shall haue none impediment.
i Whereby is declared the cruelties of the enemie.
k The Iewes shal find no succor.
l In the land of Iudah.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist sawe the holy Ghost in the forme of a doue.
b As Kings ready to giue sentence.
c Of his garment, or of his throne.
d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God.
e Signifying that they were not able to endure the brightnes of Gods glory.
f Whereby was declared that man was not able to see the Angels to execute Gods commandement.
g Which thing declareth the promptnes and nimblenes of the Angels to execute Gods commandement.
h This is a repetition signifying that the holy Angels cannot satisfie themselues in praising God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.
i His glory doeth not only appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

k mooued

k Which things were to confirme the Prophet, that it was not the voice of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.
l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more need to glorify God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth he know his owne sinne and corruption.
m Of the burnt offrings, where the fire neuer went out.
n This declareth that man cannot render true obedience to God, till he haue purged vs.
o Whereby is declared that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their dutie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. acts 28. 26. rom. 11. 8.
p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.
q Meaning, the tenth part: or as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuitie, as were from Uzziah to Zedekiah.
r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

k moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I sayd, l Woe is me: for I am vndone, because I am a man of polluted lips, and I dwel in the mids of a people of polluted lips: for mine eyes haue seene the King and Lorde of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hand, which he had taken from the m altar with the tongs:

7 And he touched my mouth, and sayde, Loe, this hath touched thy lips, and thine iniquitie shalbe taken away, and thy n sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whom shal I send: and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, o Ye shall heare in deed, but yee shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eies, least they see with their eies, and heare with their eares, and vnderstand with their hearts, and conuert, and be heale them.

11 Then said I, Lord, p how long? And he answered, Until the cities be waste without inhabitant, and the houses without man: and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there bee a great desolation in the mids of the land.

13 But yet in it shall be q a tenth, and shall returne, & shalbe eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seed shall bee the substance thereof.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the king.* 14 *Christ is promised.*

*2. King. 16. 5.

‖ Or, Syria.

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that Tribe was the greatest, Gen. 48. 19.

d For feare.

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Uzziah king of Iudah, Rezin the king of ‖ Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was told the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued, and the heart of his people, as the trees of the forrest are mooued by the wind.

3 ¶ Then said the Lorde vnto Isaiah, Goe forth nowe to meete Ahaz (thou and c Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field.

4 And say vnto him, Take heed, and bee still: feare not, neither be faint hearted for the two tailes of these smoking e firebrands, for the furious wrath of Rezin & of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, & Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the mids thereof, euen the sonne of Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and f threescore yeere, Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lorde thy God: aske it, either in the depth beneath or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, is it a small thing for you to grieue l men, that ye will also grieue my God?

14 Therefore the Lord m himselfe wil giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name ‖ Immanu-el.

15 n Butter and hony shall he eate, till hee haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to eschew the euil, and to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come frō the day that p Ephraim departed from Iudah) euen the King of q Ashur.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of y floods of Egypt, and for the Bee which is in the land of Ashur.

e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.
f Which haue but a little smoke, and shall quickly be quenched.
g Which was an Israelite, and as seemeth, enemie to the house of Dauid.
h Counting from the fiue and twentieth yeere of the reigne of Uzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within 20. yeres after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shalbe destroyed and thou preserued.
k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aid and helpe of our infirmitie, is to rebell against him.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.
m Forasmuch as thou art vnworthy, the Lord for his owne mercies sake, will giue a signe, which shall be that Christ the Sauiour of his Church and the effect of all signs and miracles shal be reuealed.
‖ Or, God with vs, which name can agree to none, but to him that is God and man.
n Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men, but till the age of discretion.
o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shalbe destroyed.
p Since the time that the twelue Tribes rebelled vnder Roboam.
q In whom thou hast put thy trust.
r Meaning, the Egyptians: for by reason the country is hote and moist, it is full of Flies, as Assyria is full of Bees.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thorny places, and vpon all bushy [f] places.

20 In that day shall the Lord shaue with a rasour that is hired, euen by them beyond the Riuer, by the king of Ashur, the head and the haire of the [t] feete, and it shall consume the beard.

21 And in the same day shall a man [u] nourish a yong kowe, and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, he shall eate butter: for butter & hony shal euery one eate, which is left within the land.

23 And at the same day euery place, wherein shall be a thousand vines, shal be a thousand peeces of siluer: so it shallbe for briers and for thornes.

24 With arrowes and with [y] bow shal one come thither: because all the land shalbe briars and thornes.

25 But on [z] all the mountains, which shall be digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shalbe for the sending out of bullocks, and for the treading of sheepe.

CHAP. VIII.

1 *The captiuitie of Israel and Iudah by the Assyrians.* 6 *The infidelitie of the Iewes.* 9 *The destruction of the Assyrians.* 14 *Christ the stone of stumbling to the wicked.* 19 *The word of God must be inquired at.*

MOreouer, the Lord sayd vnto me, Take thee a [a] great roll, and write in it [b] with a mans pen, Make speed to the spoyle: haste to the praie.

2 Then I tooke vnto mee [c] faithfull witnesses to record, Vrial the Priest, and Zechariah the sonne of Jeberechiah.

3 After, I came vnto the [b] Prophetesse, which conceiued and bare a sonne. Then sayd the Lord to me, Cal his name, ‖ Maher-shalal-hash-baz.

4 For before the [c] child shall haue knowledge to cry, My father, and my mother, [f] thee shall take away the riches of Damascus and the spoyle of Samaria, before the king of Ashur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that run softly, and reioice with Rezin, and the sonne of Remaliah,

7 Nowe therefore, behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mightie and great, euen the king of Ashur with all his glory, and he shall come vp vpon all their riuers, and go ouer all their banks,

8 And shall breake into Judah, and shall ouerflowe and passe through, and shall come vp to the [i] necke, and the stretching out of his wings shal fil the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O ye [l] people, and ye shall be broken in pieces, and hearken all ye of farre countries: gird your selues, and you shall bee broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall bee brought to nought: pronounce a decree, yet shal it not stand: for God is with vs.

11 For the Lord spake thus to me in taking [m] of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A [n] confederacie to all them, to whom this people saith a confederacie, neither feare you [o] their feare, nor be afrayd of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a [q] Sanctuarie: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, & as a snare, and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall and shall be broken, and shall bee snared, and shall be taken.

16 [r] Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whom the Lord hath giuen me, are as signes and as wonders in Israel, [t] by the Lorde of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirite of diuination, & at the soothsayers which whisper and murmure, [u] Should not a people enquire at their God [x]: from the [x] liuing to the dead [x]?

20 To the [y] Lawe, and to the testimonie, if they speake not according to this worde: it is because there is no [z] light in them.

21 Then he that is afflicted and famished, shall go to and fro in [a] it: and when he shall be hungry, he shall euen fret himselfe, [b] and curse his king and his gods, and shal looke vpward.

22 And when hee shall looke to the earth, behold trouble, and [c] darkenes, veration & anguish, and he is driuen to darkenes.

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f Signifying, that no place shall be free from them.

t That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u He that before had a great number of cattel, shalbe content with one kowe and two sheepe.

x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

y As they that go to seeke wild beasts among the bushes.

z The mountains contrary to their woont, shall be tilled by such as shall flee to them for succour.

a That thou maiest write in great letters to the intent it may be more easily read.

b Meaning, after the common fashion: because all men might read it.

c Because the thing was of great importance he tooke these two witnesses, which were of credite with the people, when he see this vp vpon the doze of the Temple, albeit Uriah was a flattering hypocrite, 2. king. 16. 11.

d Meaning to his wife, and this was done in a vision.

‖ Or, make speed to the spoile: hast to the pray.

e Before any child be able to speake.

f That is, the army of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ranne a small riuer through the citie: meaning, that they of Judah, distrusting their own power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shall be ready to drowne them.

k He speaketh this to Messiah, or Christ, in whom the faithful were comforted, & who would not suffer his Church to be destroied vtterly.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Consent not ye that are godlyto the league and friendship that this people seeke with strangers & idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, & fearing to do any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is ment of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7, 8.

r Though all forsake me, yet ye that are mine, keepe my words sure sealed in your hearts.

s Meaning them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters, and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them but by the will of the Lord. u Answere the wicked thus, Should not Gods people seeke succour onely at him? x That is, will they refuse to be taught of the Prophet, who is the mouth of God, & seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God where his will is declared. z They haue no knowledge, but are blind leaders of the blind. a That is, in Judah, where they should haue had rest, if they had not thus grieuously offended God. b In whom after they put their trust. c They shal thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP.

CHAP. IX.

1 *The vocation of the Gentiles.* 6 *A prophecie of Christ.* 14 *The destruction of the ten Tribes for their pride and contempt of God.*

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

YEt a the darkenesse shall not be according to the affliction, b that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the sea beyond Jorden in Galile of c the Gentiles.

b Where with Israel was punished, first by Tiglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmanasser, who caried the Israelites away captiue.

c Where as the Iewes & Gentiles dwelt together by reason of those 20. cities, which Salomon gaue to Hiram.

2 The people that d walked in darknesse, haue seene a great e light: they that dwelled in the land of the shadow of death, vpō them hath the f light shined.

d Which were captiue in Babylon: and the Prophet speaketh of y thing which should come to passe 60. yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat. 4. 15.

3 Thou hast g multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, and as men reioyce when they diuide a spoile.

g Their number was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

4 For the h yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken, as in the day of Midian.

h Thou gauest them perfect ioy, by deliuering them and destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, Iud. 7. 22.

5 Surely euery battell of the warriour is with noise, and with tumbling of garments in blood: but this shall be i with burning and deuouring of fire.

i He speaketh of the deliuerance of his Church, which he hath deliuered myraculously from his enemies, but specially by the comming of Christ, of whom hee prophecieth in the next verse. k The author of eternitie, and by whom the Church and euery member thereof shall be preserued for euer, and haue immortal life. l His singular loue and care for his elect.

6 For vnto vs a child is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and he shall call his Name Wonderfull, Counseller, The mightie God, The euerlasting k Father, the Prince of peace.

7 The increase of his gouernement and peace shall haue none end: he shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: l the zeale of the Lord of hosts will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

m This is another prophecie against them of Samaria, which were mockers and contemners of Gods promises and menaces.

9 And all the people shall know, euen Ephraim, and the inhabitants of Samaria, that say in the pride and presumption of the heart,

10 The n bricks are fallen, but wee will build it with hewen stones: the wild fig trees are cut downe, but wee will change them into Cedars.

n Wee were but weake, when the enemy ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

11 Neuertheless the Lord will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

12 Aram before, & the Philistims behinde, and they shall deuour Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lorde cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the Prophet which teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their yoong men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briars and the thornes and will kindle in the thicke places of the forrest: and they shall mount vp like the lifting vp of smoke.

p Wickednesse as a deuiour kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall q spare his brother.

q Though there were no forren enemy, yet they shall destroy one another.

20 And he shal snatch at the right hand, and be hungry: and he shal eate on the left hand, and shall not be satisfied: euery one shall eate the r flesh of his owne arme.

r Their greedines shalbe insatiable, so that one brother shal eate vp another, as though he should eate his owne flesh.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Judah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shall be saued.*

a Which write and pronounce wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

WOe vnto them that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their praie, and that they may spoyle the fatherlesse.

b To wit, from Assyria.

c Your riches & authority, that they may be safe, and that ye may receiue them againe.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from b farre: to whom will yee flee for helpe: and where will ye leaue your c glory:

4 d Without mee euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

5 ¶ [e]O Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle, and to take the praie, and to tread them vnder feete like the mire in the streete.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this first and seuenth verse is declared the difference of the worke of God, and of the wicked in one verie thing and act: for Gods intention is to chastise the for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: & thus in respect of Gods iustice, it is Gods worke, but in respect of their own malice it is the worke of the deuil.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shal Ierusalem be able to escape mine handes?

10 Like as mine hand hath found the kingdoms of the idols, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

h When he hath sufficiently chastised his people, (for he beginneth at his owne house) then will he burne the rods.

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I wil visit the fruit of the proud heart [i] of the king of Asshur, and his glorious & proud lookes,

i Meaning, of Nebucherib.

13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therfore I haue remoued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egs that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

k Here we see, that no creature is able to do any thing, but as God appointeth him, & that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

15 Shall the [k] axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shal the Lord God of hostes send among his fat men, leannesse, and vnder his glory he shal kindle a burning, like the burning of fire.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

17 And the light of Israel shall bee as a [l] fire, and the Holy one thereof as a flame, and it shall burne, and deuour [m] his thornes and his briers in one day:

m That is, the Assyrians.

18 And shall consume the glory of his forrest, and of his fruitfull fields both soule [n] and flesh: and he shall be as the [o] fainting of a standard bearer.

n To wit, body & soule vtterly.

o When the battel is lost, and the standard taken.

19 And the rest of the trees of his forrest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the Holy one of Israel in trueth.

p This is the end of Gods plagues towards his, to bring them to him, and to forsake all trust in others.

21 The remant shal returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, yet shal the remnant of them returne. The consumption [q] decreed shal ouerflow with righteousnes.

q This small number, which seemed to be consumed, & yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnes.

23 For the Lord God of hostes shall make the consumption, euen [r] determined in the mids of all the land.

r God will destroy this land as he hath determined, & after saue a small portion.

24 Therefore thus saieth the Lord God of hostes, O my people, that dwellest in Zion, bee not afrayd of Asshur: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of [s] Egypt:

s As the Egyptians did punish thee.

25 But yet a very litle time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to [t] the plague of Midian in the rocke Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

t Read Chap. 9.4.

u When the Israelites passed through by lifting vp of Moses rod, and the enemies were drowned, Exo. 14.28.

27 And at that day shal his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroied because of [x] the anointing.

x Because of the promes made to that kingdom, wherby Christes kingdom was prefigured.

28 He is come [y] to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful, whē it should come to pass, that as their plague was come, so should they be deliuered.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: he shal lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lorde God of hostes shall cut off the [z] bough with feare, and they of hie stature shal be cut off, and the high shalbe humbled.

z Feare and destruction shal come vpon Iudah: for the princes & the people shal all be led away captiues.

34 And he shall cut away the thicke places of the forrest with iron, and Lebanon shal haue a mighty fall.

CHAP. XI.

1 *Christ borne of the roote of Ishai.* 2 *His vertues and kingdom.* 6 *The fruites of the Gospel.* 10 *The calling of the Gentiles.*

BUt there shal come a [a] rod forth of the stock of Ishai, and a graffe shall growe out of his rootes.

a Because the captiuity of Babylon, was a figure of the spirituall captiuitie vnder sinne, he sheweth that a true deliuerer must come by Christ: for as Dauid came out of Ishai a man without dignitie: Christ should come of a poore Carpenters house, as out of a dead stocke, Ch. 53.2.

2 And the Spirite of the Lorde shall rest vpon him: the Spirite of wisedome and vn-

derstanding, the Spirite of counsell and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, neither reprooue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall hee reprooue for the meeke of the earth: and he shall [b] smite the earth with the rodde of his mouth, and with the breath of his lips shall hee slay the wicked.

5 And Justice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] Wolfe also shal dwel with ỹ lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

7 And the kowe and the beare shal feede: their yong ones shal lie together: and the lyon shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as [d] the waters that couer the sea.

10 And in that day ỹ roote of Jshai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shall be glorious.

11 And in the same day shall the Lorde stretch out his hand [g] againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shal set vp a signe to the nations: and assemble the dispersed of Jsrael, and gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Judah shall be cut off: Ephraim shall not enuie [h] Judah, neither shall Judah vexe Ephraim:

14 But they shall flie vpon the shoulders of the Philistims toward the West: they shal spoile them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand [k] ouer the riuer, and shal smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Jsrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiuing of the faithfull for the mercies of God.

AND thou [a] shalt say in that day, O Lord, I will prayse thee: thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my [b] saluation: I will trust, and will not feare: for the Lord God is *my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye [c] draw waters out of the welles of saluation,

4 And ye shall say in that day, * Prayse the Lorde: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, [d] O inhabitant of Zion: for great is the holy one of Jsrael in the middes of thee.

a He sheweth how the Church shall prayse God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to prayse him for the same.

* Exod. 15. 2. psal. 118. 14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full.

* 1. Chro. 16. 8.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE [a] burden of Babel, which Jsaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the [b] hand, that they may goe into the gates of the nobles.

3 I haue commaunded them, that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glorie.

4 The noise of a multitude is in ỹ mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall al hands be weakened, and all mens hearts shall melt,

8 And they shall be afraide, anguish and sorowe shall take them, and they shall haue paine, as a woman that trauaileth: euery one shall be amased at his neighbour, and their faces

a That is, the great calamitie, which was propheried to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whom they knew) to declare that God chastised the Jsraelits as his children, and these other as his enemies:

c So that if God spare not these that are ignorant, that they must not thinke strange, if he punish them, which haue knowledge of his Lawe, and keepe it not.

b To wit, the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, read Chap. 10. 6.

e The armie of the Medes and the Persians against Babylon.

f The Babylonians.

b All these properties can agree to none but only vnto Christ: for it is he that toucheth ỹ heart of the faithful, and mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with his rod, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affectiõs reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shall be like lambes, fauouring and louing one another, and call off all their cruel affections, Chap. 65. 25.

d It shall be in as great abundance as the waters in the sea.

e He prophesieth of the calling of the Gentiles.

f That is, his church, which he also calleth his rest, Psal. 132. 14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the consent that shall be in his Church, and their victorie against their enemies.

i Meaning, a gulfe of the sea, that entreth into the land, & hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

faces shall be like flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets therof shal not giue their light: the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the [k] proud to cease, and will cast downe the pride of tyrants.

12 I wil make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheepe that no man taketh vp, euery man shal turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shall be striken through: and whosoeuer ioyneth himselfe, shal fall by the sword.

16 * Their [n] children also shall bee broken in pieces before their eies: their houses shall be spoiled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, & their eyes shall not spare the children.

19 And Babel the glory of kingdoms, the beautie and pride of the Chaldeans, shall be as the destruction of God * in Sodome and Gomorah.

20 It shall not bee inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall the sheepheards make their folds there.

21 But [p] Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

22 And Iim shall cry in their palaces, and Dragons in their pleasant palaces: and the time thereof is readie to come, and the dayes thereof shall not be prolonged.

g The Babylonians anger, and griefe shall be so much, that their faces shal burne as fire.

h They that are ouercome shall thinke that all the powers of heauen & earth are against them Ezek. 32.7. Ioel 3.15. Matth. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great Empire.

k He noteth the principall vice, whereunto they are most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers.

* Psal. 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

* Gen. 19.24. iere. 50,40.

o Which vseth to goe from countrey to countrey to find pasture for their beasts, but there shall they finde none.

p Which were either wilde beasts, or fowles, or wicked spirits, whereby Satan deluded man, as by the fairies, gobblins, and such like fantasies.

CHAP. XIIII.

1 *The returne of the people from captiuitie.* 4 *The derision of the King of Babylon.* 11 *The death of the King.* 29 *The destruction of the Philistims.*

FOr [a] the Lord will haue compassion of Iaakob, and wil yet chuse Israel, & cause them to rest in their own land: and the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lorde, for [c] seruaunts and handmaides: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, & from thy feare, and from the sore bondage, wherein thou didst serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, and say, How hath the oppressor ceased: and the gold-thirstie Babel rested:

5 The Lord hath broken the rodde of the wicked, and the sceptre of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did [d] not let.

7 The whole world is at [e] rest & is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shal cry, and say vnto thee, Art thou become weake also as wee: art thou become like vnto vs:

11 Thy pompe is brought downe to the graue, and the sound of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 Howe art thou fallen from heauen, O [h] Lucifer, sonne of the morning: and cutte downe to the ground, which diddest cast lots vpon the nations:

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, and I will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall [k] looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes:

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, & worship God.

c Signifying that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, he suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared least thou shouldest trouble the dead as thou didst the liuing: and here he deuideth the proud tyrannie of the wicked, which knowe not that al creatures wish their destruction, that they may reioice.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning star that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, wherein the Temple was on the Northside as Psalme 48.2. whereby he meaneth that tyrants fight against God, when they persecute his Church, & would set themselues in his place.

k In marueiling at thee.

17 He made the world as a wildernes, and destroyed the cities thereof, and opened not [l] the house of his prisoners.

18 All the kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable branch: like the raiment of those that are slaine, and thrust thorow with a sword which goe downe to the stones of the pit, as a carkeis troden vnder feete.

20 Thou shalt not bee ioyned with them in the graue, because thou hast destroied thine owne land, and slaine thy people: the seede of the wicked shall not bee renowmed for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hostes) and wil cut off from Babel the name and the remnant, and the sonne, and the nephew, saieth the Lord:

23 And I will make it a possession to the ‖hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shal depart from [p] them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, & this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rodde of him that did beate thee, is broken: for out of the serpents roote shal come forth a cockatrice, and the fruite thereof shall be a fierie flying serpent.

30 For the [s] first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I wil kil thy root with famine, and [t] it shal slay thy remnant.

31 Howle, O gate: cry, O city: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none shall be [x] alone at his time appointed.

32 What hal then one answere [y] the messengers of the Gentiles? That the Lord hath stablished [z] Zion, and the poore of his people shall trust in it.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians, and al those that should execute Gods vengeance.

‖Or, Tortois.

o As I haue begun to destroy the Assyrians in Sanacherib, so wil I continue, and destroy them wholy, when I shal deliuer you from Babylon.

p From the Iewes.

q Read Chap. 13. 1.

r He willeth the Philistims not to reioyce, because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

s The Israelites which were brought to most extreme miserie.

t To wit, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shall be all ready, and ioyne together.

y Which shal come to enquire of the state of the Church.

z They that answere by the Lord doeth defend his Church, & them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was destroied, & brought to silence in a night: surely Kir of Moab was destroied, & brought to silence in a night.

2 [c] He shall goe vp to the Temple, and to Dibon to the high places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads shall be baldnes, and euery beard shauen.

3 In their streetes shal they be girded with sackecloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voice shalbe heard vnto Jahaz: therefore the warriers of Moab shall shoute: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall cry for Moab: his fugitiues shal flee vnto Zoar, as an heiffer of three yeere olde: for they shal goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shall raise vp a cry of destruction.

6 For the waters of Nimrim shalbe dried vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, & their substance shall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab: & the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim.

9 Because the waters of Dimon shall be full [k] of blood: for I wil bring more vpon Dimon, euen Lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

a Read chap. 13. 1.

b The chiefe citie, whereby the whole country was meant.

c The Moabites shal flee to their idoles for succour, but it shalbe too late.

d Which were cities of Moab.

e For as in the West parties the people vsed to let their haire grow long, when they mourned, so in the East parties they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them.

g Meaning, that it was a city that euer liued in pleasure, and neuer felt sorow.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that [b] flieth, and a nest forsaken: the daughters of Moab shalbe at the foordes of Arnon.

3 Gather a counsell, execute iudgement: [c] make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroier: for the extortioner [d] shall ende: the destroier shalbe consumed, & the oppressour shall cease out of the land.

a That is, offer a sacrifice: whereby he derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flie.

c He sheweth what Moab should haue done, when Israel the ir neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shal oppresse the Israelites, but for a while.

5 And in mercy ſhall the throne be prepared, [c] and he ſhall ſit vpon it in ſtedfaſtneſſe, in the Tabernacle of Dauid, iudging, [d] ſeeking iudgement, and haſting iuſtice.

6 Wee haue heard of the pride of Moab, (he is very proud) euen his pride, and his arrogancie, and his indignation, but his [f] lies ſhall not be ſo.

7 Therefore ſhall Moab howle vnto Moab: euery one ſhal howle: for the foundations of Kir-hareſeth ſhall ye mourne, yet they ſhall be [g] ſtriken.

8 For the vineyardes of Heſhbon are cut downe, and the vine of Sibmah: [h] the Lordes of the heathen haue broken the principal vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernelſe: her goodly branches ſtretched out themſelues, and went ouer the Sea.

9 Therefore will [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harueſt [l] a ſhouting is fallen.

10 And gladneſſe is taken away, and ioy out of the plentifull field: and in the vineyards ſhall bee no ſinging nor ſhouting for ioy: the treader ſhal not tread wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, [n] mine inward partes for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be wearie of his high places, then ſhall he come to his [n] Temple to pray, but hee ſhall not preuaile.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, [o] In three yeeres, as the yeeres of a [p] hireling, and the glory of Moab ſhal be contemned in all the great multitude, and the remnant ſhalbe very ſmall and feeble.

CHAP. XVII.

1 A propheſie of the deſtruction of Damaſcus and Ephraim. 7 Calamitie moueth to repentance.

The [a] burden of [b] Damaſcus, Behold, Damaſcus is taken away from being a citie, for it ſhall be a ruinous heape.

2 The cities of [c] Aroer ſhal be forſaken: they ſhalbe for the flocks: for they ſhal lie there, and none ſhal make them afraid.

3 The munition alſo ſhal ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall be as the [e] glorie of the children of Iſrael, ſaieth the Lord of hoſtes.

4 And in that day the glory of [f] Iaakob ſhalbe impouerished, and the fatnes of his fleſh ſhall be made leane.

5 And it ſhall be as when the harueſt man gathereth the corne, [g] reapeth the eares with his arme, and he ſhal be as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes ſhall [i] bee left in it, as the ſhaking of an oliue tree, two or three berries are in the top of the vpmoſt boughs, and foure or fiue in the high branches of the fruite thereof, ſaith the Lord God of Iſrael.

7 At that day ſhal a man looke to his [k] maker, and his eyes ſhall looke to the holy one of Iſrael,

8 And he ſhall not looke to the altars, the works of his owne hands, neither ſhal he looke to thoſe things, which his owne fingers haue made, as groues and images.

9 In that day ſhal [l] cities of their ſtrength bee as the forſaking of boughes and branches, which [l] they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange [m] vine branches:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: but the harueſt ſhall bee gone in the day [n] of poſſeſſion, and there ſhall be deſperate ſorow.

12 [o] Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the Sea: for the noiſe of the people ſhall make a ſound like the noiſe of mighty waters.

13 The people ſhall make a ſound like the noiſe of many waters: but God ſhal [p] rebuke them, and they ſhal flee farre off, and ſhalbe chaſed as the chaffe of the mountaines before the wind, and as a rolling thing before the whirlewind.

14 And loe, in the euening there is [q] trouble: but afore the morning it is gone. This is the portion of them that ſpoile vs, and the lot of them that rob vs.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

Oh, the [a] land ſhadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambaſſadours by the ſea, euen

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a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It ſeemeth that the Prophet would comfort the church in declaring the deſtruction of theſe two kings, of Syria and Iſrael, when as they had conſpired the ouerthrow of Iudah.
e Meaning, Chriſt.
f Their vaine confidence, and proud bragges ſhall deceiue them, as Ierem. 48.2.
g For all your mourning, yet the citie ſhalbe deſtroyed, euen vnto the foundations.
h That is, the Aſſyrians, and other enemies.
i Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countries, and ouer the ſea.
k He ſheweth that their plague was ſo great, that it would haue moued any man to lament with them, as Pſal. 141.5.
l The enemies are come vpon thee, and ſhout for ioy, when they cary thy commodities from thee, as Ierem. 48.33.
m For very ſorow and compaſſion.
n They ſhall vſe all meanes to ſeeke helpe of their idoles and all in vaine: for Chemoſ their great god ſhall not be able to helpe them.
o He appointed a certeine time to puniſh the enemies in.
p Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

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c The ten tribes glozied in their multitude, and alliance with other nations: therfore he ſaith that they ſhalbe brought downe, and the Syrians alſo.
d Meaning, Chriſt.
e Their vaine confidence, and proud bragges ſhall deceiue them, as Ierem. 48.2.
f Meaning, of the ten tribes, which boaſt themſelues of their nobilitie, proſperitie, ſtrength and multitude.
g As the abundance of corne doeth not feare the harueſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.
h Which valley was plentifull and fertile.
i Becauſe God would haue his couenant ſtable, he promiſeth to reſerue ſome of this people, and to bring them to repentance.
k He ſheweth that Gods corrections euer bring forth ſome fruite, and cauſe his to turne from their ſinnes, to humble themſelues to him.
l As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, then bushes, when God ſhall ſend the enemie to plague them.
m Which are excellent, and brought out of other countries.
n As the Lord threatned the wicked in his Law, Leuit. 26.16.
o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.
p Hee abhorreth
q He compareth this for the conſolation of the faithfull which were in Iſrael. the enemies the Aſſyrians to a tempeſt, which riſeth ouer night, and in the morning is gone.

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a He meaneth that part of Ethiopia, which lieth towards the Sea, which was ſtreined to haue

in vessels of [b] reedes vpon the waters, saying, [c] Goe, ye swift messengers, to a nation that is scattred abroad, & spoiled, vnto a terrible [d] people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose land the [e] floods haue spoiled.

3 All ye the inhabitants of the world and dwellers in the earth, shal see when [f] he setteth vp a signe in the mountains, & when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I wil [g] rest and behold in my Tabernacle, as [h] the heate drying vp the raine, and as a cloud of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, and the fruite is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

6 They shall bee left together vnto the foules of the mountaines, and to the [i] beastes of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a [k] present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoiled) to the place of the Name of the Lord of hostes, euen the mount Zion.

b Which in thole countries were great: in so much as they made ships of them for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them aide to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made al other nations afraid of the like, as God threatned, Deut. 28. 37.
e Meaning, the Assyrians, as chap. 8. 7.
f When the Lord prepareth to fight against the Ethiopians.
g I will stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.
i Not onely men shall contemne them, but the bruite beasts.
k Meaning, that God will pitie his Church, and receiue that litle remnant as an offering vnto himselfe.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

THe [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall bee moued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall [c] fight against his brother, and euery one against his neighbour, citie against citie, & kingdome against kingdom.

3 And the [d] spirite of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the Sorcerers, and at them that haue spirits of diuination, and at the Soothsaiers.

4 And I will deliuer the Egyptians into the hand of cruell Lordes, and a mightie king shall rule ouer them, saieth the Lorde God of hostes.

a Read Tha. 13. 1
b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, & in the valiantnes of their men, the Lord sheweth that he will come ouer al their inuitions in a swift cloud, & that their idoles shal tremble at his comming, and that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kil one another, when they came to destroy the Church of God, 2. Chro. 20. 22. chap. 49. 26.
d Meaning, their policie and wisedom.

5 Then the waters of the sea shall [e] faile, and the riuers shall be dried vp, and waxed.

6 And the [f] riuers shall go farre away: the riuers of defence shal be emptied and dried vp: the reedes and flags shall be cut downe.

7 The grasse in the riuer, & at the [g] head of the riuers, and all that groweth by the riuer shall wither, and bee driuen away, and be no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, and they that spred their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flaxe of diuers sortes, shall be confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds, shalbe heauy in heart.

11 Surely the princes of [i] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k] am the sonne of the wise: I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euē the [m] corners of the tribes thereof.

14 The Lorde hath mingled among them the spirit [n] of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may [o] do, nor the taile, the branch, nor the rush.

16 In that day shal Egypt be like vnto women: for it shall be afraid and feare, because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall bee a feare [p] vnto Egypt: euery one that maketh mention of it, shal be afraid thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shal fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lord of hostes: one shalbe called the citie of [s] destruction.

19 In that day shal the altar of the Lord be in the mids of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

e He sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them that should keepe them vnder as slaues.
f For Nilus ran into the sea by seuen streames, as though they were so many riuers.
g The Ebrew word is mouth, whereby they meane the spying, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countries are enriched.
i Called also Tanes, a famous citie vpon Nilus.
k He mocketh the flatterers of Pharaoh: who perswaded the king that he was wise and noble, and that his house was most ancient, and so he flattred himselfe, saying, I am wise.
l Or, Memphis, others Alexandria, and now called the great Caira.
m The principal vpholders thereof, are the chiefest cause of their destruction.
n For the spirit of wisedom, he hath made them drunken and giddie with the spirit of error.
o Neither the great, nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shal feare least the like light vpon them.
q Shal make one confession of faith with the people of God: by the speach of Canaan, meaning, the language, wherein God was then serued.
r Shal renounce their superstitions, and protest to serue God aright.
s Meaning, of fiue cities, that should serue God, and the first remaine in their wickednesse: and so of the first part there should be but one left.
t There shall be euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarkes, and ancient times, when God had not as yet appointed the place, and sil maner how he would be worshipped.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressours, and he shall send them [u] a Sauiour and a great man, and shall deliuer them.

21 And the Lord shall be knowen of the Egyptians, and the Egyptians shall knowe the Lord in that day, and doe [x] sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them, and shall heale them.

23 In that day shall there be a path from [y] Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, euen a blessing in the middes of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed be my people Egypt and Asshur, the worke of mine handes, and Israel mine inheritance.

CHAP. XX.

2 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the [d] sackcloth from thy loines, and put off thy shooe from thy foote. And he did so, walking naked and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and olde men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then shall the inhabitant of this [g] yle say in that day, Beholde, such is our expectation, whither we fledde for helpe to be deliuered from the king of Asshur, and howe shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians & Medes. 11 The ruine of Idumea, 13 And of Arabia.

THe burden of [a] the desert Sea. As the whirlewindes in the South vse to passe from the wildernesse, so shall it [b] come from the horrible land.

2 A grieuous vision was shewed vnto me, The [c] transgressour against a transgressour, and the destroyer against a destroyer. Goe vp [d] Elam, besiege Media: I haue caused all the mourning [e] thereof to cease.

3 Therefore are my [f] loynes filled with sorowe: sorowes haue taken me as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I sawe it.

4 Mine heart failed: fearefulnes troubled me: the night s of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: [h] arise, ye princes, annoint the shield.

6 For thus hath the [i] Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And he sawe a charet with two horsemen: [k] a charet of an asse, and a charet of a camell: and he hearkened and tooke diligent heede.

8 And he cryed, A [l] lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And [m] he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O [n] my threshing, and the †corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto me out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The [q] morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In [r] the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the lande of Tema, bring foorth [s] water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen swoorde, and from the bent bow, and from the grieuousnes of warre.

16 For thus hath the Lord said vnto me, Yet a yeere [t] according to the yeeres of an [u] hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of

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u This declareth that this prophecie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.

y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles, and the Iewes should be ioyned together in one faith and religion, and should be all one folde vnder Christ their shepheard.

a Who was captaine of Sanacherib, 2. King. 18.17.

b A citie of the Philistims.

c The Ebrewes write that Sanacherib was so called.

d Which signifieth that the Prophet did lament the miserie that he sawe prepared before the three yeeres, that he went naked and barefooted.

e In whose aide they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea, and Caldea was a wildernesse, where by he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians, and Caldeans, which had destroyed other nations, shall be ouercome of the Medes & Persians, and this he prophecied an hundred yeeres before it came to passe.

d By Elam, he meaneth the Persians.

e Because they shall find no succour, they shall mourne no more, nay, I haue caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.

g He prophecieth the death of Belthazzar, as Dan. 5. 30. who in the midst of his pleasures was destroyed.

h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.

i To wit, in a vision by the spirite of prophecie.

k Meaning, chariots of men of warre, & others that carried the baggage.

l Meaning, Darius, which ouercame Babylon.

m The watchman, which Isaiah set vp, telde him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

* Iere. 51. 8. reuel. 14. 8.

n Meaning, Babylon.

† Ebr. sonne.

o Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.

p A mountaine of the Idumeans.

q He describeth the vnquietnesse of the people of Dumah, who were night & day in feare of their enemies, and euer ran to and fro to enquire newes.

r For feare, the Arabians shall flee into the woods, and be appointed what way they shall take.

s Signifying that for feare they shall not tarry to eate or drinke.

t He appointeth them respit for one yeere more, and then they should be destroyed.

u Reade Chap. 16. 14.

the

the strong archers of the sonnes of x Kedar shall be fewe: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *He prophecieth of the destruction of Ierusalem by Nebuchad-nezzar.* 15 *A threatening against Shebna.* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What b aileth thee nowe that thou art wholy gone vp vnto the house tops?

a Meaning, Iudea, which was compassed about with mountaines and was called the valley of visions, because of the Prophets, which were as mapes there, whom they named Seers.

2 Thou that art full of c noise, a citie full of bruite, a ioyous citie: thy slaine men shal not be slaine d with sword, nor die in battell.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.

c Which was wont to be full of people and ioy.

d But for hunger.

3 All thy princes shall flee together from the bowe: they shall be e bound: all that shall be found in thee, shalbe bound together, which haue fled from f farre.

e And led into captiuitie.

f Which haue fled from other places to Ierusalem for succour.

4 Therefore saide I, Turne away from me: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.

g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Ierem. 9.1.

5 For it is a day of trouble, and of ruine, and of perpleritie, by the Lord God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

h That is, the shoute of the enemies, whom God had appointed to destroy the citie.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

i He putteth them in minde howe God deliuered them once from Sanehe-rib, who brought the Persians and Cyrenians with him, that they might by returning to god auoid that great plague which they should else suffer by Nebuchadnezzar.

7 And thy chiefe valleis were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

k The secrete place where the armour was, to wit, in the house of the forest, 1. king. 7.2.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

l Be fortified the ruinous places, which were ...lected in

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackecloth.

13 And beholde ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and drinking wine, p eating and drinking: for to morrowe we shall die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

15 Thus saieth the Lord God of hostes, Goe get thee to that q treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here? and whom hast thou r here? that thou shouldest here hewe thee out a Sepulchre, as he that heweth out his Sepulchre in an high place, or that graueth an habitation s for himselfe in a rocke?

17 Beholde, the Lord will carrie thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory shall be the t shame of thy Lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day wil I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of Dauid will I lay vpon his shoulder: so he shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a y naile in a sure place, and he shall be for the throne of glorie to his fathers house.

24 And they shall hang vpon him all the glorie of his fathers house, euen of the nephewes and posteritie z all smal vessels, from the vessels of the cuppes, euen to all the instruments of musike.

25 In that day, saith the Lord of hostes, shall the a naile, that is fastened in the sure place, depart and shall be broken, and fall: and the burden, that was vpon it, shall be cut off: for the Lord hath spoken it.

q Because the Ebrewe word doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secrete friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas he thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of their Princes, by whom they are preferred.

u To be steward against one of the which office he had done put by the craft of Shebna.

x I will commit vnto him the full charge and gouernement of the Kings house.

y I will establish him & confirme him in his office: of this phrase reade Esa. 9.9.

z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithfull officer. a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise that it shall be restored.*

THe a burden of Tyrus. Howle ye ships of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reueiled vnto them.

a Reade Chap. 13.1.

b See of Cilicia that came thither for marchandise.

c Tyrus is destroyed by Nebuchad-nezzar.

d By Chittim they meant all the yles and countreies

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue f replenished thee.

Westward from Palestina. e All men knowe of this destruction. f Haue haunted thee, and enriched thee.

3 The g seede of Nilus growing by the abundance of waters, and the haruest of the riuer was her reuenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the h sea hath spoken, euen the strength of the sea, saying, I haue not i trauailed, nor brought foorth children, neither nourished young men, nor brought vp virgins.

5 When the fame commeth to the Egyptians, they shall be k sorie, concerning the rumour of Tyrus.

6 Goe you ouer to l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete shall leade her afarre off to be a sojourner.

8 Who hath decreed this against Tyrus (that m crowneth men) whose merchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the n daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioice when thou art oppressed: o O virgin p daughter of Zidon: rise vp, goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: q Ashur founded it by the inhabitants of the wildernesse: they set vp the towers thereof: they raised the palaces thereof and he r brought it to ruine.

14 Howle ye ships of Tarshish for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeeres of one King) at the end of s seuentie yeeres shal Tyrus t sing as an harlot.

16 Take an harpe and goe about the citie: (thou harlot that hast bene forgotten) x make sweete melody, sing moe songs that thou mayest be remembred.

17 And in the ende of seuentie yeeres shall the Lord visite Tyrus, and she shall returne to her y wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lord: it shall not be laid vp nor kept in store, but her merchandise shall be for them that dwel before the Lord, to eate sufficiently, and to haue durable clothing.

z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God & liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people.
13 *A remnant reserued shall praise the Lord.*

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes and other nations from the 13. chapter, and therefore by the earth he meaneth those lands, which were before named.

BEhold, the Lord maketh the a earth emptie, and he maketh it waste: he turneth it vpside downe, and scattereth abroade the inhabitants thereof.

2 And there shall be like people, like b Priest, and like seruant, like master, like maide, like mistresse, like buier, like seller, like lender, like borower, like giuer, like taker to vsurie.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, and so signified also a man of dignitie, as 2. Sam. 8. 11. and 20. 25. 1. Chro. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order nor policie, Hosea 4. 9.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lord hath spoken this worde.

4 The earth lamenteth and fadeth away: the world is feebled and decaied: the proud people of the earth are weakened.

5 The earth c also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

c That is, reuseth not her fruite for the sinne of the people, whom the earth deceiued of their nourriture, because they deceiued God of his honour.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are e burned vp, and fewe men are left.

d Written in the Lawe, as Leuit. 26. 14. deut. 28. 16. thus the prophets vse to apply particularly the menaces, and promises which are generall in the lawe.

7 The wine faileth, the vine hath no might: all that were of merrie heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of f vanitie is broken downe: euery house is shut vp, that no man may come in.

e With heate and drought, as eile, that they were consumed with the fire of Gods wrath.

11 There is a crying for wine in the streetes: all ioy is darkened: the s mirth of the world is gone away.

f Which, as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the midst of the earth, among the people, h as the shaking of an oliue tree, and as the grapes when the vintage is ended.

g Because they did not die Gods benefits thankfully, he comforteth the faithfull, and telleth that he will assemble his Church, which shall praise his Name, as Chap. 10. 22.

14 They shall lift vp their voyce: they shal shoute for the magnificence of the Lord: they shall reioyce from i the sea.

i From the vtmost coastes of the world, where the Gospel shalbe preached, as verse 16.

15 Where-

g Meaning, the corne of Egypt, which was feede by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the Sea.

i I haue no people left in me, and am as a barren woman that neuer had childe.

k Because these two countreis were ioyned in league together.

l Tyrus willeth other merchants to goe to Cilicia, and is come no more there.

m Who maketh her merchants like Princes.

n Thy strength will no more serue thee: therefore flee to other countreis for succour.

o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wildernes, were gathered by the Assyrians into cities.

r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shall these two nations of Calden and Assyria be able to ouerthrowe Tyrus.

s That is, Tyrus by whom ye are enriched.

t Tyrus shall lie destroyed seuentie yeeres, which he calleth the reigne of one King or a mans age.

u Shall vse all craft and lightlie to entise men againe to her.

x She shall labour by all meanes to recouer her first credite, as an harlot when she is long forgotten. seeketh by all meanes to entertaine her louers. y Though she haue bene chastised of the Lorde, yet she shall returne to her olde wicked practises, and forgaine shall giue her selfe to all mens lustes like an harlot.

15 Wherefore praiſe ye the Lord in the valleys, euen the Name of the Lorde God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth we haue heard praiſes, euen glory to the [k] iuſt, and I ſaid, [l] My leannesſe, my leannesſe, woe is me: the tranſgreſſours haue offended: yea, the tranſgreſſours haue grieuouſly offended.

17 Feare, and the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noiſe of the feare, ſhall fall into the pit: and he that commeth vp out of the pit, ſhall be taken in the ſnare: for the [m] windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vtterly broken downe: the earth is cleane diſſolued: the earth is mooued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhalbe remooued like a tent, and the iniquitie thereof ſhalbe heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſite the hoſte aboue that is on hie, euen the Kings of the world that are vpon the earth.

22 And they ſhalbe gathered together, as the priſoners in the pit: and they ſhalbe ſhut vp in the priſon, and after many dayes ſhall they be [o] viſited.

23 [p] Then the moone ſhalbe abaſhed, and the ſunne aſhamed, when the Lord of hoſtes ſhall reigne in mount Zion and in Ieruſalem: and glory ſhalbe before his ancient men.

k Meaning, to God, who will puniſh his Goſpell through all the world.
l I am conſumed with care, conſidering the affliction of the Church, both by forreine enemies, and domeſticall. Some reade, my ſecrete: my ſecrete: that is, it was reuealed to the Prophet that the good ſhould be preſerued, and the wicked deſtroyed.
m Meaning, that Gods wrath and vengeance ſhould be ouer and vnder them: ſo that they ſhould not eſcape no more then they did at Noahs flood.
n There is no power ſo high or mightie, but God will viſite him with his roddes.
o Not with his roddes, as verſe 21. but ſhalbe comforted.
p When God ſhall reſtore his Church, the glorie thereof ſhall ſo ſhine and his miniſters (which are called his ancient men) that the ſunne and the moone ſhall be darke in compariſon thereof.

CHAP. XXV.

A thankeſgiuing to God in that that he ſheweth himſelfe iudge of the world, by puniſhing the wicked, and mainteining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will praiſe thy Name: for thou haſt done wonderfull things, according to the counſels of olde, with a ſtable trueth.

2 For thou haſt made of a [b] citie an heape, of a ſtrong citie, a ruine: euen the palace [c] of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the [d] mightie people giue glory vnto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt beene a ſtrength vnto the poore, euen a ſtrength to the needie in his trouble, a refuge againſt the tempeſt, a ſhadowe againſt the heate: for the blaſt [e] of the mightie is like a ſtorme againſt the wall.

5 Thou ſhalt bring downe the noiſe of the ſtrangers, [f] as the heate in a drie place: he will bring downe the ſong of the mightie, as [g] the heate in the ſhadowe of a cloude.

6 And in this [h] mountaine ſhall the Lord of hoſtes make vnto all people a feaſt of fatte things, euen a feaſt of fined wines, and of fatte things full of marowe, of wines fined and purified.

7 And he will deſtroy in this mountaine [i] the couering that couereth all people, and the vaile that is ſpread vpon all nations.

8 He will deſtroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Loe, this is our God: we haue waited for him, and he will ſaue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his ſaluation.

10 For in this mountaine ſhall the hand of the Lord reſt, and [l] Moab ſhal be threſhed vnder him, euen as ſtrawe is threſhed in [m] Madmenah.

11 And he ſhall ſtretch out his hand in the middes of them (as he that ſwimmeth, ſtretcheth them out to ſwimme) and with the ſtrength of his handes ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe and lay lowe, and caſt them to the ground, euen vnto the duſt.

g As a cloude ſhadoweth from the heate of the ſunne, ſo ſhall God aſſwage the reioycing of the wicked againſt the godly.
h To wit, in Zion, whereby he meaneth his Church, which ſhould vnder Chriſt be aſſembled of the Iewes and the Gentiles, and is here deſcribed vnder the figure of a coſtly banket, as Matth. 22.2.
i Meaning, that ignorance and blindneſſe, whereby we are kept backe from Chriſt.
k He will take away all occaſions of ſorow and fill his with perfite ioy, Reuel. 7. 17. and 21. 4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1. Chro. 2. 49. and another in the land of Moab, Iere. 48. 2. which ſeemeth to haue bene a plentifull place of corne, Chap. 10. 31.

CHAP. XXVII.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

IN that day ſhall [a] this ſong be ſung in the land of Iudah. We haue a ſtrong citie: [b] ſaluation ſhall God ſet for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an aſſured [d] purpoſe wilt thou preſerue perfite peace, becauſe they truſted in thee.

4 Truſt in the Lord for euer: for in the Lord God is ſtrength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie citie he will abaſe: euen vnto the ground will he caſt it downe, and bring it vnto duſt.

6 The foote ſhall treade it downe, euen the feete of the [f] poore, and the ſteppes of the needie.

7 The way of the iuſt is righteouſneſſe: thou wilt make equall the righteous path of the iuſt.

8 Alſo we, O Lord, haue waited for thee in

a Thus the Prophet giueth thankes to God, becauſe he will bring vnder ſubiection theſe nations by his corrections, and make them of his Church which before were his enemies.
b Not onely of Ieruſalem, but alſo of theſe other cities, which haue beene thine enemies.
c That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.
d The arrogant and proud, which before would not knowe thee, ſhall by thy corrections feare and glorifie thee. e The rage of the wicked is furious, till God breake the force thereof. f Meaning, that as the heate is abated by the raine, ſo ſhall God bring downe the rage of the wicked.

a This ſong was made to comfort the faithfull, when their captiuitie ſhould come, aſſuring them alſo of their deliuerance. for the which they ſhould ſing this ſong.
b Gods protection and defence ſhalbe ſufficient for vs.
c He aſſureth the godly to returne after the captiuitie of Ieruſalem.
d Thou haſt decreed ſo, and thy purpoſe cannot be changed.
e There is no power ſo hie, that can let God, when he will deliuer his.
f God will let the poore afflicted ouer the power of the wicked.

in the way of thy s iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

10 Let mercie i be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnesse will he doe wickedly, and will not beholde the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lords beside thee, haue ruled vs, but we will remember thee onely, and thy Name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased ° the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged al the coasts of the earth.

16 Lord, in trouble haue they p visited thee: they powred out a prayer whē thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorrowe, and crieth in her paines, so haue we beene in thy q sight, O Lord.

18 We haue conceiued, we haue borne paine, as though we shoulde haue brought foorth r wind: there was no helpe in the earth, neither did the inhabitants of the ſ worlde fall.

19 ¶ t Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy u dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For loe, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her slaine.

g We haue continually abid in the aduersities wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shalbe neuer the better.

k Though enuie and indignation against the people.

l The fire and vengeance, wherewith thou dost destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy worde.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrowe.

r Our sorrowes had none end, neither did we enioy the comfort that wee looked for.

ſ The wicked and men without religion were not destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: & that they should most certainely rise to glory: the contrary should come to the wicked, as verse 14.

u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 *And of the ioye of the Church for their deliuerance.*

IN that a day the Lord with his sore ſ great and mightie b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I wil keep it night and day.

4 Anger d is not in me: who would set the briers and the thornes against me in battell? I would goe through them, I would burne them together.

5 Or will he e feele my strength, that he may make peace with me, and be at one with me?

6 f Hereafter, Iaakob shall take roote: Israel shall flourish and growe, and the world shall be filled with fruite.

7 Hath he smitten s him as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruite, the taking away of his sinne: when hee shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall be desolate, and the habitation shall be forsaken, and left like a wildernesse. There shall the Calfe feede, and there shall he lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m riuer vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe

a At the time appointed.

b That is, by his mightie power and by his word. He propheciedth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Assur and Egypt.

c Meaning, of the dell wine, which this vineyard, that is, the Church, should bring foorth as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Satan, because he loueth his church for his own mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

e He marueileth, that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that he will shewe them after, yet Ierusalem shall be destroyed, and grasse for cattell shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

be

In the time of
…ſtes, by whom
…ſhould be de-
…ered: but this
…s chiefely ac-
…mpliſhed vnder
…riſt.

…ſ Beginning the
…forth kingdome
…f the Iſraelites,
…which were drun-
…ken with worldly
…proſperitie.

…ſ Becauſe the
…Iſraelites for the
…moſt part dwelt
…in plentifull ſoi-
…les, he meaneth
…hereby the fal-
…nes of them, that
…had abundance
…of worldly proſ-
…perittie, and
…were, as it were
…crowned there-
…with as with
…garlands.

…ſ He ſeemeth to
…meane the Aſſy-
…rians, by whom
…the tenne tribes
…were caried
…away.

…ſ Which is not
…of long continu-
…ance, but is ſoone
…ripe, & firſt eaten.

…ſ Signifying,
…that the faithfull,
…which put not
…their truſt in any
…worldly proſperi-
…tie, but made god
…their glory, ſhall
…be preſerued.

…ſ He will giue
…counſell to the
…gouernour, and
…ſtrength to the
…captaine, to driue
…the enemies in
…at their owne
…gates.

…ſ Meaning, the
…hypocrites, which
…were among
…them, and were
…altogether cor-
…rupt in life and
…doctrine, which
…is here meant by
…drunkenneſſe and vomiting.

…ſ For there was
…none that was
…able to vnder-
…ſtand any good
…doctrine: but
…were fooliſh, and
…as vnmeete as
…young babes.

…ſ They muſt
…haue one thing
…oftimes telde.

…ſ Let one teach
…what he can,
…yet they ſhall
…no more vnder-
…ſtand him, then
…if he ſpake in a
…ſtrange lan-
…guage.

…ſ That is, the
…Prophet whom
…God ſhould ſend.

be [n] blowen, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardneſſe of them that ſhould learne the word of God. 24 God doeth all things in time and place.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhall be a fading flowre, which is vpon the head of the [b] valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and [c] ſtrong hoſte, like a tempeſt of haile, and a whirlewinde that ouerthroweth, like a tempeſt of mightie waters that ouerflowe, which throw to the ground mightily.

3 They ſhalbe troden vnder foote, euen the crowne and the pride of the drunkardes of Ephraim.

4 For his glorious beautie ſhall be a fading floure, which is vpon the head of the valley of them that be fat, and as the [d] haſtie fruite afore ſommer, which when he hath looked vpon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the [e] reſidue of his people:

6 And for a Spirite of iudgement to him that ſitteth in iudgement, and for [f] ſtrength vnto them that turne away the battell to the gate.

7 But [g] they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the Prophet haue erred by ſtrong drinke: they are [h] ſwalowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For al their tables are full of filthie vomiting: no place is cleane.

9 [h] Whom ſhall he teach knowledge? and whom ſhall he make to vnderſtand the things that he heareth? them that are weined from the milke, and drawen from the breaſtes.

10 For [i] precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a ſtammering [k] tongue and with a ſtrange language ſhall he ſpeake vnto this people.

12 Vnto whom [l] he ſaide, [m] This is the reſt: [n] giue reſt to him that is wearie: and this is the refreſhing. but they would not heare.

13 Therefore ſhall the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle, that they may goe, and fall backward, and be broken, and be ſnared, and be taken.

14 Wherefore, heare the worde of the Lord, ye ſcornefull men that rule this people, which is at Ieruſalem.

15 Becauſe ye haue ſaide, We haue made a [p] couenant with death, and with hell are we at agreement: though a ſcourge runne ouer, and paſſe through, it ſhall not come at vs: for we haue made [q] falſhood our refuge, and vnder vanitie are we hid.

16 Therefore thus ſaith the Lorde God, Beholde, I will lay in Zion a ſtone, a [r] tryed ſtone, a precious corner ſtone, a ſure foundation. He that beleeueth, ſ ſhall not make haſte.

17 Iudgement alſo wil I lay to [ſ] rule, and [t] righteouſneſſe to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhall ouerflowe [x] the ſecrete place.

18 And your couenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall runne ouer and paſſe through, then ſhall ye be trode downe by it.

19 When it paſſeth ouer, it ſhall take you away: for it ſhall paſſe through euery morning in the day, and in the night, and there ſhall be onely [y] feare to make you to vnderſtand the hearing.

20 For the bed is [z] ſtreight that it cannot ſuffice, and the couering narowe that one cannot wrap himſelfe.

21 For the Lorde ſhall ſtand as in mount [a] Perazim: he ſhall be wroth as in the valley [b] of Gibeon, that hee may doe his worke, his ſtrange worke, and bring to paſſe his acte, his ſtrange acte.

22 Nowe therefore be no mockers, leaſt your bondes increaſe: for I haue heard of the Lord of hoſtes a conſumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my ſpeach.

24 Doeth the plowe man plow all the day, to ſowe? doeth he open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſowe the fitches, and ſowe cummin, and caſt in wheate by meaſure, and the appointed barly and rye in their place?

26 For his God doeth inſtruct him to haue diſcretion, and doeth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhall a Cart

[o] Becauſe they will not receiue the word of God when it is offred, it commeth of their owne malice, if after their hearts be ſo hardened, that they care not for it, as before Chapter 6.9.

[p] They thought they had ſhiftes to auoide Gods iudgements, and that they could eſcape though all other periſhed.

[q] Though the Prophets condemned their idoles, and vaine truſt, of falſhode, and vanitie, yet the wicked thought in themſelues that they would truſt in theſe things.

[r] That is, Chriſt by whom all the building muſt be tried, and vpholden, Pſal.118. 22.mat.21.42. acts 4.11.rom.9. 33.1.pet.2.6.

[ſ] He ſhall be quiet, and ſeeke none other remedies, but be content with Chriſt.

[t] In the reſtitution of his Church, iudgement, and iuſtice ſhall reigne.

[u] Gods corrections and affliction.

[x] Affliction ſhall diſcouer their vaine confidence, which they kept ſecret to themſelues.

[y] Terrour and deſtruction ſhall make you to learne that, which exhortations and gentlemeſſe could not bring you vnto.

[z] Your afflictions ſhalbe ſo ſore, that you are not able to endure it.

[a] When Dauid ouercame the Philiſtims, 2. Sam.5.20. 1. Chro.14.11.

[b] Where Joſhua diſcomfited fiue kings of the Amorites, Joſhua 10.12.

[c] As the plowman hath his appointed time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeance: for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, leede his beaten, and tried, but not broken, as are the wicked.

[l] He ſpeaketh to the Prophet.

[m] This is the doctrine, whereupon ye ought to ſtay and reſt.

[n] Shewe to them that are weary and haue neede of reſt, what is the true reſt.

wheele be turned about vpon the cummin: but the fitches are beaten out with a ſtaffe, & cummin with a rod.

28 Bread corne when it is threſhed, he doeth not alway threſh it, neither doeth the wheele of his cart ſtill make a noiſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoſtes, which is wonderfull in counſell, and excellent in workes.

CHAP. XXIX.

1 *A propheſie againſt Ieruſalem.* 13 *The vengeance of God on them that followe the traditions of men.*

a The Ebrew word Ariel ſignifieth the Lion of God, and ſignifieth the Altar, becauſe the Altar ſeemed to deuoure the ſacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your ſacrifices ſhall not laſt long.

c Your city ſhall be full of blood, as an altar whereon they ſacrifice.

d Thy ſpeeche ſhalbe no more ſo lofite, but abaſed, and low as the very charmers which are in low places, and whiſper ſo that their voice can ſcarſe be heard.

e Thine hired ſouldiers in whō thou truſteſt, ſhalbe deſtroyed, as duſt or chaffe in a whirle winde.

f The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the deſtruction of their enemies.

g That is, he thinketh that he eateth.

h Muſe hereon as long as ye liſt, yet ſhall ye finde nothing but occaſion to be aſtonied: for your Prophets are blinde, and therefore cannot direct you.

AH a altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes.

2 But I wil bring the altar into diſtreſſe, and there ſhall be heauineſſe and ſorowe, and it ſhall be vnto me like c an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt vp ramparts againſt thee.

4 So ſhalt thou be humbled, and ſhalt ſpeake out of the d ground, and thy ſpeech ſhall be as out of the duſt: thy voyce alſo ſhalbe out of the ground like him that hath a ſpirite of diuination, and thy talking ſhall whiſper out of the duſt.

5 Moreouer, the multitude of thy e ſtrangers ſhall be like ſmall duſt, and the multitude of ſtrong men ſhall be as chaffe that paſſeth away, and it ſhall be in a moment, euen ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſtes with thunder, and ſhaking, and a great noiſe, a whirle winde, and a tempeſt, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight againſt the altar, ſhall be as a dreame or viſion by night: euen all they that make the warre againſt it, and ſtrong holdes againſt it, and lay ſiege vnto it.

8 And it ſhall be like as an hungry man dreameth, and beholde, g he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, he is drinking, and when he awaketh, beholde, he is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 h Stay your ſelues, and wonder: they are blind, and make you blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath couered you with a ſpirit of ſlumber, and hath ſhut vp your eyes: the Prophet, and your chiefe Seers hath he couered.

11 And the viſion of them all is become vnto you, as the words of a booke that is ſealed vp, which they deliuer to one that can reade, ſaying, Reade this, I pray thee. Then ſhall he ſay, I can i not: for it is ſealed.

12 And the booke is giuen vnto him that cannot reade, ſaying, Reade this, I pray thee. And he ſhall ſay, I cannot reade.

13 Therefore the Lord ſaide, Becauſe this people k come neere vnto me with their mouth, and honour me with their lippes, but haue remooued their heart farre from me, and their l feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a woonder: for the wiſedome of their wiſe men ſhall m periſh, and the vnderſtanding of their prudent men ſhall be hid.

15 Woe vnto them that n ſeeke deepe to hide their counſell from the Lord: for their workes are in darkeneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning of deuices ſhall it not be eſteemed o as the potters clay? for ſhall the worke ſay of him that made it, He made me not? or the thing formed, ſay of him that fa-shioned it, He had none vnderſtanding?

17 Is it not yet but a litle while, and Lebanon ſhall be p turned into Carmel? and Carmel ſhalbe counted as a foreſt?

18 And in that day ſhall the deafe heare the wordes of the booke, and the eyes of the blinde ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in the Lord ſhall receiue ioy againe, and the poore men ſhall reioyce in the holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornefull ſhall be conſumed: and all that haſted to iniquitie, ſhalbe cut off.

21 Which made a man to ſinne in the q worde, and tooke him in a ſnare: which reproued them in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſaith the Lord vnto the houſe of Iaakob, euen he that redeemed Abraham, Iaakob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine handes, in the middes of him, they ſhall ſanctifie my Name, and ſanctifie the holy one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirite, r ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderſtand.

k Becauſe they are hypocrites and not ſincere in heart, as Matth. 15. 8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles, & without vnderſtanding.

n This is ſpoken of them, which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, ſaieth the Lord, you cannot be able to eſcape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it ſelfe.

p Shall there not be a change of all things? and Carmel, that is a plentifull place in reſpect of that it ſhall be then, may be taken as a foreſt, as Chap. 32. 15. and thus he ſpeaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderſtanding and knowledge, man can not but ſtill erre, and murmure againſt him.

CHAP. XXX.

1 *He reproueth the Iewes which in their aduersitie vsed their owne counsell,* 2 *and sought helpe of the Egyptians,* 10 *despising the Prophets.* 16 *Therefore he sheweth what destruction shall come vpon them,* 18 *But offereth mercie to the repentant.*

a Who contrary to their promise, take not me for their protector, and contrary to my commandement, seeke helpe at strangers.
b They seeke shifts to cloke their doings and not godly meanes.

WOe to the a rebellious children, saieth the Lord, that take counsell, but not of me, and b couer with a couering, but not by my spirite, that they may lay sinne vpon sinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abode at their cities.
d That is, a heauie sentence or prophesie against the beastes that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beastes should not be spared, that men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and go to seeke helpe.
g That is, this prophesie.
h That it may be a witnesse against them for all posteritie.
i Of the which was the cause of their destruction & bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered, and led in errour.
k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11. 21.
l Meaning, in their stubbernes against God and the admonitions of his Prophets.

4 For his c princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproche.

6 ¶ The d burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the young and olde lyon, the viper and fierie flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, & they shall helpe in vaine. Therefore haue I cried vnto e her, Their strength f is to sit still.

8 Nowe goe, and write g it before them in a table, and note it in a booke that it may be for the h last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not i heare the lawe of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie k errours.

11 Depart out of the way: goe aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy one of Israel, Because you haue cast off this word, and trust in l violence, and wickednesse, and stay thereupon.

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found m a sheard to take fire out of the hearth, or to take water out of the pit.

m Signifying, that the destruction of the wicked shalbe without recouerie.

15 For thus said the n Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue saide, No, but we will flee away vpon o horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a ship mast vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lorde waite, that he may haue q mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of r iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: he will certainly haue mercie vpon thee at the voyce of thy crie: when he heareth thee, he will answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eies shal see thy ‖ raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, s walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall t pollute the couering of the images of siluer, and the rich ornament of thine images of golde, and cast them away as a menstruous cloth, and thou shalt say vnto it, u Get thee hence.

23 Then shal he giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat and as oile: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery high x mountaine, and vpon euery high hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, the light of the Moone shall be as the light of the y Sunne, and the light of the Sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Beholde, z the Name of the Lord commeth from farre, his face is burning, & the burden thereof is heauie: his lips are full of indignation, and his tongue is as a deuouring fire.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make masses.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24. & 30. 11.

‖ Or, instruction.
s God shall direct all thy wayes and appoint thee howe to goe either hither or thither.
t Be shal cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthie thing, and polluted.
u Shewing that there can be no true repentance, except both in heart and deede we shewe our selues enemies to idolatrie.
x By these diuers maners of speach he sheweth that the felicitie of the Church shalbe so great, that none is able sufficiently to expresse it.
y When the Church shalbe restored, the glorie thereof shall passe seuen times the brightnes of the Sunne for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, the chiefe enemies of the people of God.

28 And

28 And his spirite is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall be a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shal declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile stones.

31 For with the voyce of the Lorde shall Ashur be destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shall passe, it shall [d] cleaue fast, which the Lord shall lay vpon him with [e] tabrets and harpes: and with battels, and lifting vp of handes shall he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] king: he hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

CHAP. XXXI.

1 He corseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wisest: therefore he will bring euill, and not turne backe his word, but he will arise against the house of the wicked, & against the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horses flesh and not spirite: and when the Lorde shall stretch out his hand, the [d] helper shall fall, and he that is holpen shal fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the Lyon or Lyons whelpe roareth vpon his pray, against whom if a multitude of sheepheards be called, he will not be afraide at their voyce, neither will humble himselfe at their noise: so shall the Lord of hostes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flee, so shall the Lord of hostes defend Ierusalem by defending and deliuering by passing through and preseruing it.

6 Ye children of Israel, turne againe, in as much as ye are [f] sunken deepe in rebellion.

7 For in that day euery man shall [g] cast out his idoles of siluer, and his idoles of golde, which your handes haue made you, euen a sinne.

8 [h] Then shall Ashur fall by the sworde, not of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shall faint.

9 And he shall goe for feare to his [i] towre, and his princes shall be afraide of the standard, saith the Lord, whose [k] fire is in Zion, and his fornace in Ierusalem.

a To vaine them to nothing: and thus God confuseth the wicked by that meanes, whereby he cleaueth his.
b He shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, read 2. King. 23.10.
h So that their estate or degree cannot exempt the wicked.
i By these figurative speaches he declareth the condition of the wicked after this life.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17.16. and 28.68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2.18.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.
e He sheweth the Iewes, that if they would put their trust in him, he is so able, that none can resist his power: and so careful ouer them, as a birde ouer her yong, which euer fleeth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23.37.

was discomfited, and he fleeth to his Castell in Nineueh for succour.
k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEhold, [a] a King shall reigne in iustice, and the princes shall rule [b] in iudgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in [c] a wearie land.

3 The eyes of the [d] seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A [e] nigard shall no more be called liberal, nor the churle riche.

6 But the nigard will speake of nigardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he deuiseth wicked counsels, to vndoe the poore with lying words: and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye [f] careless daughters: hearken to my words.

10 Ye women, that are careless, shall be in feare [g] aboue a yeere in dayes: [h] for the vintage shall faile, and the gathering shall come no more.

11 Ye women, that are at ease, be astonied: feare, O ye careless women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 Men shall lament for the [i] teates, e-

i He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, for as much as now they are ouerwhelmed and past recouerie.
g We these tokens your repentance shall be knowen, as Chap. 2. 18.
h When your repentance appeareth.
i This was accomplished soone after, when Sennacheribs armie

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.
b By iudgement and iustice is ment an vpright iudgement, both in policie and religion.
c Where men are wearie with trauailing for lacke of water.
d He promiseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and foules of the same, are contrary to the threatnings against the wicked, Chap. 6.9. and 29.10.
e Men shall no more be called bountie, nor bountie esteemed by power & riches.
f He prophecieth of such calamities to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.
g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.
h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.
i By the teates he meaneth the plentifull fieldes, wherebye men are nourished as children with the teate: or, the mothers for sorowe and leannesse had lacke of milke.

uen for the pleaſant fieldes, and for the fruitefull vine.

13 Upon the land of my people ſhal grow thornes and briers: yea, vpon all the houſes of ioy in the citie of reioycing.

14 Becauſe the palace ſhall be forſaken, and the ‖noiſe of the citie ſhalbe left: the towre and fortreſſe ſhall be dennes for euer, and the delight of wilde aſſes, and a paſture for flockes,

15 Untill the [k] Spirit be powred vpon vs from aboue, and the wilderneſſe become a fruitefull fielde, and the [l] plenteous fielde be counted as a forest.

16 And iudgement ſhall dwell in the deſert, & iuſtice ſhal remaine in the fruitful fielde.

17 And the worke of iuſtice ſhall be peace, euen the worke of iuſtice and quietnes, and aſſurance for euer.

18 And my people ſhall dwell in the Tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the forest, and the [m] citie ſhall be ſet in the low place.

20 Bleſſed are ye [n] that ſowe vpon all waters, and [o] driue thither the feete of the oxe and the aſſe.

‖Or, multitude.

k That is, when the Church ſhall be reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.

l The fielde which is nowe fruitfull, ſhall be but as a barren forest in compariſon of that it ſhall be then, as Chap. 29. 17. which ſhall be fulfilled in Chriſtes time, for then they that were before as the barren wilderneſſe, being regenerate, ſhall be fruitful, and they that had ſome beginning of godlines, ſhall bring foorth fruites in ſuch abundance, that the former life ſhall ſeeme but as a wilderneſſe, where no fruites were.

m They ſhall not neede to builde it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and nowe made dry for your vſes. o The fieldes ſhalbe ſo ranke, that they ſhall ſend out their cattell to eate vp the firſt crop, which abundance ſhall be ſignes of Gods fauour and loue towards them.

CHAP. XXXIII.

1 *The deſtruction of them by whom God hath puniſhed his Church.*

WOe to thee that [a] ſpoileſt, and waſt not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoile, thou ſhalt be ſpoiled: when thou ſhalt make an ende of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lorde, haue mercie vpon vs, we haue waited for thee: be thou, which waſt [e] their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the [f] people fled: at thine exalting the nations were ſcattered.

4 And your ſpoile ſhall be gathered like the gathering of [h] Caterpillers: and [i] he ſhall goe againſt him like the leaping of Graſhoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iuſtice.

6 And there ſhalbe ſtabilitie of [k] thy times, ſtrength, ſaluation, wiſedome and knowledge: for the feare of the Lorde ſhall be his treaſure.

7 Behold, [l] their meſſengers ſhal cry without, and the [m] Ambaſſadours of peace ſhall weepe bitterly.

8 The [n] pathes are waſte: the waifaring man ceaſeth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: [o] Sharon is like a wilderneſſe, and Baſhan is ſhaken and Carmel.

10 Now will I [p] ariſe, ſaith the Lord: now will I be exalted, now will I lift vp my ſelfe.

11 [q] Ye ſhall conceiue chaffe, and bring foorth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, ye that are [r] farre off, what I haue done, and ye that are neere, knowe my power.

14 The [ſ] ſinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 He that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his handes from taking of giftes, ſtopping his eares from hearing of blood, & ſhutting his eyes from ſeeing euill.

16 He ſhall dwell on [t] hie: his defence ſhall be the munitions of rockes: bread ſhall be giuen him, and his waters ſhalbe ſure.

17 Thine eyes ſhall [u] ſee the King in his glory: they ſhall beholde the land [x] farre off.

18 Thine heart [y] ſhall meditate feare, Where is the ſcribe? where is the receiuer? where is he that counted the towres?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeeche, that thou canſt not perceiue, and of a ſtammering tongue that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Jeruſalem a quiet habitation, a Tabernacle that cannot be remooued: and the ſtakes thereof can neuer be taken away, neither ſhall any of the cordes thereof be broken.

21 For ſurely there the mightie Lorde will be vnto vs, as a place [z] of floods, and broade riuers, whereby ſhall paſſe no ſhippe

a Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefely of Sanacherib, but not onely.

b When thine appointed time ſhall come that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be giuen to others, as Amos 3. 11.

c The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeeke helpe of God. e Which helpeſt our fathers ſo ſoone as they called vpon thee. f That is, the Aſſyrians flede before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians. g When thou, O Lord, diddeſt lift vp thine arme to puniſh thine enemies. h Be that as Caterpillers deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heape and deſtroyed. i Meaning, the Medes and Perſians againſt the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Sanacherib.

m Whom they of Jeruſalem ſent to intreate of peace.

n Theſe are the wordes of the Ambaſſadours, when they returne from Sanacherib.

o Which was a plentifull country, meaning that Sanacherib would deſtroy al.

p To helpe and deliuer my Church.

q This is ſpoken againſt the enemies, who thought all was their owne, but he ſheweth that their enterpriſe ſhalbe in vaine, and that the fire, which they had kindled for others, ſhould conſume them.

r His vengeance ſhall be ſo great that all the world ſhall talke thereof.

ſ Which doe not beleeue the wordes of the Prophet and the aſſurance of their deliuerance.

t Meaning, that God will be a ſure defence to all them that liue according to his word.

u They ſhall ſee Hezekiah deliuered from his enemies and reſtored to honor and glory.

x They ſhall be no more that in as they whereby Sanacherib, but goe where it pleaſeth them.

y Before that this libertie commeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharpely aſſaile you, that one ſhall cry, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall crie for him that ballanceth the riche houſes, but God will deliuer you from this feare.

z Let vs be content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhips and deſtroy vs.

with

with oares, neither ſhall great ſhippe paſſe thereby.

22 For the Lord is our Iudge, the Lord is our law giuer: the Lord is our King, he wil ſaue vs.

23 Thy [a] cords are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the [b] pray be diuided for a great ſpoile: yea, the lame ſhall take away the pray.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

a He deſcribeth the Aſſyrians & enemies of ſ church, declaring their deſtruction as they that periſh by ſhipwracke.
b He comforteth the Church, and ſheweth that they ſhalbe enriched with all neceſſaries both of body and ſoule.

CHAP. XXXIIII.

1 He ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath [d] deſtroyed them and deliuered them to the ſlaughter.

3 And their ſlaine ſhall be caſt out, and their ſtincke ſhall come vp out of their bodies, and the mountaines ſhall be melted with their blood.

4 And all the hoſt of heauen [c] ſhall be diſſolued, and the heauens ſhall be folden like a booke: and all their hoſts ſhall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my ſword ſhall be [d] drunken in the heauen: beholde, it ſhall come downe vpon Edom, euen vpon the people of [e] my curſe to iudgement.

6 The ſword of the Lord is filled with blood: it is made fat with the fat and with the blood of the [f] lambes and the goates, with the fat of the kidneis of the rammes: for the Lord hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [h] Unicorne ſhall come downe with them and the heifers with the bulles, and their land ſhall be drunken with blood, & their duſt made fat with fatneſſe.

8 For it is the day of the Lords vengeance, & the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhall be burning pitch.

10 It ſhall not be quenched night nor day: the ſmoke thereof ſhall goe vp euermore: it ſhall be deſolate from generation to generation: none ſhall paſſe through it for euer.

11 But the pelicane [k] and the hedgehog ſhall poſſeſſe it, and the great owle, and the rauen ſhall dwell in it, and he ſhall ſtretch out

a He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.
b God hath determined in his counſell, & hath giuen ſentence for their deſtruction.
c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles thinketh that heauen & earth periſheth.
d I haue determined in my ſecrete counſel and in the heauens to deſtroy them till my ſworde be weary with ſhedding blood.
e They had an opinion of holineſſe becauſe they came of the Patriarke Iſhak, but in effect were accurſed of God, and enemies vnto his Church as the Papiſts are.
f That is, both of yong and olde, poore and rich of his enemies.
g The famous citie ſhalbe conſumed as a ſacrifice burnt to aſhes.
h The mightie and rich ſhalbe alwell deſtroyed as the inferiours.
i He alludeth to the deſtruction of Sodom and Gomorah, Gen. 19.24.

k Reade Chap. 13.21. and Zeph. 2.14.

vpon it the line of [l] vanitie, and the ſtones of emptineſſe.

12 [m] The nobles thereof ſhall call to the kingdome, and there ſhall be none, and all the princes thereof ſhall be as nothing.

13 And it ſhall bring foorth thornes in the palaces thereof, nettles and thiſtles in the ſtrong holdes thereof, and it ſhall be an habitation for dragons, and a court for oſtriches.

14 There ſhal [n] meete alſo Zim and Iim, and the Satyre ſhall crie to his fellow, and the ſhrichowle ſhall reſt there, and ſhall finde for her ſelf a quiet dwelling.

15 There [o] ſhall the owle make her neſt, and lay, and hatch, and gather them vnder her ſhadowe: there ſhall the vultures alſo be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] theſe ſhall faile, none ſhall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath caſt the [ſ] lot for them, and his hand hath diuided it vnto them by line: they ſhall poſſeſſe it for euer: from generation to generation ſhall they dwell in it.

l In vaine ſhall any man goe about to build it againe.
m Meaning, there ſhalbe neither order nor policie, nor ſtate of common weale.

n Reade Chap. 13.21.

o Signifying, that Idumea ſhould be an horrible deſolation and barren wilderneſſe.
p That is, in the Law where ſuch curſes are threatned againſt the wicked.
q To wit, beaſts and foules.
r That is, the mouth of the Lord.
ſ He hath giuen the beaſts and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Chriſt. 3 Their office which preach the Goſpel. 8 The fruites that follow thereof.

THe [a] deſert and the wilderneſſe ſhall reioyce: and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be giuen vnto it: the beautie of [b] Carmel, and of Sharon, they ſhall [c] ſee the glory of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you ſtrong, feare not: beholde your God commeth with [e] vengeance: euen God with a recompenſe, he will come and ſaue you.

5 Then ſhall the eyes of the [f] blinde be lightened, and the eares of the deafe bee opened.

6 Then ſhall the lame man leape as an hart, and the dumme mans tongue ſhall ſing: for in the [g] wildernes ſhall waters breake out, and riuers in the deſert.

7 And the drie ground ſhalbe as a poole, and the thirſtie as ſpringes of water: in the habitation of dragons, where they lay, ſhall be a place for reedes and rushes.

8 And there ſhall be a path and a way, and the way ſhall be called [h] holy: the polluted ſhall not paſſe by it: for [i] he ſhall be with

a He propheſieth of the full reſtauration of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be full accomplished at the laſt day: albeit as yet it is compared to a deſert and wilderneſſe.
b The Church which was before compared to a barren wilderneſſe, ſhall by Chriſt be made moſt plenteous and beautifull.
c He ſheweth that the preſence of God is ſ cauſe that the Church doth bring foorth fruit and flouriſh.
d He willeth all to encourage one another, and ſpecially the miniſter to exhort and ſtrengthen the weake, that they may patiently abide the comming of God, which is at hand.
e To deſtroy your enemies.
f When ſpirituall iudgement of Chriſt is reuealed.
g They that were barren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.
h It ſhall be for the Saints of God and not for the wicked.
i God ſhall leade and guide them, alluding to the bringing foorth of Egypt.

them, and walke in the way, and the fooles shal not erre.

9 There shall be [k] no lyon, nor noysome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heads: they shall obteine ioy and gladnesse, and sorowe and mourning shall flee away.

k As he threatned to the wicked to be destroyed hereby, Chap. 30. 6.

l Whom the Lord shal deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 *Sancherib sendeth Rabshakeh to besiege Ierusalem.* 15 *His blasphemie against God.*

NOwe [a] in the [b] foureteenth yeere of King Hezekiah, Sancherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish towarde Ierusalem vnto King Hezekiah, with a great hoste, & he stood by the conduit of the vpper poole in the path of the fullers fielde.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chanceller, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the king of Asshur, What confidence is this, wherein thou trustest?

5 I say, [f] Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is [g] Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Nowe therefore giue hostages to my Lord the King of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For howe canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I nowe come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Goe vp against this land and destroy it.

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for ꝑ threatnings and promises to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his church to trie their faith and patience.

c For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 20.

d This declareth that there were few godly to be found in ꝑ kings house, when he was driuen to send this wicked man in such a weighbie matter.

e Sancheribs chiefe captaine.

f He speaketh this in the person of Hezekiah falsly charging him, that he put his trust in his wit & eloquence, whereas his onely confidence was in the Lord.

g Satan laboured to pull the godly king from one paine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to yeeld himselfe to the Assyrians, & so not to hope for any helpe of God.

‖ Or, turne backe.

h He reproched to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we must trie the spirites, whether they be of God or no.

11 ¶ Thē said Eliakim, and Shebna and Ioah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sitte on the wall? that they may eate their owne doung, and drinke their owne † pisse with you?

13 So Rabshakeh stood, and cried with a loude voyce in the Iewes language, and said, Heare the wordes of the great King, of the king of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the king of Asshur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate, and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabshakeh.

k They were afraid, least by his words he should haue stirred the people against the King, and also pretended to grow to some appointment with him.

† Ebr. the water of their feete.

l The Ebrew word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sancherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had none rent their clothes, but they knew it was in vaine to dis long reasoning with this infidel, whose rage they should haue so much more prouoked. *2. King. 19. 1.

a In signe of griefe and repentance.

CHAP. XXXVII.

2 *Hezekiah asketh counsell of Isaiah, who promiseth him the victorie.* 10 *The blasphemie of Sancherib.* 16 *Hezekiahs prayer.* 36 *The armie of Sancherib is slaine of the Angel,* 38 *And he himselfe of his owne sonnes.*

AND * when the King Hezekiah heard it, he [a] rent his clothes, and put on sackcloth and

and came into the Houſe of the Lord.

2 And hee ſent Eliakim the ſteward of the houſe, and Shebna the chanceller, with the Elders of the Prieſtes, clothed in ſackecloth vnto [b] Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the [c] birth, and there is no ſtrength to bring foorth.

4 If ſo be the Lord thy God hath [d] heard the wordes of Rabſhakeh, whom the King of Aſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then [e] lift thou vp thy prayer for the remnant that are left.

5 So the ſeruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, Thus ſay vnto your maſter, Thus ſaieth the Lord, Bee not afraid of the wordes that thou haſt heard, wherewith the ſeruants of the king of Aſhur haue blaſphemed me.

7 Beholde, I will ſend a blaſt vpon him, and he ſhall heare a [f] noyſe, and returne to his owne land, and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the King of Aſhur fighting againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

9 Hee heard alſo men ſay of Tirhakah, King of Ethiopia, Beholde, hee is come out to fight againſt thee: and when hee heard it, hee ſent other meſſengers to Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah King of Iudah, ſaying, Let not thy God [h] deceiue thee in whom thou truſteſt, ſaying, Jeruſalem ſhall not bee giuen into the hand of the king of Aſhur.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all lands in deſtroying them, and ſhalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue deſtroied: as Gozan, and [k] Haran, and Rezeph, and the children of Eden, which were at Telaſſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers and read it, and hee went vp into the houſe of the Lord, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed vnto the Lorde, ſaying,

16 O Lord of hoſtes, God of Iſrael, which [l] dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and ſee, and heare all the wordes of Saneherib, who hath ſent to blaſpheme the liuing God.

18 Trueth it is, O Lord, that the kings of Aſhur haue deſtroyed all landes, and [m] their countrey,

19 And haue caſt their gods in the fire: for they were no gods, but the worke of mans handes, euen wood or ſtone: therefore they deſtroyed them.

20 Now therefore, O Lord our God, ſaue thou vs out of his hand, that [n] al the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Iſaiah the ſonne of Amoz ſent vnto Hezekiah, ſaying, Thus ſayeth the Lord God of Iſrael, Becauſe thou haſt prayed vnto me, concerning Saneherib king of Aſhur,

22 This is the worde that the Lord hath ſpoken againſt him, the [o] virgine, the daughter of Zion, hath deſpiſed thee, and laughed thee to ſcorne: the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou raiſed on and blaſphemed? and againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen againſt the [p] holy one of Iſrael.

24 By thy ſeruants haſt thou raiſed on the Lord, and ſaide, By the multitude of my charets I am come vp to the toppe of the mountaines to the ſides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top, and to the forreſt of his fruitfull places.

25 I haue digged [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers cloſed in.

26 Haſt thou not heard how I haue of olde time made it, [r] and haue formed it long agoe? and ſhould I nowe bring it, that it ſhould be deſtroyed, and laide on ruinous heapes, as cities defenſed?

27 Whoſe inhabitants † haue ſmall power, and are afraide and confounded? they are like the graſſe of the fielde and greene herbe, or graſſe on the houſe tops, or corne blaſted [s] afore it be growen.

28 But I knowe thy dwelling, and thy [t] going out, and thy comming in, and thy furie againſt me.

29 Becauſe thou rageſt againſt me, & thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy noſethrils, and

b To haue comfort of him by the word of God, that his faith might be confirmed and ſo his prayer be more earneſtly exching hereby that in all dangers theſe two are the onely remedies, to ſeeke vnto God and his miniſters.

c We are in as great ſorow as a woman that trauaileth of child, and cannot be deliuered.

d That is, will declare by effect that he hath heard it: for when God deſireth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſinne, or heareth not the cauſe.

e Declaring that the miniſters office doth not onely ſtand in comforting by the word, but alſo in praying for the people.

f Of the Egyptians and Ethiopians, that ſhal come and fight againſt him.

g Which was a citie toward Egypt, thinking thereby to haue ſtaied the force of his enemies.

h Thus God would haue him to vtter a moſt horrible blaſphemie before his deſtruction: as to call him author of all trueth, a deceiuer: ſome gather hereby that Shebnah had diſcloſed vnto Saneherib the anſwere that Iſaiah ſent to the king.

i Which was a citie of the Hedes.

k Called alſo Charre a citie in Meſopotamia, whence Abraham came after his fathers death.

l He grounded his prayer on Gods promiſe, who promiſed to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cauſe he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had choſen to him ſelfe, as a chaſte virgin, and ouer whom he had care to preſerue her from the luſts of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods church, fight againſt him whoſe quarel his Church onely maintaineth.

q He boaſteth of his policie, in that that he can find meanes to nourith his armie: and of his power, in that that his army is ſo great that it is able to dry vp whole riuers, & to deſtroy the waters, which the Iewes had cloſed in.

r Signifying, that God made not his Church to deſtroy it, but to preſerue it: and therefore he ſaith that he formed it of old, euen in his eternall counſell, which cannot be changed.

† Ebr. are ſhort in hand.

s He ſheweth that the ſtate and power of moſt flouriſhing cities endureth but a moment in reſpect of the Church, which ſhal remaine for euer, becauſe God is the maintainer thereof.

t Meaning, his counſels and enterpriſes.

u Becauſe Saneherib ſhewed himſelfe, as a deuouring filth and furious beaſt, he vſeth theſe ſimilitudes, to teach how he will take him and guide him.

and

and my bridle in thy lips, and will bring thee backe againe the same way thou [x] camest.

30 And this shall be a [y] signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the [z] second yeere, such things as growe without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruite thereof.

31 And [a] the remnant that is escaped of the house of Iudah, shall againe take roote downeward, and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall do this.

33 Therefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saieth the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant [b] Dauids sake.

36 ¶ *Then the Angel of the Lord went out, and smote in the campe of Asshur, an hundreth, fourescore, and fiue thousand: so when they arose earely in the morning, behold, they were all dead corpses.

37 So Sanecherib king of Asshur departed, and went away, and returned and dwelt at [c] Nineueh:

38 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of ‖Ararat: and [d] Esarhaddon his sonne reigned in his stead.

x Thou shalt lose thy labour.
y God giueth signes after two sortes: some goe before the thing, as the signs that Moses wrought in Egypt, which were for the confirmatiō of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dates after their departure: & these latter are to keepe the benefits of God in our remembrance, of the which sort this here is.
z He promiseth that for two yeres the ground of it selfe should feed them.
a They whom God has deliuered out of the hands of the Assyrians, shal prosper: & this prosperity belongeth to the Church.
b For my promes sake made to Dauid.
*2. King 19.35. 2.chro.32.21. tob.1.18.eccl.u. 48.22. 1.mac.7. 41 2.mac.8.19.
c Which was the chiefest citie of the Assyrians.
*Tob.1.21.
‖Or, Armenia.
d Who was also called Sardanapalus, in whose dayes ten yeeres after Sanecheribs death the Chaldeans ouercame the Assyrians by Merodach their king.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *He is restored to health by the Lord and liueth fifteene yeeres after.* 10 *Hee giueth thankes for his benefite.*

ABout * that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And sayd, I beseech thee, Lord, remember nowe how I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

*2. King.20.1. 2.chro.32.24.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.
b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die, so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, & also foreseeing the great change that should come in the Church, forasmuch as he left no sonne to raigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I wil deliuer thee [e] out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken.

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] Sunne) ten degrees backward: so the Sun returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sicknesse.

10 I sayd in the [g] cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I sayd, [h] I shall not see the Lord, euen the Lorde in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from mee, like a shepeheards tent: I [i] haue cut off, like a Weauer, my life: he wil cut me off from the height: from day [k] to night, thou wilt make an end of me.

13 I reckoned [l] to the morning: but hee brake all my bones like a Lion: from day to night wilt thou make an end of me.

14 Like a Crane or a Swallow, so did I [m] chatter: I did mourne as a Doue: mine eyes were lift vp on high: O Lord, [n] it hath oppressed me, comfort me.

15 What shall I say? [o] for he hath sayd it to me, & he hath done it: I shal walke [p] weakely all my yeeres in the bitternesse of my soule.

16 O Lord, [q] to them that ouerliue them, and to all that are in them, the life of my spirite shalbe knowen, that thou causest me to [r] sleep, and hast giuen life to me.

17 Behold, for [s] felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule frō the pit of corruption: for thou hast cast all my [t] sinnes behind thy backe.

18 For [u] the graue cannot confesse thee:

c He doeth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for the confirmation of his faith, a signe, as vers. 22. and 2.King.20.8. whereunto he was mooued by the singular motion of Gods spirite.
e Read 2.Kin. 20.10.
f He setteth this song of his lamentation and thanksgiuing to al posteritie, as a monument of his owne infirmitie and thankfull heart for Gods benefits, as Dauid did, Psal.56 g At what time it was told me, that I should die.
h I shall no more praise the Lord here in his Temple among the faithful: thus God suffereth his deerest children to want his consolation for a time, that his grace afterward may the more appeare, when they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he theweth the horror that the faithful haue when they apprehend Gods iudgement against their sin.
m I was so oppressed with sorow, that I was not able to vtter my words, but onely to grone and sigh.
n To wit, sorow and griefe both of body and mind.
o God hath declared by his Prophet that I shall die, & therefore I will yeeld vnto him.
p I shal haue no release, but continual sorowes whiles I liue.
q They that shal ouerliue the men that are now aliue, & all they that are in these yeeres shall acknowledge this benefite.
r That after that thou hadst condemned me to death, thou restorest me to life.
s When as I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.
t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.
u Forasmuch as God hath placed man in this world to glorifie him, the godly tooke it as a signe of his wrath whē their daies were shortned, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal.6.5. and 115.17.

death

death cannot prayse thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the liuing, y liuing, he shal confesse thee, as I doe this day: the father to the x children shal declare thy trueth.

20 The Lord was readie to saue me: therefore we wil sing my song, all the dayes of y our life in the house of the Lord.

21 Then sayde Isaiah, Take a lumpe of dry figs and z lay it vpon the boile, and he shall recouer.

22 Also Hezekiah a had sayd, What is the signe, that I shall goe vp into the House of the Lord?

x All posteritie shall acknowledge, & the fathers according to their dutie toward their children shal instruct them in thy graces and mercies towards me.

y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefits.

z Read 2. Kings. 20.7.

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued because he shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King of Babel, sent b letters, and a present to Hezekiah: for he had heard that he had bene sick, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a far country vnto me from Babel.

4 Then said he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laied vp in store vntill this day, shall bee e caried to Babel: nothing shall be left, saieth the Lord.

7 And of thy sonnes, that shal proceed out of thee, and which thou shalt beget, shall they take away, and they shall bee f eunuches in the palace of the king of Babel.

8 g Then sayd Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he sayde, Yet let there bee peace, and trueth in my dayes.

* 2. Kin. 12. 20.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.

b Partly moued with the greatnesse of the miracle, partly because he sheweth himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Read 2. King. 20. 13. and 2. chro. 32. 25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment, is declared how greatly God detesteth ambition and vainglory.

f That is, officers and seruants.

g Read 2. Kin. 20. 19.

CHAP. XL.

2 *Remission of sinnes by Christ.* 3 *The comming of Iohn Baptist.* 18 *The Prophet reproueth the idolaters and them that trust not in the Lord.*

COmfort ye, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her b warrefare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lords hand c double for al her sinnes.

3 A d voice crieth in the e wildernes, f Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery g mountaine and hill shall be made lowe: and the crooked shalbe streight, and the rough places plaine.

5 And the glory of the Lord shall be reuealed, and all h flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A i voice said, Crie. And he said, What shall I crie? All flesh is grasse, & all the k grace thereof is as the floure of the fielde.

7 The grasse withereth, the floure fadeth, because l the Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraide: say vnto the cities of Iudah, Beholde o your God.

10 Behold, the Lord God will come with power, and p his arme shall rule for him, beholde, his reward is with him, and his worke before him.

11 He shal feed his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with q young.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? & weighed the mountaines in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirit of the Lord? or was s his counseller or taught him?

14 Of whom tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a drop of a bucket, and are counted as the dust of the balance:

a This is a consolation for the Church, assuring them that they shalbe neuer destitute of prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction.

c Meaning, sufficient, as chap. 61. 7. and full correction, or double grace, whereas he deserued double punishment.

d To wit, of the Prophets.

e That is, in Babylon and other places, where they were kept in captiuitie and miserie.

f Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Mat. 3. 3.

g Whatsoeuer may let or hinder this deliuerance, shalbe removed.

h This miracle shalbe so great, that it shall be knowen thorow all the world.

i The voyce of God, which spake to the prophet Isaiah.

k Meaning, all mans wisedom and natural power, James 1. 10. 1. pet. 1. 24.

l The Spirit of God that discouereth the vanitie in all that seemeth to haue any excellencie of themselues.

m Though considering the frailtie of mans nature many of the Iewes should perish, & so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruit thereof.

n To publish this benefite thorough all the world.

o He sheweth that one word the perfection of all mans felicity, which is to haue Gods presence.

p His power shal be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q He shal shew his care and fauour ouer them: that are weake and tender.

r Declaring that as God onely hath all power, so doth he vse the same for the defence and maintenance of his Church.

s Vse thereby Gods infinite wisedom for the same end and purpose.

lance:

lance: behold, he taketh awa[y] Iles as a litle dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offring.

17 All nations before him are as [t] nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then [u] will ye liken God: or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the Goldsmith beateth it out in gold, or the Goldsmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not be mooued.

21 Know ye nothing? haue yee not heard it? hath it not bene told you from the beginning? haue ye not vnderstood it by the [z] foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, hee stretcheth out the heauens, as a curtaine, and spreadeth them out as a tent to dwel in.

23 He bringeth the princes to nothing, & maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewind will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, saieth the Holy one?

26 Lift vp your eyes on hie, and behold who hath created these things, and bringeth [b] out their armies by number, & calleth them all by names? by the greatnesse of his power and mightie strength, nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there is no searching of his [e] vnderstanding.

29 But hee giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

30 [f] Euen the young men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renue their strength: they shall lift vp the wings, as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

t He speaketh al this to the intent that they should neither feare man, nor put their trust in any, saue onely in God.

u Hereby he armeth them against the idolatry, wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will bestow themselues to serue their idoles.

y Haue ye not the worn of God, which plainly condemneth idolatrie?

z Can you not learne by the visible creatures, whom God hath made to serue your vse, that you should not serue them nor worship them.

a So that his power appeareth in euery place whereseuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing that man must patiently abide, and not curiously seeke out y cause of Gods delay in our afflictions.

f They that trust in their own vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 *Gods mercy in chusing his people.* 6 *Their idolatry.* 27 *Deliuerance promised to Zion.*

KEepe [a] silence before me, O Ilands, and let the people [b] renue their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, and called him to his foote? & gaue the nations before him, & subdued the Kings? he gaue them as dust to his sword, & as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought & done it? he that calleth the [d] generations from the beginning. I the Lord am the [e] first, and with the last I am the same.

5 The Iles sawe it, and did [f] feare, & the ends of the earth were abashed, drew nere, and [g] came.

6 Euery man helped his neighbour, and sayd to his brother, [h] Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is readie for the sodering, and he fastened it with nailes that it should not be mooued.

8 But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will sustaine thee with the [k] right hand of my iustice.

11 Behold, all they that prouoke thee, shal bee ashamed, and confounded: they shall bee as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them and shalt not [l] finde them: to wit, the men of thy strife, for they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lorde thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, and ye men of Israel: I will helpe thee, saieth the Lord, and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hils as chaffe.

16 Thou shalt fanne them, and the winde shall carie them away, and the whirlwind shall scatter

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.

b That is, gather all their power and supplyes.

c Who called Izrahia (who was the patterne of Gods iustice in deliuering his Church) to the idolatrie of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.

d Who hath created man and maintained his succession.

e Though the world set by nature so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shall be for euer.

f Considering mine excellent works among my people.

g They assembled themselues, and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore ought not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemners of all the world, and that they considering their own poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdom of Christ.

scatter them: & thou shalt reioyce in the Lord, & shalt glory in the holy one of Israel.

17 When [o] the poore and the needie seeke water, & there is none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israel wil not forsake them)

18 I wil open riuers in the tops of the hils, and fountains in the mids of the valleis: I wil make the wildernes as a poole of water, & the waste [p] land as springs of water.

19 I wil set in the wildernes the cedar, the Shittah tree, and the mirre tree, and the pine tree, and I wil set in the wildernesse the firre tree, the elme and the bore tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, saieth the Lord: bring forth your strong reasons, saith the King of Iaakob.

22 Let them bring forth, and let them tel vs what shall come: let them shew the former things what they be, that we may consider thē, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may know that you are gods: yea, do good or do euill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath [t] chosen an abomination by them.

25 ¶ I haue raised vp [u] from the North, & he shall come: from the East sunne shal [v] he cal vpon my Name, and shall come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning that we may know? or before time, that wee may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first, that saieth to Zion, Behold, behold [z] them: and I will giue to Ierusalem [a] one, that shal bring good tidings.

28 But when [b] I beheld, there was none, and when I inquired of them, there was no counseller, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

BEhold, [a] my seruaunt: [b] I will stay vpon him: mine elect, in whom my soule [c] delighteth: I haue put my Spirit vpon him: he shal bring forth [d] iudgement to the Gentiles.

2 He shal not [e] cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A [f] bruised reed shall he not breake, and the smoking [g] flare shal he not quench: he shall bring forth iudgement in [h] trueth.

4 He shal not faile nor be discouraged till he haue [i] set iudgement in the earth: & the [k] iles shal waite for his law.

5 Thus saieth God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buds thereof: he that giueth breath vnto the people vpon it: and spirit to them that walke therein)

6 I the Lorde haue called thee in [l] righteousnes, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, & for a light of the Gentiles.

7 That thou maiest open the eyes of the blind, & bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lorde, this is my Name, and my [o] glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are [p] come to passe, & new things doe I declare: before they come forth, I tel you of them.

10 Sing vnto the Lord a new song, & his praise from the end of the earth: yee that goe downe to the Sea, and all that is therein: the iles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp their voyce, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rocks sing: let them shout from the top of the mountains.

12 Let them giue glory vnto the Lord, and declare his praise in the ilands.

13 The Lord shal goe forth as a [r] Giant: he shal stir vp his courage like a man of warre: he shal shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene stil & refrained my selfe: now will I cry like a [s] trauailing woman: I wil destroy and deuour at once.

15 I will make waste mountains and hils, and dry vp all their herbes, and I wil make the floods ilands, and I will dry vp the pooles.

16 ¶ And I will bring the [t] blinde by a

o That is, they that shall be afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.
q That is, hath appointed and determined that it shall come so to passe.
r He diuideth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So that a man cannot make an idole, but he must doe that which God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lordes.
t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all things in my name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance, shall be ordered by Gods prouidence and appointment.
x Both of the Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from the captiuitie.
a To wit, a continual succession of Prophets and ministers.
b When I looked whether the idoles could doe these things, I found that they had neither wisedom nor power to doe any thing: therefore he concludeth that all are wicked that trust in such vanitie.

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise because he is the foundation whereupon all the promises are made and ratified.
b For I haue committed all my power to him, as to a most faithful Steward. Some read, I wil establish him: to wit, in his office by giuing him the fulnesse of my Spirit.
c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12. 18. ephes. 1. 4.
d He shal declare himselfe gouernour ouer the Gentiles, and cal them by his word, & rule them by his spirit.
e His comming shall not be with pompe and noise, as earthly princes.
f He will not hurt the weake and feeble, but support and comfort them.
g Meaning, the weeke of a lamp, or candle which is almost out, but he wil cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.
i Til he haue set all things in good order.
k The Gentiles shalbe desirous to receiue his doctrine.
l Meaning, vnto a lawful and iust vocation.
m To assist and guide thee.
n As him, by whom the promise made to all nations in Abraham, shall be fulfilled. o I wil not suffer my glory to be diminished: which I should doe if I were not faithful in performing the same, and the idolaters thereby would extol their idoles aboue me. p As in time past I haue bene true in my promises, so wil I be in time to come. q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East. r He sheweth the zeale of the Lord, and his power in the conseruation of his Church. s I wil haste to execute my vengeance, which I haue so long deferred, as a woman that trauaileth to be deliuered whē she is in trauel. t That is, my poore people, which are in perplexitie and care.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why hee was sent into the world.* 11 *The vocation of the Gentiles.*

way,

way, that they knewe not, and leade them by paths that they haue not knowen: I wil make darknesse light before them, & crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 Heare, ye deafe: and ye blind, regard, that ye may see.

19 Who is blinde but my [u] seruaunt? or deafe as my [x] messenger, that I sent? who is blind as they [y] perfite, and blind as the Lordes seruant,

20 Seeing many things, but thou keepest them not, opening [y] eares, but he heareth not?

21 The Lord is willing for his righteousnes sake, [z] that he may magnifie the Lawe, and exalt it.

22 But this people is [z] robbed and spoiled, and shall bee all snared in dungeons, and they shall be hid in prison houses: they shall be for a praie, and none shall deliuer: a spoile, and none shall say, [a] Restore.

23 Who among you shall hearken to this, & take heed, and heare for [b] afterwards?

24 Who gaue Iaakob for a spoile, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither bee obedient vnto his Lawe.

25 Therefore he hath poured vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

u To wit, Israel, which should haue most light, because of my law.
x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.
y As the Priests and Prophets that should be lights to others.
z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and and incredulitie.
a There shall be none to succour them, or to will the enemie to restore that, which he hath spoiled.
b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

BUt now thus saieth the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the [c] waters, I will be with thee, & through the floods, that they do not ouerflow thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shal the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the [f] East, and gather thee from the West.

6 I wil say to the North, Giue: and to the South, Keep not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euery one shalbe called by my [g] name: for I created him for my glory, formed him and made him.

8 I wil bring foorth the blind people, and they shal haue eies, and the deafe, and they shall haue eares.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring foorth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It is trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, whether there was no strange god among you: therefore you are my witnesses, saieth the Lord, that I am God.

13 Yea, before the day was, I am, & there is none that can deliuer out of mine hand: I wil do it, and who shal let it?

14 Thus saieth the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans cry in [o] the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saieth the Lord which maketh a way in [p] the Sea, and a path in the mightie [q] waters,

17 When he [r] bringeth out the [s] charet and horse, the army and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shal it come forth: shal you not know it? I will euen make a way in the [t] desert, & floods in the wildernesse.

20 The wilde [u] beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: they shal shew foorth my prayse.

22 And

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou feelt dangers & conspiracies on all sides, remember this benefite and the loue of thy God, and it shal encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Sanacheribs power against these countries, and made them to suffer that affliction which thou shouldest haue done, and so were as the paiment of thy ransome, Chap. 37.9.
e I will not spare any man, rather then thou shouldest perish: for God more estemeth one of his faithfull, then all the wicked in the world.
f He prophecieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersal church, alluding to that which is written, Deut. 30.3.
g Meaning, that he could not be vnmindful of them, except he would neglect his owne Name and glory.
h Signifying that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proove that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him all the faithfull.
n By Darius and Cyrus.
o They shal cry, when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.
p When he deliuered Israel from Pharah. Exod. 14.22.
q When the Israelites passed through Iorden, Iosh. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh & his mighty army.
t Meaning, that their deliuerance out of Babylon should be more famous then that frō Egypt was, Jer. 23.7. Dog. 2. 10, 2. col. 5.17. reuel. 21.5.7.
u They shal haue such abundāce of al things as they returne home, euen in the dry & barren places, that the very beasts shall feele my benefits, and shal acknowledge them much more men ought to be thankful for the same.

22 And thou hast not [x] called vpon me, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offrings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offring, nor wearied thee with incense.

24 Thou boughtest me no [a] sweete sauour with money, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made mee to [b] serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs bee iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, & haue made Iaakob a curse, and Israel a reproch.

x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did command thee, thou dost grieue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, notwithstanding as they had deserued the contrary.
z Meaning, in true faith and obedience.
a Either for the composition of the sweete ointment, Exod. 30. 34. or for the sweete incense, Exod. 30. 7.
b Thou hast made me to beare an heauy burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancestors. e Thy Priests and Prophets. f That is, reiected, abhorred and destroied them in the wildernes, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he wil assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus saieth the Lord, that made thee, and formed [a] thee from the wombe: hee will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I wil powre water vpon the [c] thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds.

4 And they [d] shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another [e] shall bee called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saieth the Lord the King of Israel and his redeemer, the Lord of hostes, [f] I am the first, and I am the last, and without mee is there no God.

7 And who is like me, that shall [g] call and shall declare it, and set [h] it in order before mee, since I appointed the [i] ancient people? & what

a He created & chose thee from the beginning of his owne mercy, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which hadest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the dry and barren land, he promiseth to moisten him with the waters of his holy Spirit, Ioel 2. 28. Iohn 7. 38. acts 2. 17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.
e By this diuersitie of speach he meaneth one thing, that is, that the people shalbe holy and receiue the true religion of God, as Psal. 87. 5. f I am alwaies like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41. 4. and 48. 12. reuel. 1. 17. and 22. 13. g And appoint them that shal deliuer the Church. h That is, declare vnto me how I ought to proceed herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.

is at hand, and what things are to come: let [k] them shew vnto them.

8 Feare ye not, neither bee afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witnesses, whether there be a God beside me, & that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things shall nothing profite: and they are their owne witnesses, [n] that they see not nor know: therefore they shall bee confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] felowship thereof, shall be confounded: for the workmen themselues are men: let them all be gathered together, and [r] stand vp, yet they shall feare, and be confounded together.

12 The Smith taketh an instrument, and worketh in the coles, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, & his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, & he purtreieth it with the compasse, and maketh it after the figure of a man, & according to the beautie of a man that it may remaine in [t] an house.

14 He will hewe him down cedars, & take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof, and [u] warme himselfe: he also kindleth it and baketh bread, yet hee maketh a god, and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe, and saieth, Aha, I am warme, I haue bene at the fire.

17 And [y] residue thereof he maketh a god, euen his idole: he boweth vnto it, and worshippeth and praieth vnto it, and saith, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderstand: [z] for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpō the coles there-

k Meaning, their idols.
l Read chap. 43. 10.
m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idols blind, must needs be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as god, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable: and Ieremy calleth the the worke of errors, Ier. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shal not the saue þ idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles.
t To place it in some Temple.
u He setteth forth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idols. x That is, he either maketh a table or trenchers. y The Prophet giueth here an answer to all them that wonder how it is possible that any should bee so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. †Ebr. turneth.

of: I haue roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhal I bowe to the ſtocke of a tree?

20 Hee feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that hee cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

21 [a] Remember theſe (O Iaakob & Iſrael) for thou art my ſeruãt: I haue formed thee: thou art my ſeruant: O Iſrael forget me not.

22 I haue put away thy tranſgreſſions like a cloude, and thy ſinnes, as a miſt: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce, ye heauens: for the Lord hath done it: ſhoute, ye lower partes of y earth: breake forth into prayſes, ye mountaines, O forreſt and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Iſrael.

24 Thus ſaith the Lord thy redeemer & he that formed thee from the wombe, I am the Lorde that made all things, that ſpred out the heauens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the [c] tokens of the ſoothſaiers, and make them that coniecture, fooles, & turne the wiſe men backward, and make their knowledge fooliſhneſſe.

26 ¶ He confirmeth the word of his [d] ſeruant and performeth the counſel of his meſſengers, ſaying to Ieruſalem, Thou ſhalt bee inhabited: and to the cities of Iudah, Ye ſhall be built vp, and I will repaire the decayed places thereof.

27 He ſaieth to the [e] deepe, Bee drie and I will dry vp thy floods.

28 He ſaith to [f] Cyrus, Thou art my ſhepheard: and he ſhal performe all my deſire, ſaying alſo to Ieruſalem, Thou ſhalt be built: and to the Temple, Thy foundation ſhall be ſurely laied.

z He is abuſed as one that would eat aſhes thinking to ſatiſfie his hunger.
a Shewing that mans heart is moſt inclined to idolatrie & therefore he warneth his people by theſe enlamples, that they ſhuld not cleaue to any, but to the liuing God, when they ſhould be among the idolaters.
b He ſheweth that the worke of the Lord toward his people ſhall be ſo great, that the inſenſible creatures ſhalbe mooued therewith.
c Hee armeth them againſt the Soothſayers of Babylon, which would haue born them in hande, that they knew by the ſtarres that God would not deliuer them, and that Babylon ſhould ſtand.
d Of Iſaiah and the reſt of his Prophets, which did aſſure the Church of Gods fauour and deliuerance.
e Hee ſheweth that Gods worke ſhould be no leſſe notable in their deliuerance, then when he brought them out of Egypt thorow the Sea.
f To aſſure them of their deliuerance, he nameth the perſon by whom it ſhould be, more thē three hundred yere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iuſt in all his workes.* 20 *The calling of the Gentiles.*

THus ſaith the Lord vnto [a] Cyrus his [b] anointed, whoſe right hand I haue holden to [c] ſubdue nations before him: therfore wil I weaken the loines of Kings, & open the doores before him, and the gates ſhall not be ſhut.

2 I will go before thee & make the [d] crooked ſtreight: I will breake the braſen doores, and burſt the iron barres.

3 And I wil giue thee ỹ treaſures of darkneſs, & the things hid in ſecret places, that thou mayeſt [e] know that I am the Lord which call thee by thy name, euen the God of Iſrael.

4 For Iaakob my ſeruants [f] ſake, and Iſrael mine elect, I will euen call thee by thy name and name thee, though thou haſt not knowen me.

5 I am the Lord, and there is none other: there is no God beſide me: I [g] girded thee though thou haſt not knowen me.

6 That they may knowe from the riſing of the ſunne, and from the Weſt, that there is none beſides me: I am the Lord, and there is none other.

7 I forme the [h] light & create darkenes: I make peace and create euill: I the Lord doe all theſe things.

8 Ye heauens, ſend the dewe from aboue, and let the cloudes drop downe [i] righteouſnes: let the earth open, and let ſaluation and iuſtice growe forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that ſtriueth with his maker, the potherd with the potherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that ſaith to his father, What haſt thou begotten? or to his mother, What haſt thou brought forth?

11 Thus ſaith the Lord, the holy one of Iſrael, and his maker, Aſke me [n] of things to come concerning my ſonnes, & concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whoſe hands haue ſpread out the heauens, I haue euen commaunded al their [o] armie.

13 I haue raiſed [p] him vp in righteouſnes, and I wil direct al his wayes: he ſhal build my citie, and he ſhall let goe my captiues, not for [q] price nor reward, ſaith the Lord of hoſtes.

14 Thus ſaith the Lord, the labour of [r] Egypt, and the merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come vnto thee, and they ſhalbe [s] thine: they ſhall followe thee, and ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication vnto thee, ſaying, Surely God is in thee, and there is none other God beſides.

15 Verely thou, O God, [t] hideſt thy ſelfe, O God, the Sauiour of Iſrael.

16 All they ſhall be aſhamed and alſo confounded: they ſhall goe to confuſion together, that are the makers of images.

17 But Iſrael ſhall be ſaued in the Lorde, with an euerlaſting ſaluation: ye ſhall not bee aſhamed nor confounded world without end.

18 For thus ſaieth the Lorde (that created

a To aſſure the Iewes of their deliuerance againſt the great tentations that they ſhuld abide, he nameth the perſon and the meanes.
b Becauſe Cyrus ſhould execute the office of a deliuerer, God called him his anointed for a time, but after another ſort then he called Dauid.
c To guide him in the deliuerãce of my people.
d I will take away all impediments & lets.
e Not that Cyrus did know God to worſhip him aright, but he had a certeine particular knowledge, as prophane mē may haue of his power, & ſo was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthineſſe.
g I haue giuen thee ſtrength, power & authoritie.
h I ſend peace and warre, proſperitie & aduerſitie, as Amos 3.6.
i He comforteth the Iewes, as if he would ſay, Though when ye looke to the heauens and earth for ſucco, ye ſee nothing now but ſignes of Gods wrath, yet I will cauſe them to bring forth moſt certeine tokens of your deliuerance, and of the performance of my promiſe, which is meant by righteouſnes.
k I haue appointed Cyrus to this vſe and purpoſe.
l Hereby hee forbiddeth their impatiencie, which in aduerſitie and trouble murmure againſt God, and will not tary his pleaſure: willing that man ſhould match with his like & not contend againſt God.
m That is, it is not perfitly made.
n In ſtead of murmuring, humble your ſelues, and aſke what ye will for the conſolation of my children, and you ſhall be ſure of it, as ye are of theſe things which are at your commandement. Some reade it with an interrogation, & make it the application of the ſimilitude.
o That is, the ſtarres.
p To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in deliuering my people.
q Meaning, freely and without ranſome or any grieuous condition.
r Theſe people were tributaries to the Perſians, and ſo king Artaſhaſhte gaue this money to-ſoore they were ward the building of the Temple, Ezra 7.21.
s Whereas thine enemies, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt.
t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: ſhewing that they ſhould not repent their long patience, but the wicked and idolaters ſhalbe deſtroyed.

heauen,

heauen, God himselfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darkenesse in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you me: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come drawe neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? and there is none other God beside me, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all [z] the endes of the earth shall be saued: for I am God: and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shal bowe vnto me, & euery tongue shall sweare by me.

24 Surely [c] he shal say, In the Lord haue I righteousnesse & strength: he shall come vnto him, and al that [d] prouoke him, shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

u To wit, of man, but chiefely of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye idolaters which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God and the true worshipping shall be through all the world, Rom. 14. 11. phil. 2. 10. whereby he signifieth that we must not onely serue god in hart but declare the same also by outward profession.
c Meaning, the faithful shal feele & confesse this.
d Al the contemners of God.

CHAP. XLVI.

1 *The destruction of Babylon and of their idoles.* 3 *He calleth the Iewes to the consideration of his worke.*

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not rid them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of me from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haires: I haue made you: I will also beare you, and I will carry you, [f] and I will deliuer you.

5 ¶ To whom will ye make me like or make me equal, or [g] compare me, that I should be like him?

6 They draw gold out of the bagge, and weigh siluer in the ballance, and hire a goldesmith to make a god of it, & they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth he stand, and cannot remoue from his place: Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O you transgressers.

9 Remember the former things of olde: for I am God and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] birde from the East, and the man of my [k] counsel from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shal not be farre off, and my saluation shall not tarry: for I will giue saluation in Zion, and my glory vnto Israel.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes & Persians caried them away.
c The beastes that caried the idoles, fel downe vnder their burden.
d He deriseth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruc. 6. 25.
h Become wise, meaning, that all idolaters are without wit or sense, like madde men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot aboliish the promises of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

COme downe & sit in the dust: O [a] virgin, daughter Babel, sit on the ground, there is no [b] throne O daughter of the Chaldeans: for thou shalt no more be called, tender & delicate.

2 Take the mill stones, & [c] grinde meale: loose thy lockes: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shalbe seene: I wil take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

5 [g] Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didst shewe them no [h] mercie, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saydest, I shall be a lady for euer, so that thou diddest not set thy minde to these things, neither diddest thou remember the latter ende thereof.

8 Therefore nowe heare, thou that art giuen to pleasures, & dwellest carelesse, She saith in her heart, I am and none els: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children, and widowhood: they shall come vpon thee in their [i] perfection, for the multitude of thy diui-

a Which hast liued in wealth and wantonnes, and hast not yet bene ouercome by any enemie.
b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things where in she setteth her greatest pride, shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shal confesse, that the Lord doeth this for his churches sake.
g For very shame and hide thy selfe.
h They abused gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in steed of pitying their miserie, thou diddest increase it.
i So that thy punishment shall be so great as is possible to be imagined.

nations, and for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wickednes: thou haſt ſaid, None ſeeth me. Thy [k] wiſdome and thy knowledge, they haue cauſed thee to rebell, and thou haſt ſayd in thine heart, I am, and none els.

11 Therefore ſhall euill come vpon thee, and thou ſhalt not know the morning thereof: deſtruction ſhal fal vpon thee, which thou ſhalt not be able to put away: deſtruction ſhal come vpon thee ſuddenly, or thou beware.

12 Stand now among thine inchanters, & in the multitude of thy ſoothſaiers (with whom thou haſt [l] wearied thy ſelfe from thy youth) if ſo be thou maieſt haue profite, or if ſo be thou mayeſt haue ſtrength.

13 Thou art wearied in [y] multitude of thy counſels: let now the aſtrologers, the ſtarre gazers, and prognoſticators ſtand vp, & ſaue thee from theſe things that ſhal come vpon thee.

14 Behold, they ſhalbe as ſtubble: the fire ſhall burne them: they ſhall not deliuer their owne liues from the power of the flame: there ſhall be no coales [m] to warme at, nor light to ſit by.

15 Thus ſhall they ſerue thee, with whom thou haſt wearied thee, euen thy merchants from thy youth: euery one ſhall wander to his owne [n] quarter: none ſhal ſaue thee.

CHAP. XLVIII.

1 The hypocriſie of the Iewes is reproued. 11 The Lord alone will be worſhipped. 20 Of their deliuerance out of Babylon.

HEare ye this, O houſe of Iaakob, which are [a] called by the name of Iſrael, and are come out of [b] the waters of Iudah: which ſweare by the Name of the Lord, and make mention of the God of Iſrael, but not in trueth, nor in righteouſneſſe.

2 For they are called of the holy citie, and ſtay themſelues [c] vpon the God of Iſrael, whoſe Name is the Lord of hoſtes.

3 I haue declared the former things of olde, and they went out of my mouth, and I ſhewed [d] them: I did them ſuddenly, and they came to paſſe.

4 Becauſe I knew, that [e] thou art obſtinate, and thy necke is an iron ſinew, & thy browe braſſe,

5 Therefore I haue declared it to thee of olde: before it came to paſſe, I ſhewed [f] it thee, leaſt thou ſhouldeſt ſay, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

5 Thou haſt heard, behold al this, and wil not yee [g] declare it? I haue ſhewed thee new things, euen now, and hid things, which thou kneweſt not.

7 They are created now, and not of olde, and euen before this thou heardeſt them not, leaſt thou ſhouldeſt ſay, Behold, I [h] knewe them.

8 Yet thou heardeſt them not, neither didſt know them, neither yet was thine eare opened of old: for I knew that thou wouldeſt grieuouſly tranſgreſſe: therefore haue I called thee a tranſgreſſer from the [i] wombe.

9 For my Names ſake wil I deferre my wrath, & for my praiſe will I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, but [l] not as ſiluer: I haue [m] choſen thee in the fornace of affliction.

11 For mine owne ſake, for mine owne ſake will I doe it: for how ſhould my Name [n] be polluted? [o] ſurely I wil not giue my glory vnto another.

12 Heare mee, O Iaakob and Iſrael, my called, [p] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath laied the foundation of the earth, & my right hand hath ſpanned the heauens: when I cal them, [q] they ſtand vp together.

14 All you, aſſemble your ſelues, & heare: which among thē hath declared theſe things? the Lord hath loued [r] him: he will do his wil in Babel, and his arme ſhall be againſt the Chaldeans.

15 I, euen I haue ſpoken it, and I haue called him: I haue brought him, and his way ſhal proſper.

16 Come neere vnto me, heare ye this: I haue not ſpoken it in ſecret from the [ſ] beginning: from the time that the thing was, I was there, and now the Lord God and his Spirite hath [t] ſent me.

17 Thus ſaith the Lord thy redeemer, the Holy one of Iſrael, I am the Lord thy God, which teach thee [u] to profite, and leade thee by the way that thou ſhouldeſt goe.

18 Oh that thou haddeſt hearkened to my commaundements! then had thy proſperitie bene as the flood, and thy righteouſneſſe as the waues of the ſea.

19 Thy ſeed alſo had bene as the ſand, and the fruit of thy body like the grauel thereof: his [x] name ſhould not haue bene cut off nor deſtroied before me.

20 [y] Goe ye out of Babel: flee ye from the Chaldeans with a voyce of ioy: tell & declare this: ſhew it foorth to the end of the earth: ſay ye, The Lord hath redeemed his ſeruant Iaakob.

21 And they [z] were not thirſty: he led them through the wilderneſſe: he cauſed the waters to flowe out of the rocke for them: for he claue the rocke, and the water guſhed out.

22 There is no [a] peace, ſaieth the Lord, vnto the wicked.

CHAP.

k Thou didſt thinke that thine owne wiſedom & policie would haue ſaued thee.

l He derideth their vaine confidence, that put their truſt in any thing, but in God, condemning alſo ſuch vaine ſciences, which ſerue to no vſe, but to deſlude the people, and to bring them from depending onely on God.

m They ſhal vtterly perith, and no part of them remaine.

n They ſhal flee euery one to that place which he thought by his ſpeculations to be moſt ſure: but that ſhal deceiue them.

a He detecteth their hypocriſie which vanted themſelues to be Iſraelites, and were not ſo in deed.

b Meaning, the fountaine and rocke.

c They make a theirs, as though they would haue none other God.

d He ſheweth that they could not accuſe him in any thing, for as much as he had performed whatſoeuer he had promiſed.

e I haue done for thee more then I promiſed, that thy ſtubburneſſe and impudencie might haue bene ouercome.

f How thou ſhouldeſt be deliuered out of Babylon.

g Will ye not acknowledge this my benefite and declare it vnto others?

h Shewing that mans arrogancy is the cauſe why god doeth not declare all things at once, leſt they ſhould attribute this knowledge to their owne wiſedom.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuſe thee: ſo is it my free mercy that muſt ſaue thee.

l For I had reſpect to thy weakneſſe and infirmitie: for in ſiluer there is ſome puretie, but in vs there is nothing but droſſe.

m I tooke thee out of the fornace where thou ſhouldeſt haue bene conſumed.

n God ſaueth the ſaluation of his with his own honour: ſo that they cannot periſh, but his glory ſhould be diminiſhed, as Deut. 32. 27.

o Read Ch. 42. 8

p Read Ch. 41. 4

q To obey me, and to do whatſoeuer I command them.

r Meaning, Cyrus, whō he had choſen to deſtroy Babylon.

ſ Since the time that I declared my ſelfe to your fathers.

t Thus the prophet ſpeaketh of himſelfe, and to aſſure them of theſe things.

u What things ſhal do thee good.

x That is, the proſperous eſtate of Iſrael.

y After that he had forewarned thē of their captiuitie, and of the cauſe thereof, he ſheweth them the great ioy that ſhal come of their deliuerance.

z He ſheweth yt it ſhalbe as eaſie to deliuer thē, as he did their fathers out of Egypt.

a Thus he ſpeaketh to the wicked hypocrites ſhould not abuſe Gods promiſe, in whō was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 *The Lord exhorteth all nations to beleeue his promises.* 6 *Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.*

HEare ye me, O iles, and hearken, ye people from farre. The Lord hath called [a] me from [b] the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath hee [d] hid me, and made me a chosen shaft, & hid me in his quiuer,

3 And said vnto me, Thou art my seruant, [e] Israel, for I wil be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine & for nothing: but my iudgement is with the Lord, & my worke with my God.

5 And nowe saieth the Lord that formed me from the wombe to be his seruaunt, that I may bring Iaakob againe to him (though Israel be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shall be my strength)

6 And he said, It is a smal thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou maiest be my saluation vnto the ende of the world.

7 Thus saith the Lord the redeemer of Israel, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, and [k] arise, and princes shall worship, because of the Lord, that is faithful: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and wil giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the [o] prisoners, Goe forth: and to them that are in darknesse, Shew your selues: they shal feed in the waies, and their [p] pastures shalbe in all the tops of the hils.

10 They shall not be hungry, neither shall they be thirstie, neither shal the heate smite thē, nor the sunne: for he that hath compassion [q] on them, shal lead them: euen to the springs of waters shal he driue them.

11 And I will make all my mountains, as a way, and my paths shalbe exalted.

12 Behold, these shal come from farre: and loe, these from the North and from the West, and these from the land of [r] Sinim.

13 Reioyce, O heauens: and be ioyfull, O earth: braste forth into prayse, O mountains: for God hath comforted his people, & will haue mercy vpon his afflicted.

14 But Zion said, The Lord hath [s] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet wil I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine [u] hands: thy [x] walls are euer in my sight.

17 Thy builders make [y] haste: thy destroiers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about, and behold: all these gather themselues together, and come to thee: as I liue, saieth the Lord, thou shalt surely [z] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narow for them that shal dwel in it, & they that did deuour thee, shalbe farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for me: giue place to me that I may dwel.

21 Thē shalt thou say in thine heart, Who hath begottē me these, seeing I am barren, and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saieth the Lord God, Behold, I wil lift vp mine hand to the [a] Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in their armes: & thy daughters shalbe caried vpon their shoulders.

23 And Kings [b] shalbe thy nursing fathers, and Queenes shalbe thy nurses: they shal worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: & thou shalt know that I am the Lord: for they shal not be ashamed that waite for me.

24 Shall the praie be [d] taken frō the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, [e] euen the captiuitie of the mightie shall be taken away: and the praie of the tyrant shalbe deliuered: for I will contend with him that contendeth with thee, and I wil saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall bee drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy sauiour and thy redeemer, the mightie one of Iaakob.

a This is spoken in the person of Christ to allure the faithful, that these promises should come to passe: for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Pl. 2.7
c By the sword & shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, & al the body of the faithfull, as the members and their head.
f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approoued of God.
g Though the Iewes refuse my doctrine, yet God will approoue my ministerie.
h To declare my Gospel to the Gentiles, Chap. 42.6. acts 13.47. luke 2.32.
i Meaning, the Iewes whom tyrants kept in bondage.
k The benefit of their deliuerance shalbe so great, that great and small shal acknowledge it, and reuerence God for it.
l Thus he speaketh of his Church, when he would shew his mercy toward it, 2 Cor. 6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death.
p Being in Christes protection they shal be safe against all dangers, and free from the feare of the enemies.
q Meaning, that there should bee nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.
r Meaning, the South country, so that Christ shal deliuer his from al the parts of the world.
s Read Chap. 44.23.
t He obiecteth what the faithful might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and ful of consolation.
u Because I would not forget thee.
x Meaning, the good order of policie and discipline.
y I haue a continuall care to build thee vp againe, and to destroy thine enemies.
z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God & gouerned by his spirit.
a He sheweth that Christ will not onely gather this great number of the Iewes but also of the Gentiles.
b Meaning, that Kings shalbe conuerted to the Gospel, & forsake their power and authoritie for the preseruation of the Church.
c Being ioyned with the Church they shal humble themselues to Christ their head, and giue him all honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.
f I will cause them to be strong one against another, as Iudg. 7.22. 2. Chron. 20.22. Chap. 19.2.

CHAP. L.

1 *The Iewes forsaken for a time.* 2 *Yet the power of God is not diminished.* 5 *Christes obedience and victorie.*

THus saieth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditor [c] to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, & none answered: is mine hand so [e] shortened, that it cannot help? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fishe rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a [f] sacke their couering.

4 The Lord God hath giuen me a tongue of the learned, that I should know to minister a word in time to him that is [h] wearie: he will raise mee vp in the morning: in the morning he will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe mee: who is he that can condemne me? loe, they shal ware olde as a garment: the mothe shall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darknes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle [m] a fire, and are compassed about with sparks: walke in ỹ light of your fire, and in the sparks that ye haue kindled. This shall ye haue of mine hand: yee shall lie downe in sorow.

a Meaning, that he had not forsaken her, but thorow her own occasion, as Hos. 2. 2.
b Which should declare that I haue cut her off: meaning, that they could shew none.
c Signifying, that he sold them not for any debt or pouertie, but that they sold themselues to sins to buy their owne lusts and pleasures.
d He came by his prophets and ministers, but they would not beleeue their doctrine and conuert.
e Am I not able to helpe you as I haue holpen your fathers of old, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iozden?
f As I did in Egypt in token of my displeasure, Exod. 10. 21.
g The prophet doeth represent here the person and charge of them that are iustly called to the ministerie of Gods word.
h To him that is oppressed by affliction & misery.
i As they that are taught and made meete by him.
k I did not shrink from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompense of the wicked but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright gods true ministers, though they labour to bring them from hel to heauen.
m You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offred: therefore ye shal remaine in sorow, and not be comforted.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem,* 22 *and her deliuerance.*

HEare mee, ye [a] that follow after righteousnesse, and ye that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shal comfort Zion: he shall comfort all her desolations, and hee shall make her desert [c] like Eden, and her wildernesse like the garden of the Lord: ioy and gladnesse shalbe found therein: praise, and the voice of singing.

4 Hearken ye vnto me, my people, & giue eare vnto me, O my people: for a [d] Lawe shall proceed from me, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth foorth, and mine [f] armes shall iudge the people: the iles shal waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, & looke vpon the earth beneath: for the [g] heauens shal vanish away like smoke, & the earth shall ware olde like a garment, and they that dwel therein, shal perish in like maner, but my saluation shal be for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me, ye that know righteousnes, the people in whose heart is my Lawe. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as [h] in the olde time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon.

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the Sea away for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shal [l] returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shal obteine ioy, and gladnesse: and sorow & mourning shall flee away.

12 I, euen I am hee, that comfort you. Who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour,

a He comforteth the Church, that they should not be discouraged for their small number.
b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom ye were borne.
c As plentiful as Paradise, Gen. 2. 3.
d I will rule, and gouerne my Church by my word and doctrine.
e The time that I will accomplish my promes.
f My power and strength.
g He foreshewneth them of the horrible changes and mutations of al things, and how he will preserue his Church in the midst of all these dangers.
h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning, Egypt. Psal. 87. 4.
k To wit, Pharaoh, Ezek. 29. 3.
l From Babylon.

ſour, which is ready to deſtroy? Where is now the rage of the oppreſſour?

14 The captiue [m] hasteneth to be looſed, and that he ſhould not die in the pit, nor that his bread ſhould faile.

15 And I am the Lord thy God that diuided the ſea, when his waues roared: the Lord of hoſtes is his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the ſhadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtand vp, O Ieruſalem, which haſt drunke at the hand of the Lord the [p] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the ſonnes, whom ſhe hath brought forth: there is none that taketh her by the hand of all the ſonnes that ſhe hath brought vp.

19 Theſe two [q] things are come vnto thee: who will lament thee? deſolation and deſtruction and famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes haue fainted, and lie at the head of all the ſtreetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare nowe this, thou miſerable and drunken, but [r] not with wine.

22 Thus ſayeth thy Lorde God, euen God that pleadeth the cauſe of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, euen the dregges of the cuppe of my wrath: thou ſhalt drinke it no more.

23 But I will put it into their hand that ſpoile thee: which haue ſaid to thy ſoule, Bowe downe, that we may goe ouer, and thou haſt laide thy body as the ground, and as the ſtreete to them that went ouer.

m He comforteth them by the ſhort time of their baniſhment: for in ſeuentie yeeres they were reſtored, & the greateſt empire of the world deſtroyed.
n Meaning of Iſaiah, and of all true miniſters, who are defended by his protection.
o That al things may be reſtored in heauen and earth, Eph. 1.10
p Thou haſt bin iuſtly puniſhed and ſufficiently, as Chap. 40.2. and this puniſhment in the elect is by meaſure, and according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſibleneſſe, and madneſſe, as Jerem. 25.15,16.
q Whereof the one is outward, as of the things that come to the body: as warre and famine: and the other is inward, and appertaineth to the minde that is, to be without comfort: therefore he ſaith, how ſhalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 *A conſolation to the people of God.* 7 *Of the meſſengers thereof.*

ARiſe, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beautie, O Ieruſalem, the holy citie: for henceforth there ſhall no [a] more come into thee the vncircumciſed and the vncleane.

2 Shake thy ſelfe from the [b] duſt: ariſe, and ſit downe, O Ieruſalem: looſe the bands of thy necke, O thou captiue daughter, Zion.

3 For thus ſaith the Lord, Ye were ſold for [c] nought: therefore ſhall ye be redeemed without money.

a No wicked tyrant, which ſhall ſubuert Gods true religion, and oppreſſe the conſciences.
b Put off the garments of ſorow and heauineſſe, and put on the apparell of ioy and gladnes.
c The Babylonians paid nothing to me for you therefore I will take you againe without ranſome.

4 For thus ſaith the Lord God, My people went [d] downe afore time into Egypt, to ſoiourne there, and Aſſur [e] oppreſſed them without cauſe,

5 Nowe therefore what haue I here ſaith the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, ſaith the Lord? and my Name all the day continually is [f] blaſphemed?

6 Therefore my people ſhall knowe my Name: therefore they ſhall know in that day, that I am he that doe ſpeake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth and publiſheth peace! that declareth good tidings, and publiſheth ſaluation, ſaying vnto Zion, thy God reigneth!

8 [h] The voyce of thy watchmen ſhall be heard: they ſhall lift vp their voyce, and ſhoute together: for they ſhal ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O ye deſolate places of Ieruſalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ieruſalem.

10 The Lord hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the endes of the earth ſhall ſee the ſaluation of our God.

11 [k] Depart, depart yee: goe out from thence and touch no vncleane thing: goe out of the middes of her: be ye cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhall not goe out [m] with haſte, nor depart by fleeing away: but the Lord will goe before you, and the God of Iſrael will gather you together.

13 Beholde, my [n] ſeruant ſhall proſper: he ſhall be exalted and extolled, and be very hie.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, and his forme of the ſonnes of men) ſo [p] ſhall he ſprinkle many nations: the kings ſhal ſhut their [q] mouthes at him: for that which had not bene told them, ſhall they ſee, and that which they had not heard, ſhall they [r] vnderſtand.

d When Iacob went thither in time of famine.
e The Egyptians might pretend ſome cauſe to oppreſſe my people becauſe they went thither and remained among them, but the Aſſyrians haue no title to excuſe their tyrannie by: and therefore will I puniſh them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance ſhould make their affliction in the meane time more eaſie: but this is chiefly meant of the ſpirituall ioy, as Nahum. 1.15. rom. 10. 15.
h The prophets which are thy watchmen ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accompliſhed vnder Chriſt.
i As ready to ſmite mine enemies and to deliuer his people.
k He warneth the faithfull not to pollute themſelues with the ſuperſtitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.
l For the time is at hand, that the Prieſts and Leuites chiefly (and ſo by them all the people which ſhall be as Leuites in this office) ſhall carie home the veſſels of the Temple which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning, Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Chriſt in his perſon was not eſteemed.
p He ſhall ſpread his worde through many nations.
q In ſigne of reuerence, and as being aſtoniſhed at his excellencie.
r By the preaching of the Goſpel.

CHAP. LIII.

1 *Of Chriſt and his kingdome, whoſe word fewe will beleeue.* 6 *All men are ſinners.* 11 *Chriſt is our righteouſneſſe,* 12 *And is dead for our ſinnes.*

WHo [a] will beleeue our reporte? and to whom is the [b] arme of the Lord reuealed?

2 But he ſhall growe vp before him as a

a The Prophet foreſeeth that very fewe ſhall receiue this their preaching of Chriſt, and of their deliuerance by him, Iohn. 12.38. Rom. 10.16.
b Meaning, that none can beleeue, but whom hearts God toucheth with the vertue of his holy Spirite.

c The beginning of Christs kingdome shalbe smal and cõtemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap. 11.1.
e Which was by Gods singular prouidence for the cõfort of sinners, Ebr. 4.15.
f That is, the punishment due to our sinnes: for the which he hath both suffered, and made satisfaction, Mat 8.17. 1.pet.2.24.
g We iudged euill, thinking that he was punished for his owne sins, and not for ours.
h He was chastised for our reconciliation, 1.Cor.15.3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Matth.26.63. acres 8.32.
l From the crosse, and graue after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom.6.9.
n God the Father deliuered him into the hands of wicked, and to the powers of the world to doe with him what they would.
o Christ by offering vp himselfe, shall giue life to his Church, and so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.
r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil.2.7.&c. to verse 12.
s That is, of all that beleeue in him.

branch, and as a c roote out of a drie d ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorowes, and hath experience of e infirmities: we hid as it were our faces from him: he was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and caried f our sorowes: yet we did iudge him, as g plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the h chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath laide vpon him the i iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not k open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from l prison, and from iudgement: m and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceite in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when o he shall make his soule an offering for sinne, he shall see his seede & shal prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shal see of the p trauaile of his soule, and shalbe satisfied: by his knowledge shall my q righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he r hath powred out his soule vnto death: and he was counted with the transgressers, and he bare the sinne s of many, and prayed for the trespassers.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

REioyce, O a barren that didst not beare: breake forth into ioy & reioyce, thou that didest not trauaile with childe: for the b desolate hath moe children then the married wife, saith the Lord.

2 c Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproche of thy e widowhoode any more.

5 For he that f made thee, is thine husband (whose Name is the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the God of the whole g world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a h yong wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue and the hils shal fall downe: but my mercy shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with k the carbuncle, and lay thy foundation with saphirs.

12 And I will make thy windowes of ‖ emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be l taught of the Lord, and much peace shall be to thy children.

14 In m righteousnesse shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare: for it shall not come neere thee.

15 Behold, the enemie shall gather himselfe but without n me: whosoeuer shal gather himselfe in thee, o against thee, shal fall.

16 Behold, I haue created the p smith that bloweth

b The Church in this her affliction and captiuitie shall bring foorth mor children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childehoode, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great number of children, that God should giue her, she should seeme to want roume to lodge them.
d The afflictions which thou sufferedst at the beginning.
e When as thou wast refused for thy sinnes, Chap.50.1.
f That did regenerate thee by his holy Spirite.
g His glory shal shine through the whole world, which seemed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.
i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.
k Here by he declareth the excellent estate of the Church vnder Christ.
‖ Or, iasper or pearle.
l By the hearing of his word and inward mouing of his spirite.
m In stablitie and sureneſſe, so that it shall stand for euer.
n And therefore shal not preuaile.
o Meaning, the domesticall enemies of the Church as are the hypocrites.
p Signifying hereby that man can doe nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

a After that he had declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same. b calleth her barren, because that in the captiuitie she was as a widowe without hope to haue any children.

bloweth the coales in the fire, & him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnesse is of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirsteth, come ye to the waters, and ye that haue [b] no siluer come, bye and eate: come, I say, bye [c] wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in [e] fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shal liue, and I wil make an euerlasting couenant with you, euen the [f] sure mercies of Dauid.

4 Beholde, I gaue him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knewe not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may [i] be found: call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your waies my waies, saith the Lord.

9 For as the heauens are higher then the earth, so are my waies higher then your waies, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, & returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth.

11 So shal my [m] word be, that goeth out of my mouth: it shall not returne vnto me voide, but it shall accomplish that which I will, and it shal prosper in the thing whereto I sent it.

12 Therefore ye shal goe out with ioy, and be ledde foorth with peace: the [n] mountaines and the hilles shall breake forth before you into ioy, and all the trees of the fielde shall clap their handes.

13 For thornes there shal grow firre trees: for nettles shall growe the myrrhe tree, and it shalbe to the Lord [o] for a name, and for an euerlasting [p] signe that shall not be taken away.

a Christ by proposing his graces and giftes to his Church exciteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes, and so thirst not after these waters.

b Signifying, that Gods benefites cannot be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.

d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those, which are nothing profitable.

e You shalbe fed abundantly.

f The same couenant, which through my mercie, I ratified & confirmed to Dauid, that it should be eternal, 2. Sa. 7. 13. acts. 13. 34.

g Meaning, Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou didst not receiue to be thy people.

i When he offereth himselfe by the preaching of his word.

k Hereby he sheweth that repentance must be ioined with faith, and how we can not call vpon God aright, except the fruites of our faith appeare. l Although you are not soone reconciled one to an other, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you. m If these small things haue their effect, as daily experience sheweth, much more shal my promes which I haue made and confirmed, bring to passe that thing which I haue spoken for your deliuerance. n Reade Chap. 44. 23. and 49. 13.

o To set forth his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocke.

THus saith the Lord, [a] Keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to be reueiled.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which [d] is ioyned to the Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Beholde, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant,

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: their burnt & offerings and their sacrifices shalbe accepted vpon mine altar: for mine House shall be called an house of prayer for [h] all people.

8 The Lord God saith, which gathereth the scattered of Israel, yet will I gather to them those that are to be gathered to them.

9 All ye [i] beastes of the fielde, come to deuoure, euen all ye beastes of the forest.

10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they cannot barke: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.

d Let none think himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithfull shall be greater then the Iewes were at that time.

g Hereby he meaneth the spirituall seruice of God, to whom the faithfull offer continuall thanksgiuing, yea themselues and all that they haue as a liuely and acceptable sacrifice.

h Not onely for the Iewes but for all others, Matth. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to affraie the faithfull, that when this commeth, they may know it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernours, Prophets, and Pastors, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them.

purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morowe shall be as this day, and much more abundant.

l We are well yet, and to morow shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 *God taketh away the good, that he should not see the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *And their vaine confidence.*

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shal come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer & of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seede?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleys vnder the tops of the rockes?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delite in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, and diddest [i] enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the kings with oile, and diddest increase thine ointments and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneyes, yet saydest thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto me, and hast not remembred me, neither set thy mind thereon? is it not because I holde my peace, and that of long [o] time? therefore thou fearest not me.

a From the plague that is at hand, & also because God will punish the wicked.

b The soule of the righteous shalbe in ioy and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people detided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Leuit. 18.21.2.king. 23.10.

e Meaning, euery place was polluted with their idolatrie: for euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the postes & doores to haue it in remembrance, Deu. 6.9. & 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, diddest increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more diddest torment thy selfe.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.

m He derideth their vnprofitable diligence which thought to haue made all sure, & yet were deceiued.

n Broken promes with me.

o Meaning, that the wicked abuse Gods lenitie, and growe to farther wickednesse.

12 I will declare thy [p] righteousnesse and thy workes, and they shall not profite thee.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the winde shall [q] take them all away: vanitie shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus saith he that is hie and excellent, he that inhabiteth the eternitie, whose Name is the holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirite to reuiue the spirite of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the spirite should faile before me: and I haue made the breath.

17 For his wicked [t] couetousnesse, I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and wil [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruite of the lippes, to be peace: peace vnto them that are [y] farre off, and to them that are neere, saith the Lorde: for I will heale him.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp myre and dyrt.

21 There is no peace, saith my God, to the wicked.

p That is, thy naughtines, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercie from them.

x That is, I frame the speech and wordes of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euill conscience doth euer torment them, and therefore they can neuer haue rest vnto Chap. 48.22.

CHAP. LVIII.

1 *The office of Gods ministers,* 2 *The works of the hypocrits,* 6 *The fast of the faithfull.* 13 *Of the true Sabbath.*

CRie [a] aloude, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they [b] seeke me dayly, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will drawe neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke [d] your will, and require all your debts.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce

a The Lord thus speaketh to the prophet, willing him to vse all diligence and fearfulnesse to rebuke the hypocrites.

b They will seeme to worship me and haue outward holinesse.

c He setteth forth the malice and dilsaine of the hypocrites which grudge against God if their workes be not accepted.

d Thus he conuinceth the hypocrites by the second table and by their duetie toward their neighbour that they haue neither faith nor religiõ.

voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull ruth, and to lie downe in sackecloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery [f] yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh?

8 Then shall thy light breake foorth as the morning, and thine health shall grow speedily: thy [i] righteousnesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answere: thou shalt crie, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the [k] finger, and wicked speaking:

10 If thou [l] powre out thy soule to the hungrie, and refresh the troubled soule: then shall thy light spring out in the [m] darkenesse, and thy darkenesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde [n] waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach and the restorer of the paths to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lorde, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine worde.

14 Then shalt thou delight in the Lorde, and I will cause thee to mount vpon the high places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

e So long as you vse contention and oppression, your fasting and prayer shall not be heard.

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is the prosperous estate, wherewith God will blesse thee.

i The testimonie of thy goodnesse shall appeare before God and man.

k Whereby is meant all maner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperitie.

n Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose buildets were the Apostles.

o If thou refraine thy selfe from thy wicked workes.

CHAP. LIX.

1 *The wicked perish through their owne iniquities.* 12 *The confession of sinnes.* 16 *God alone will preserue his Church, though all men faile.*

*Num. 11. 23. chap. 50. 2.

BEholde, *the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

*Iere. 5. 25.

2 But *your iniquities haue separated betweene you and your God, and your sinnes haue hidde his face from you, that he will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and [c] bring foorth iniquitie.

5 They hatch cockatrice [d] egs, and weaue the spiders [e] web: he that eateth of their egs, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shal they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feet run to euill, and they make hast to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their pathes.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked pathes: whosoeuer goeth therein, shal not know peace.

9 Therfore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs, wee waite for light, but lo it is darknes: for brightnes, but we walke in darknesse.

10 We grope for the wall like the [h] blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like [i] beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and wee haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttring out of the heart false [l] matters.

14 Therfore [m] iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

15 Yea, trueth faileth, and hee that refraineth from euill, maketh himselfe [n] a praie: and when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when hee sawe that there was no man, he wondered that none would offer himselfe. [o] Therefore his arme did [p] saue it, and his righteousnes it selfe did sustaine it.

17 For he put on righteousnesse, as an habergeon, and an [q] helmet of saluation vpon his

a Reade Chap. 1. 15.

b All men winke at the iniuries & oppressions, and none goe about to remedie them.

c According to their wicked deuises, they hurt their neighbours.

d Whatsoeuer commeth from them, is poyson, and bringeth death.

e They are vnfitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell & can finde no ende of our miseries.

i We expresse our sorowes by outward signes, some more some lesse.

k This confession is generall to the Church to obteine remission of sinnes, and the prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe & selfe, and did not seeke aide of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repay the [r] ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemie shall [s] come like a flood: but the spirite of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto [t] them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will make this my couenant with them, saith the Lord, My spirit that is vpon thee, and my wordes, which I haue put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.
t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioineth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, O Ieruſalem: be bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and beholde: all [d] these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be astonied [e] and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shewe forth the prayses of the Lord.

7 All the sheepe of [g] Kedar shall be gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commaunded her to go downe, Chap. 47. 1.
b Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite number from all countreis, as Chap. 49. 18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.
g That is, the Arabians, that haue great abundance of cattell.

9 Surely the iles shal waite for me, & the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, & their siluer, and their gold with them, vnto the name of the Lorde thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they bee shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may bee brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The [n] glory of Lebanon shall come vnto thee, the firre tree, the elme and the bore tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fall [p] downe at the soles of thy feete: and they shal call thee, The citie of the Lorde, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken and hated, so that no mã went by thee, I wil make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, & shalt sucke the [q] breasts of Kings: and thou shalt know, that I the Lorde am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring gold, and for iron will I bring siluer, and for wood brasse, and for stones iron. I will also make thy gouernment [r] peace, and thine exactors righteousnesse.

18 Violence shall no more bee heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt cal [s] saluation, thy wals, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shal the brightnes of the [t] moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe downe, neither shal thy moone be hid: for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shall be ended.

21 Thy people also shall be all righteous: they shall possesse the land for euer, the [u] graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thousand

k The Gentiles that are nowe enemies, shall become friends and setters forth of the Church.
l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue and profite the same, shalbe destroyed.
n There is nothing so excellent which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feete, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both the and lowe shall be readie to helpe and succour thee.
r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.
s Meaning, not a temporal felicitie, but a spirituall, which is fulfilled in Christes kingdome.
t Signifying, that all worldly meanes shall cease, and that Christ shalbe all in all, as Reuel. 21. 22. & 22. 5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.

h Because the altar was a figure of Christ, Ebr. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale.

sand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 He propheseith that Christ shall be anointed, and sent to preach. 10 The ioy of the faithfull.

THe * spirit of the Lord God is a vpon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings vnto the poore, to binde vp b broken hearted, to preach libertie to the c captiues, and to them that are bound, the opening of the prison,

2 To preach the d acceptable yeere of the Lord, and the day of e vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for f ashes, the oile of ioy for mourning, the garment of gladnesse for the spirite of heauinesse, that they might be called g trees of righteousnesse, the planting of the Lorde, that he might be glorified.

4 And they shall build the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many h generations.

5 And the stranger shall i stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named k the Priestes of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eate the l riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shal receiue m double, and for confusion n they shall reioyce in o their portion: for in their land they shall possesse the p double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate q robberie for burnt offering, and I will direct their worke in trueth, and will make an enerlasting couenant with them.

9 And r their seede shalbe knowen among the Gentiles, and their budde among the people. All that see them, shall knowe them, that they are the seede which the Lord hath blessed.

10 ſ I wil greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegrome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to growe that which is sowen in it: so the Lord God will cause righteousnesse to growe, and prayse before all the heathen.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not a holde my tongue, and for Jerusalems sake I wil not rest, vntill the righteousnesse thereof breake foorth as the b light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all kings thy glorie: and thou shalt be called by c a newe name, which the mouth of the Lord shall name.

3 Thou shalt also be a d crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shal no more be said vnto thee, e Forsaken, neither shall it be said any more to thy lande, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shall haue an f husband.

5 For as a yong man marieth a virgine, so shall thy sonnes g marrie thee: ſ as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set h watchmen vpon thy wals, O Jerusalem, which all the day and all the night continually shall not cease: i ye that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Jerusalem the k prayse of the world.

8 The Lord hath sworne by his right hand and by his strong arme. Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie.

10 l Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world: m tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages is with him, and n his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A o citie sought out & not forsaken.

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* Luke 4.18.

a This apperteineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth accordyng as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauour to men, which S. Paul calleth the fulnesse of time, Galat. 4.4.

e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring foorth good fruites, as Mat. 3.8.

h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithfull are made Priestes and Kings, 1. Pet. 2.9. reuel. 1.6. and 5.10.

l Reade Chap. 60.11,16.

m Abundant recompence, as this word is vsed, Chap. 40.2.

n That is, the Iewes.

o To wit, of the Gentiles.

p Where as the Gentiles had dominion ouer the Iewes in time past, nowe they shall haue double authoritie ouer them. q possesse twise so much.

q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory. r That is, of the Church. ſ He sheweth what shall be the affection, when they feele this their deliuerance.

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Till they haue full deliuerance: and this the prophet speaketh to incourage all other ministers to the setting foorth of Gods mercies toward his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shall esteeme thee as deare and precious, as a king doth his crowne.

e Thou shalt no more be contemned as a woman forsaken of her husband.

‖ Or, my deligh in her.

‖ Or, married.

f That it may be replenished with children.

g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him.

h Prophets, pastours, and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.

k For the restauration whereof all the world shal prayse him.

l Signifying the great number that shall come to the Church, & what means he woulde prepare for the restitution of the same, as Chap. 57.14.

m He sheweth the people of this their deliuerance: which was chiefly meant of our saluation by Christ. Zach. 9.9. mat. 21.5.

n He shal haue al power to bring his purpose to passe, as Chap. 40.10.

o That is, one ouer whom God hath had a singular care to recouer her when she was fall.

CHAP. LXIII.

1 God shal destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah: he is glorious in his apparell, and walketh in his great strength: [b] I speake in righteousnesse, and am mightie to saue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there was none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord, and the prayses of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he said, Surely they are my [h] people, children that will not lie: so he was their Sauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his presents saued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy spirite: therefore was hee turned to be their enemie, and he fought against them.

11 Then he [l] remembred the olde time of Moses and his people, saying, Where is he that brought them vp out of the Sea with the [m] sheepeheard of his sheepe? where is he that put his holy spirite within [n] him?

12 He led them by the right hand of Moses: with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirite of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and beholde from the dwelling place of thine holines, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtles thou art our father: though [s] Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lorde, why hast [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a litle [x] while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue beene as they, ouer whom thou neuer baredst rule, and vpon whom thy Name was not called.

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were the greatest enemies, and vnder the title of circumcision and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Psalme 137.7.

b God answereth them that asked this question, Who is this? &c. and saith, Be see nowe performed in deede the vengeance which my Prophets threatned.

c Another question, to the which the Lord answereth.

d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.

e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, and ingratitude, yet he himselfe will deliuer his church, and punish the enemies, Reade Chap. 59.16.

f I will so astonish them, and make them so giddie, that they shall not knowe which way to go.

g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.

i He bare their afflictions and griefes, as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past.

m Meaning, Moses.

n That is, in Moses, that he might well gouerne the people: some referre this giuing of the spirite to the people.

o Peaceably and gently, as an horse is led to his pasture.

p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

q The great affection which thou hast toward vs.

r Meaning, from the whole body of the Church.

s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whom we were gouerned, and so for our ingratitude didst deliuer vs vp to our owne concupiscence, & iust punish sinne by sinne according to thy iust iudgement.

u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants.

x That is, in respect of the promise, which is perpetuall: albeit they had nowe possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.*

OH, that thou wouldest [a] breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burneth, as the fire causeth [b] the waters to boile, (that thou mightest declare thy Name to thy aduersaries:) the people did tremble at thy presence.

3 When thou didst terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not [c] heard nor vnderstand with the eare, neither hath the eye seene another God beside thee, which doth so to him that waiteth for him.

5 Thou didst meete him, [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: beholde, thou art angry, for we haue sinned: yet in [f] them is continuance, and we [g] shall be saued.

6 But we haue all beene as an vncleane thing, and all our [h] righteousnesse is as filthie clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder and lightnings.

c Saint Paul vseth the same kind of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers, while they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Then wilt haue pitie vpon vs.

h We are iustly punished and brought into case we would excuse our selues, yet our righteousnesse, and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman.

8 But now, O Lord, thou art our Father, we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer: loe, we beseech thee, behold, we are all thy people.

10 [l] Thine holy cities lie waste: Zion is a wildernesse, and Ierusalem a desert.

11 The house of our Sanctuarie, and of our glory, [m] where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still [n] at these things, O Lord? wilt thou holde thy peace and afflict vs aboue measure?

i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

k For so the flesh iudgeth, when God doeth not immediatly send succour.

l Which were dedicate to thy seruice, and to call vpon thy name.

m Wherein we inuocated and worshipped thee. n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glorie thus to be diminished.

CHAP. LXV.

1 *The vocation of the Gentiles, and the reiection of the Iewes.* 13 *The ioy of the elect, and the punishment of the wicked.*

I Haue beene sought of them that [a] asked not: I was found of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue [b] spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations.

3 A people that prouoked me euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] brickes.

4 Which remaine among the [f] graues, and lodge in the deserts, which eate [g] Swines flesh, and the broth of things polluted are in their vessels.

5 Which say, [h] Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that [i] burneth all the day.

6 Beholde, it is [k] written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shall be [l] together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpō the hils: therefore wil I measure their olde worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, destroy it not, for a [m] blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I wil bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shal dwel there.

10 And [n] Sharon shalbe a sheepefold, and the valley of Achor shall bee a resting place for the cattel of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy mountaine, and haue prepared a table for the [o] multitude, & furnished the drinke offrings vnto the number.

12 Therefore will I [p] number you to the sword, and all you shall bowe downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus saieth the Lorde God, Behold, my seruants shall [r] eate, and ye shall be hungry: behold, my seruants shall drinke, and ye shall be thirstie: behold, my seruants shal reioyce, and ye shalbe ashamed.

14 Behold, my seruants shal sing for ioy of heart, and ye shall cry for sorow of heart, and shal howle for veration of mind.

15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lorde God shall slay you and cal his seruants by [t] another name.

16 He that shall blesse in the [u] earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.

15 For loe, I will create [y] new heaues and a new earth: and the former shal not be remembred nor come into mind.

18 But be you glad and reioyce for euer in the things that I shal create: for behold, I wil create Ierusalem, as a reioycing and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.

20 There shall bee no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for hee that shall bee an hundred yeeres olde, shall die as a yoong man: but the sinner being [a] an hundred yeeres old shalbe accursed.

21 And they shall [b] builde houses and inhabite them, and they shall plant vineyards, and eate the fruite of them.

22 They shall not builde, and another inhabite: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in olde age the worke of their hands.

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy spirite, Rom. 10. 20.

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to draw them.

c He sheweth, that to delight in their owne fantasies, is the declining frō God, and the beginning of all superstition and idolatrie.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

f To consult with spirits, and to coniure deuils, which was forbidden, Deut. 18. 11.

g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.

h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.

i Their punishment shall neuer haue ende. k So that the remembrance thereof cannot be forgotten. l Shall be both punished together: and this declareth howe the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten flockes, that is, the hypocrites.

n Which was a plentifull place in Iudea to feede therepe, as Achor was for cattell.

o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue enough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets, whom ye would not obey.

r By these words. Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes.

u By blessing and by swearing is meant praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but thorow all the world.

x I will no more suffer my Church to be desolate as in times past.

y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world.

z Meaning, in this wonderfull restauration of the Church, there shoulde be no weakenesse of youth, nor infirmities of age, but all should be fresh and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.

a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.

b He proposeth to the faithfull the blessings which are conteined in the Law, and so vnder temporall things comprehendeth the spirituall promises.

23 They shall not labour in vaine, nor bring foorth in feare: for they are ꝑ seede of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

c Reade Chap. 11.6.

25 The [c] wolfe and the lambe shall feede together, and the lion shall eate strawe like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

THus saith the Lord, [x] The [a] heauen is my throne, and the earth is my footestoole: where is that house that ye will builde vnto me? and where is that place of my rest?

*Act. 7.48,49.

a My maiestie is so great, that it filleth both heauen and earth, & therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

2 For all these things hath mine hand made, [b] and all these things haue beene, saith the Lord: and to him will I looke, euen to him that is poore, and of a [c] contrite spirit and trembleth at my wordes.

b Seeing that both the Temple and the things therein with the sacrifices were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 He that killeth a bullocke, is as if he [d] slewe a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he both no lesse detest their ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the lawe.

4 Therefore will I [e] chuse out their delusions, and I will bring their feare vpō them: because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

e I will discouer their wickednesse and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

5 Heare the word of the Lord, all ye that tremble at his [f] word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shalbe ashamed.

f He incourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, and hated them that feared God.

6 [g] A voyce soundeth from the citie: euen a voice from ꝑ Temple, the voice of the Lord, that recompenseth his enemies fully.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

7 Before [h] shee traueiled, shee brought foorth: and before her paine came, she was deliuered of a man childe.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinions: as when a woman is deliuered before shee looked for it, and that without paine in trauelle.

8 Who hath heard such a thing? who hath seene such things? shall the earth be brought foorth in one [i] day? or shall a nation be borne at once? for assoone as Zion traueiled, she brought foorth her children.

i This shall passe the capacitie of man, to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that come vp out of Babylon, were a figure.

9 Shall I [k] cause to trauell, & not bring foorth? shall I cause to bring foorth, and shall be barren, saith thy God?

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring foorth his Church at his time appointed.

10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke [l] and be satisfied with the breasts of her cōsolation: that ye may milke out and be delighted with the brightnesse of her glorie.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

12 For thus saith the Lord, Beholde, I will extend [m] peace ouer her like a flood, & the glory of the [n] Gentiles like a flowing streame: then shall ye sucke, ye shall be [o] borne vpon her sides, and be ioyfull vpon her knees.

m I will giue her felicitie, and prosperitie in great abundance.

n Reade Chap. 60.16.

o Ye shall be cherished as her dearely beloued children.

13 As one whom her mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your [p] bones shall flourish like an herbe: and the hand of the Lord shalbe knowen among his seruants, & his indignation among his enemies.

p Ye shall haue new strength and newe beautie.

15 For beholde, the Lord will come with fire, and his charets like a whirlewind, that he may [q] recompence his anger with wrath, and his indignation with the flame of fire.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

16 For the Lord will iudge with fire, and with his sworde all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie [r] themselues, and purifie themselues in the gardens behinde one tree in the middes eating [s] Swines flesh, and such abomination, euen the Mouse, shalbe consumed together, saith the Lord.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Lawe, by eating beastes forbidden, euen to the Mouse, which nature abhorreth.

18 For I will visite their workes, and their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my [t] glorie.

t The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes.

19 And I will set a [u] signe among them, and will send those that [x] escape of them, vnto the nations of [y] Tarshish, [z] Pul, and [a] Lud, and to them that drawe the [b] bowe, to [c] Tubal and [d] Iauan, yles afarre off, that haue not heard my fame, neither haue seene my glorie, and [e] they shall declare my glorie among the Gentiles.

u I will marke these that I chuse, that they perish not with the rest of the idoels: whereby he alludeth to the marking of the postes of his people, whom he preserued, Exod. 12.7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

20 And they shall bring all your [f] brethren for an offering vnto the Lord out of al nations, vpon [g] horses, and in charets, and in horse litters, and vpon mules, and swift beastes, to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

y That is, Cilicia. z Meaning Affrica. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italy. d Grecia. e Meaning, the Apostles, Disciples, & others, which he did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are. g Whereby hee meaneth that no necessarie meanes shall want, when God shall call the Gentiles to the knowledge of the Gospel.

21 And

21 And I will take of them for [h] Priestes and for Leuites, saith the Lord.

22 For as the newe [i] heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the [k] carkases of the men that haue transgressed against me: for their [l] worme shall not die, neither shal their fire be quenched, and they shall be an abhorring [m] vnto all flesh.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after to preach his word.

i Hereby he signifieth the kingdome of Christ wherein his Church shall be renued, and whereas before there were appointed seasons to sacrifice: in this there shalbe one continuall Sabbath, so that all times and seasons shall be meete.

k As he hath declared the felicitie that shall be within y Church for the comfort of the godly, so doeth he shew what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continuall torment of consciences, which shall euer gnawe them, and neuer suffer them to be at rest, Mark.9.44.

m This is the iust recompence for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeere vnder the said king, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeere, besides the time that he prophesied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion and contempt of Gods word, and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next, how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shewe his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THe [a] wordes of Ieremiah the sonne of [b] Hilkiah one of the Priestes that were at [c] Anathoth in the land of Beniamin.

3 To whom the [d] worde of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah, in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah King of Iudah vnto the ende of the eleuenth yeere of Zedekiah the sonne of Iosiah King of Iudah, euen vnto the carying away of Ierusalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the [h] nations.

6 Then said I, [i] Oh, Lord God, beholde, I cannot speake, for I am a childe.

7 But the Lord said vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I commaund thee, shalt thou speake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand and [k] touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the [l] nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the worde of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a [m] rod of an almond tree.

12 Then said the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a seething [n] pot looking out of the North.

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the lawe vnder king Iosiah, 2.King.22.8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes, the sonnes of Aaron, Iosh.21.18.

d This is spoken to confirme his vocation and office: for as much as he did not presume of himselfe to preach, and prophesie, but was called thereunto by God.

e Meaning, the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchadnezzar.

g The scripture vseth this maner of speech to declare, that God had appointed his ministers to their offices before they were borne, as Isa.49.1.gal.1.15.

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

i Considering the great iudgements of God, which according to his threatenings should come vpon the world, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing howe hard a thing it was to enterprise such a charge, as Isa.6.11. Exod.3.11. and 4.1.

i Which declareth that God maketh them meete and assureth them, whom he calleth to set forth his glorie, giuing them all meanes necessarie for the same, Ex.4.12. Isa.6.6.

k He sheweth what is the authoritie of God's true ministers, which by his word haue power to beate downe whatsoeuer listeth it selfe vp against God: and to plant and edifie the humble, and such as giue themselues to the obedience of Gods word, 2.Cor.10.4. Ephe.4.12.

l He ioyneth the signe with the word for a more ample confirmation: signifying by the rod of the almond tree, which first budded, the hastie comming of the Babylonians against the Iewes.

m Signifying, that the Caldeans, and Assyrians should be as a pot to seethe the Iewes, which boyled in their pleasures and lustes.

14 Then ſaid the Lord vnto me, Out of the o North ſhall a plague be ſpread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, ſaith the Lord, and they ſhall come, and euery one ſhall ſet his throne in the entring of the gates of Ieruſalem, and on all the walles thereof round about, and all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednelle of them that haue forſaken me, and haue burnt incenſe vnto other gods, and worſhipped the workes of their owne hands.

17 Thou therefore truſſe vp thy loynes, and ariſe and ſpeake vnto them all that I command thee: be not afraid of their faces, leſt I q deſtroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an r yron pillar and walles of braſſe againſt the whole land, againſt the Kings of Iudah, and againſt the princes thereof, againſt the Prieſt thereof and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to deliuer thee, ſaith the Lord.

o Syria & Aſſyria were Northward in reſpect of Ieruſalem, which were the Caldeans dominion.
p I will giue them charge and power to execute my vengeance againſt the idolaters, which haue forſaken me for their idoles.
q Which declareth that Gods vengeance is prepared againſt them, which dare not execute their duetie faithfully, either for feare of man, or for any other cauſe, 1. Cap. 9. 16.
r Signifying on the one part, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will he be to helpe them, Ioſh. 1. 5. heb. 13. 5 and on the other part, that they are vtterly vnmeete to ſerue God, and his Church, which are afraid, and do not reſiſt wickednelle, whatſoeuer danger depend therevpon, Iſa. 50. 7. Ezek. 3. 8.

CHAP. II.

2 God rehearſeth his benefites done vnto the Iewes. 8 Againſt the Prieſts and falſe prophets. 12 The Iewes are deſtroyed, becauſe they forſake God.

MOreouer, the worde of the Lord came vnto me, ſaying,

2 Goe, and crie in the eares of Ieruſalem, ſaying, Thus ſaith the Lord, I remember thee, with the a kindneſſe of thy youth and the loue of thy marriage, when thou wenteſt after me in the wildernes b in a land that was not ſowen.

3 Iſrael was as a thing c hallowed vnto the Lord, and his firſt fruites: all they d that eate it, ſhall offend: euill ſhall come vpon them, ſaith the Lord.

4 Heare ye the worde of the Lord, O houſe of Iaakob, and all the families of the houſe of Iſrael.

5 Thus ſaith the Lord, What iniquitie haue your fathers found in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they ſaid not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs thorow the wildernelle, thorow a deſert, and waſte land, thorow a drie land, and g by the ſhadow of death, by a land that no man paſſed thorow, and where no man dwelt?

a According to that grace, and fauour, which I ſhewed thee from the beginning when I did firſt chuſe thee to be my people, and married thee to my ſelfe, Ezek. 16. 8.
b When I had deliuered thee out of Egypt.
c Choſen aboue all other to ſerue the Lord onely, and the firſt offered to the Lord of all other nations.
d Whatſoeuer did challenge this people, or els did annoy them, was puniſhed.
e That is, fallen to moſt vile idolatrie.
f Altogether giuen to vanitie, and are become blind & inſenſible as the idoles, that they ſerue.
g Where for lacke of all things neceſſarie for life, ye could looke for nothing euery houre but preſent death.

7 And I brought you into a plentifull countrey, to eate ẏ fruite thereof, and the commodities of the ſame: but when ye entred, ye defiled h my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, i Where is the Lord? & they that ſhould miniſter the k Lawe, knewe me not: the l paſtours alſo offended againſt me, & the prophets prophecied in m Baal, and went after things that did not profite.

9 Wherefore I will yet n pleade with you, ſaith the Lord, and I will plead with your childrens children.

10 For goe ye to the Iles of o Chittim, and beholde, and ſend vnto p Kedar, and take diligent heede, and ſee whether there be ſuch things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which doeth not r profite.

12 Bee ye ſ heauens, be aſtonied at this: be afraide and vtterly confounded, ſaith the Lord.

13 For my people haue committed two euils: they haue forſaken me t the fountaine of liuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Iſrael a u ſeruant, or is he borne in the houſe? why then is he ſpoiled?

15 The x Lyons roared vpon him and yelled, and they haue made his land waſte: his cities are burnt without y an inhabitant.

16 Alſo the children of z Noph and Tahapanes haue a broken thine head.

17 Haſt not thou procured this vnto thy ſelfe, becauſe thou haſt forſaken the Lorde thy God, when he b led thee by the way?

18 And what haſt thou nowe to doe in the way of c Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſſur? to drinke the water of the d Riuer?

19 Thine owne wickednelle ſhal e correct thee, and thy turnings backe ſhall reprooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou haſt forſaken the Lord thy God, and that my feare is not in thee, ſaith the Lord God of hoſtes.

20 For of olde time I haue broken thy yoke, and burſt thy bonds, and thou ſaideſt, f I will no more tranſgreſſe, but like an harlot thou runneſt about vpon all high hilles, and

h By your idolatrie, and wicked maners, Pſal. 78. 58. & 106. 38.
i They taught not the people to ſeeke after God.
k As ẏ Scribes, which ſhould haue expounded the Lawe to the people.
l Meaning, the princes & miniſters: ſignifying that all eſtates were corrupt.
m That is, ſpake vaine things, & brought the people from the true worſhip of God to ſerue idoles: for by Baal, which was the chiefe idoll of the Moabites, are meant all woles.
n Signifying that he would not as he might, ſtraightway condemne them, but ſheweth them by euident examples their great ingratitude, that they might be aſhamed, and repent.
o Meaning, the Grecians and Italians.
p Unto Arabia.
q That is, God which is their glory, and who maketh them glorious aboue all other people: reprooueth the Iewes, that they were leſſe diligent to ſerue the true God, then were the idolaters to honour their vanities.
r Meaning, the idoles, which were their deſtruction, Pſal. 106. 36.
ſ He ſheweth, that the inſenſible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements againſt the ſame.
t Signifying, that when men forſake Gods word, which is the fountaine of life, they reiect God himſelfe, and ſo fall to their owne inuentions, and vaine confidence, and procure to themſelues deſtruction, Ioan. 2. 8. Zech. 10. 2.
u Haue ſeruered them like ſeruants, and not like dearely beloued children? Exo. 4. 22. therefore it is their fault onely, if the enemie ſpoile them.
x The Babylonians, Caldeans, and Aſſyrians.
y Not one ſhall be left to dwell there.
z That is, the Egyptians: for theſe were two great cities in Egypt.
a Haue grieuouſly vexed thee at ſundry times.
b Shewing, that God would haue ſtill led them aright, if they would haue followed him.
c To ſeeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, & to leaue the fountaine, read Iſa. 31. 1.
d To wit, Euphrates.
e Meaning, that ẏ wicked are inſenſible til ẏ puniſhment for their ſinne waken them, as ver. 26. Iſa. 3. 9.
f When I deliuered thee out of Egypt, Ex. 19. 8. Deu. 5. 27. Ioſh. 24. 16. 2 Sa. 10. 12. Nehe. 8. 6.

vnder all greene trees.

21 Yet I had planted thee, a noble vine, whole † plants were all natural: how then art thou turned vnto me into the plants of a ſtrãge vine?

† Ebr. ſeed was all true.

22 Though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, ſaieth the Lord God.

g Though thou vſe all the purifications and ceremonies of the Law, thou canſt not eſcape puniſhment, except thou turne to me by faith and repentance.

23 How canſt thou ſay, I am not polluted, neither haue I [h] folowed Baalim? behold thy wayes in the valley, and know, what thou haſt done: thou art like a ſwift [i] dromedarie, that runneth by his wayes:

h Meaning, that hypocrites denie that they worſhip the idoles, but that they honour God in them, and therefore they cal their doings Gods ſeruice.

24 And as a wild [k] aſſe, vſed to the wildernes, that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie themſelues, but wil find her in her [l] moneth.

i He compareth the idolaters to theſe beaſts, becauſe they neuer ceaſe running to and fro: for both valleis and hils are ful of their idolatrie.

k He compareth the idolaters to a wild aſſe: for ſhe can neuer be tamed, nor yet wearied: for as ſhe runneth ſhe can take her wind at euery occaſion.

l That is, when ſhe is with foale, and therefore the hunters waite their time: ſo though thou canſt not be turned backe now from thine idolatry, yet when thine iniquitie ſhall be at the full, God wil meete with thee.

25 Keepe thou thy feete from [m] barenes, and thy throte from thirſt: but thou ſaideſt deſperately, No, for I haue loued ſtrangers, and them wil I folow.

m Hereby he warneth them that they ſhould not goe into ſtrange countries to ſeeke helpe: for they ſhould but ſpend their labour, and hurt themſelues, which is here meant by bare foot and thirſt, Iſa. 57. 10.

26 As the [n] theefe is aſhamed, when hee is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes and their Prieſts, and their Prophets,

n As a theefe wil not acknowledge his fault, till he be taken with the deed, and ready to be puniſhed, ſo they wil not confeſſe their idolatrie, till the plagues due to the ſame light vpon them.

27 Saying to a tree, Thou art my [o] father, and to a ſtone, Thou haſt begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will ſay, Ariſe, and helpe vs.

o Meaning, that idolaters ſpoile God of his honour: and whereas hee hath taught vs to call him the father of all flesh, they attribute this title to their idoles.

28 But where are thy gods, that thou haſt made thee? let them ariſe, if they can helpe thee in the time of thy trouble: for according [p] to the nũmber of thy cities, are thy gods, O Iudah.

p Thou thoughteſt that thy gods of blocks and ſtones could haue holpen thee, becauſe they were many in number and preſent in euery place: but nowe let vs ſee whether either the multitude, or their preſence can deliuer thee from my plague, Chap. 11. 13.

29 Wherefore wil [q] ye plead with me? yee all haue rebelled againſt me, ſaith the Lord.

q As though I did you iniurie in puniſhing you, ſeeing that your faults are ſo euident.

30 I haue ſmitten your children in vaine, they receiued no correction: your [r] own ſword hath deuoured your Prophets like a deſtroying lion.

r That is, you haue killed your Prophets, that exhorted you to repentance, as Zecharias, Iſaiah, &c.

31 O generation, take heed to the word of the Lord: haue I bene as [ſ] a wildernes vnto Iſrael? or a land of darkenes? Wherefore ſaith my people then, We are lords, [t] we will come no more vnto thee?

ſ Haue I not giuen them abundance of all things?

t But wil truſt in our owne power & policie.

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

u With ſtrangers.

33 Why doeſt thou prepare thy way to ſeeke amitie? euen therefore wil I teach thee, that thy wayes are wickednes.

34 Alſo in thy [x] wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

x The Prophets and the faithful are ſlaine in euery corner of your country.

35 Yet thou ſaieſt, Becauſe I am guiltles, ſurely his wrath ſhall turne from me: behold, I wil enter with thee into iudgement, becauſe thou ſaieſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt bee confounded of Egypt, [y] as thou art confounded of Aſſhur.

y For the Aſſyrians had taken away the ten tribes out of Iſrael, & deſtroied Iudah, euen vnto Ieruſalem: & the Egyptians ſlew Ioſiah and vexed the Iewes in ſundry ſorts.

37 For thou ſhalt goe forth from thence, and thine hands vpon [z] thine head, becauſe the Lord hath reiected thy confidence, & thou ſhalt not proſper thereby.

z In ſigne of lamentation, as 2. Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reproueth Iudah & Iſrael, comparing them to a woman diſobedient to her huſband.

THey [a] ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he returne againe vnto her? ſhall not this land [b] be polluted? but thou haſt plaied the harlot with many [c] louers: yet [d] turne againe to me, ſaith the Lord.

a According as it is written, Deut. 24. 4.

b If he take (ſuch one by wife) againe.

c That is, with idoles, and with them, whom thou haſt put thy confidence in.

d And I wil not caſt thee off, but receiue thee, according to my mercy.

2 Lift vp thine eies vnto the high places, and behold where thou haſt not plaied the harlot: thou haſt ſit waiting for thẽ in the wayes, as the [e] Arabian in the wildernes: and thou haſt polluted the land with thy whoredoms, & with thy malice.

e Which ſignifieth in termes, and waiteth for them that paſſe by to ſpoile them.

3 Therefore the ſhowers haue bene reſtrained, and the [f] latter raine came not, & thou haddeſt a [g] whores forehead: thou wouldeſt not be aſhamed.

f As God threatened by his Law, Deut. 28. 24.

g Thou wouldeſt neuer be aſhamed of thine acts & repent: and this impudencie is common to idolaters, which wil not giue ouer, though they be neuer ſo manifeſtly conuicted.

4 Diddeſt thou not ſtil cry [h] vnto me, Thou art my father, & the guide of my youth?

h So hereth that the wicked in their miſeries wil cry vnto God, & die outward prayer as the godly do, but becauſe they turne not from their euil, they are not heard, Iſa. 58. 3, 4.

5 Will he keepe his anger for euer? wil he reſerue it to the end? thus haſt thou ſpoken, but thou doeſt euil, euen more and more.

6 The Lord ſaid alſo vnto me, in the daies of Ioſiah the king, Haſt thou ſeene what this rebel [i] Iſrael hath done? for ſhee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there plaied the harlot.

i Meaning the ten tribes.

7 And I ſaid, when ſhe had done all this, Turne thou vnto me: but ſhe returned not, as her rebellious ſiſter Iudah ſaw.

8 When I ſawe, how that by all occaſions rebellious Iſrael had plaied the harlot, I caſt [k] her away, and gaue her a bill of diuorcement: yet her rebellious ſiſter Iudah was not afraied, but ſhee went alſo, and plaied the harlot.

k And gaue her vnto the hands of the Aſſyrians.

9 So that for the [l] lightneſſe of her whoredome ſhee hath euen defiled the lande:

l The Ebrew word may either ſignifie lightneſs & wantonnes, or noiſe and bruit.

for

for she hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with [m] her whole heart, but fainedly, saieth the Lord.

11 And the Lord said vnto me, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward [o] the North & say, Thou disobedient Israel, return, saith the Lord, and I wil not let my wrath fall vpon you: for I am mercifull, saieth the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lorde thy God, and hast [p] scattred thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saieth the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and wil bring you to Zion,

15 And I wil bring you pastors according to mine heart, which shal feed you with knowledge and vnderstanding.

16 Moreouer, when yee bee increased and multiplied in the land, in those dayes, saieth the Lord, they shal say no more, The [q] Arke of the couenant of the Lord: for it shal come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, [r] The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thencefoorth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the [s] North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, cuē the glorious heritage of the armies of the heathen, and said, Thou shalt cal me, saying, My father, and shalt not turne from me [t]:

20 But as a woman rebelleth against her [t] husband: so haue ye rebelled against mee, O house of Israel, saieth the Lord.

21 [u] A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lord their God.

22 O ye disobedient children, returne and I will heale your rebellions. [x] Behold, wee come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hils is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth their sheepe and their bullockes, their sonnes and their daughters.

25 We lie down in our confusion, and our shame couereth vs: [z] for we haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeied the voyce of the Lord our God.

m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched, or wholy reformed, as appeared when occasion was offred by any wicked prince.

n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples, to call her to repentance.

o Where as the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercy, if they will repent.

p There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be vnderstand of the comming of Christ: for then they shal not seek the Lord by ceremonies, and all figures shal cease.

r Meaning the Church, where the Lord will be present to the worlds end, Matt. 28.20.

s Where they are now in captiuitie.

t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hosea 2.1.

u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should lead them captiue & make them to cry and lament.

x This is spoken in the person of Israel to the name of Iuda, which staied so long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings and desire forgiuenes of the same, as Ezra 9.7. Psal. 106.6. Isa. 64.6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is propheſied, for the malice of their hearts. 19 The Prophet Lamenteth it.

O Israel, if thou returne, [a] returne vnto me, saith the Lorde: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt [b] sweare, The Lord liueth in trueth, in iudgement, and in righteousnesse, and the nations shalbe blessed in him, and shal glory in him.

3 For thus saieth the Lord to the men of Iudah, and to Ierusalem.

4 Breake vp [c] your fallow ground, & sowe not among the thornes: be circumcised to the Lorde, and take away the foreskinnes of your hearts, yee men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednes of your inuentions.

5 [d] Declare in Iudah, and shew foorth in Ierusalem, and say, Blowe the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion: [e] prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The [f] lion is come vp from his den, and the destroier of the Gentiles is departed, and gone foorth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackcloth: lament and howle, for the fierce wrath of ỹ Lord is not turned backe from vs.

9 And in that day, saieth the Lord, ỹ heart of the King shal perish, & the heart of the princes and the Priests shall be astonished, and the [g] Prophets shal wonder.

10 Then sayd I, Ah, Lorde God, surely thou hast [h] deceiued this people & Ierusalem,

a That is, wholy and without hypocrisie, Ioel 2. 12. not dissembling to turne and serue God, as they do which serue him by halues, as Hos. 7. 16.

b Thou shalt detest the name of idoles, Psal 16.4 and shalt with reuerence sweare by ỹ liuing God, when thine oath may aduance Gods glory, and profit others:

c heare by hearing he meaneth the true religion of God.

c He willeth thē to plucke vp the impiety and wicked affection and worldly respects out of their heart, that the true seed of Gods word may be sowen therein, Hose. 10. 12. and this is the true circumcision of the heart, Deut. 10, 16. rom. 2. 29. col 2. 11.

d He warneth thē of the great dangers that shal come vpon them by the Caldeans, excepte they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger when euery man shal prepare to saue himselfe, but it shall be too late. 2. King. 25. 4.

f Meaning Nebuchad-nezzar king of Babylon, 2. King. 24. 5.

g That is the false prophets, which still propheſied peace and securitie.

h By the false prophets which promised peace and tranquillitie: and thus thou hast punished their rebellious stubburnesse by causing them to hearken vnto lies which would not beleeue thy trueth, 1. King. 22, 23. Ezek. 14. 9. 2. Thes. 2. 11.

saying,

ſaying, Ye ſhal haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A dry [i] wind in the hie places of the wildernes commeth toward the daughter of my people, but neither [k] to fanne nor to cleanſe.

12 A mightie winde ſhall come vnto mee from thoſe places, and nowe will I alſo giue ſentence vpon them.

13 Behold, he ſhal come vp as the [l] clouds, and his charets ſhall be as a tempeſt: his horſes are lighter then egles. [m] Woe vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickednesſe, that thou mayeſt bee ſaued: how long ſhall the wicked thoughts remaine within thee?

15 For a voyce declareth from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, & cry out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the [p] field, becauſe it hath prouoked me vnto wrath, ſaith the Lord.

18 Thy wayes and thine inuentions haue procured thee theſe things, ſuch is thy wickednesſe: therefore it ſhalbe bitter, therfore it ſhal pierce vnto thine heart.

19 My belly, [q] my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be ſtil: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cried, for the whole land is waſted: ſuddenly are my [r] tents deſtroyed, and my curtaines in a moment.

21 How long ſhall I ſee the ſtanderd, and heare the ſound of the trumpet?

22 For my people is fooliſh, they haue not knowen me: they are fooliſh children, and haue none vnderſtanding: [ſ] they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voyde: and to the heauens, and they had no light.

24 I beheld the mountains: and loe, they trembled, and all the hils ſhooke.

25 I behelde, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitful place was a wildernesſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſaid, The whole land ſhall be deſolate: yet will I [u] not make a full end.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhall be darkened, becauſe I haue pronounced it: I haue thought it, and wil not repent, neither wil I turne backe from it.

29 The whole citie ſhall flee, for the noyſe of the horſemen and bowemen: they ſhall goe into thickets, and clime vp vpon the rockes: euery citie ſhalbe forſaken, and not a man dwel therein.

30 And when thou ſhalt be deſtroied, what wilt thou do? Though thou [x] clotheſt thy ſelfe with ſkarlet, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers wil abhorre thee & ſeeke thy life.

31 For I haue heard a noiſe as of a woman trauailing, or as one labouring of her firſt child, euē the voyce of the daughter Zion that ſigheth and ſtretcheth out her hands: [y] wo is me now: for my ſoule fainteth becauſe of ỹ murtherers.

CHAP. V.

1 In Iudah no righteous man is found neither among the people nor the rulers. 15 Wherefore Iuda is deſtroied of the Caldeans.

RUnne to and fro by the ſtreets of Ieruſalem, and behold now, and know, & inquire in the open places thereof, if ye can find a man, or if there bee any that executeth iudgement, and ſeeketh the trueth, and I wil ſpare [a] it.

2 For though they ſay, The [b] Lord liueth, yet do they ſweare falſly.

3 O Lord, are not thine eies vpon ỹ [c] trueth? thou haſt [d] ſtriken them, but they haue not ſorowed: thou haſt conſumed them, but they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, and haue refuſed to returne.

4 Therfore I ſaid, Surely they are poore, they are fooliſh, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and wil ſpeake vnto them: for they haue knowen the way of the Lord, & the iudgement of their God: but theſe haue altogether broke the yoke, and burſt the bonds.

6 Wherefore [f] a Lion out of the forreſt ſhal ſlay them, and a Wolfe of the wildernesſe ſhall deſtroy them: a Leopard ſhal watch ouer their cities: euery one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, & their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken mee, and [g] ſworne by them that are no gods: though I fed them to the

i The Northwind whereby he meaneth Nebuchadnezzar.
k But to carry away both corne and chaffe.
l Meaning, that Nebuchadnezzar ſhould come as ſuddenly as a cloud that is caried with the wind.
m This is ſpoken in the perſon of all the people, who in their affliction ſhould cry thus.
n Which was a citie in the vtmoſt border of Iſrael Northward toward Babylon.
o Which was in the mid way betweene Dan and Ieruſalem.
p Which keepe the fruites ſo ſtraightly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.
q He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the partes of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.
r Meaning, the cities, which were as eaſily caſt downe as a tent.
ſ Their wiſedom and policie tend to their owne deſtruction, and pulleth them from God.
t By theſe maner of ſpeeches he ſheweth the horrible deſtruction that ſhould come vpon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith, as if the order of nature ſhould be changed. Iſa. 13. 10. and 24. 23. Ezek. 32. 7. Ioel 2. 31. and 3. 15.
u But for his mercies ſake he wil reſerue himſelfe a reſidue to be his Church, and to praiſe him in earth. Iſai 2. 9.
x Neither thy ceremonies nor rich gifts ſhall deliuer thee.
y As the Prophets were moued to pitie the deſtruction of their people, ſo they declared it to the people to moone them to repentance, Iſa. 22. 4. chap. 9. 1.
a That is, the citie.
b Though they pretend religion and holines, yet all is but hypocriſie: for vnder this kind of ſwearing is contained the true religion.
c Doeſt not thou loue righteouſnes, and faithful dealing.
d Thou haſt oft times puniſhed them, but all is in vaine, Iſa. 9. 13.
e He ſpeaketh this to the reproch of them, which ſhould gouerne and teach others, and yet are further out of the way then the ſimple people.
f Meaning, Nebuchadnezzar and his armie.
g He ſheweth that to ſweare by any thing then by God, is to forſake him.

the full, yet they committed adulterie, and aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning like fed horſes: for euery man *neied after his neighbours wife.

*Ezek.22.11.

9 Shal I not viſite for theſe things, ſaith the Lord: Shall not my ſoule bee auenged on ſuch a nation as this?

10 [h] Clime vp vpon their wals, and deſtroy them, but make not a full ende: [i] take away their battilments, for they are not the Lordes.

h He commandeth the Babylonians and enemies to deſtroy them.
i Read Chap. 4.27.

11 For the houſe of Iſrael, and the houſe of Iudah haue grieuouſly treſpaſſed againſt me, ſaith the Lord.

12 They haue [k] denied the Lord, and ſaid, It is not he, neither ſhall the plague come vpon vs, neither ſhal we ſee ſword nor famine.

k Becauſe they gaue no credite to the words of his Prophets, as Iſa.28.15.

13 And the Prophets ſhall bee as [l] winde, and the worde is [m] not in them: thus ſhall it come vnto them.

l Their words ſhalbe of none effect, but vaine.
m They are not ſent of the Lord, and therefore that which they threaten to vs, ſhall come vpon them.

14 Wherefore thus ſaieth the Lord God of hoſtes, Becauſe ye ſpeake ſuch words, Behold, I will put my wordes into [n] thy mouth, like a fire, and this people ſhalbe as wood, and it ſhall deuour them.

n Meaning, Ieremiah.

15 Loe, I will bring a nation vpon you [o] from farre, O houſe of Iſrael, ſaith the Lord, which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vnderſtandeſt what they ſay.

o To wit, the Babylonians and Caldeans.

16 Whoſe quiuer is as an [p] open ſepulchre: they are all very ſtrong.

p Who ſhal kil many with their arrowes.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy ſonnes and thy daughters: they ſhall eate vp thy ſheepe and thy bullockes: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſword thy fenſed cities, wherein thou didſt truſt.

18 Neuertheleſſe, at thoſe dayes, ſaith the Lord, I will not make a ful end of [q] you.

q Here the Lord declareth his vnſpeakable fauour toward his Church, as Chap.4.27.

19 And when *yee ſhall ſay, Wherefore doeth the Lord our God doe theſe things vnto vs? then ſhalt [r] thou anſwer them, Like as yee haue forſaken mee and ſerued ſtrange gods in your land, ſo ſhall ye ſerue ſtrangers in a land, that is not yours.

*Chap.16.10.
r Meaning, the Prophet Ieremiah.

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people, and †without vnderſtanding, which haue *eies and ſee not, which haue eares and heare not.

†Ebr. without heart.
*Iſa.6.9. mat.13.14. acts 28.27. rom.11.8.

22 Feare ye not me, ſaieth the Lorde? or wil ye not be afraid at my preſence, which haue placed the ſand for the *bounds of the ſea by the perpetual decree that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it?

*Iob 26.10.

23 But this people hath an vnfaithful and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both earely and late in due ſeaſon: he reſerueth vnto vs the appointed weekes of the harueſt.

25 Yet your [s] iniquities haue turned away theſe things, & your ſinnes haue hindered good things from you.

s If there be any ſlay, that we receiue not Gods bleſſings in abundance, we muſt conſider that it is for our owne iniquities, Iſa.59.1,2.

26 For among my people are found wicked perſons, that laie waite as he that ſetteth ſnares: they haue made a pit to catch men.

27 As a cage is full of birdes, ſo are their houſes full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat & ſhining: they do ouerpaſſe the deeds of the wicked: *they execute no iudgement, no not the iudgement of the fatherleſſe: yet they [t] proſper, though they execute no iudgement for the poore.

*Iſa.1.23. zech.7.9.
t They feele not the plague of God for it.

29 Shal I not viſite for theſe things, ſaith the Lord? or ſhall not my ſoule bee auenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] Prophets prophecie lies, and the Prieſts ‖ receiue gifts in their hands, and my people delight therein. What will ye then doe in the end thereof?

u Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt.
‖ Or, beare rule.

CHAP. VI.

1 *The comming of the Aſſyrians and Caldeans.* 16 *He exhorteth the Iewes to repentance.*

O Yee children of [a] Beniamin, prepare to flee out of the mids of Ieruſalem, and blowe the trumpet in [b] Tekoa: ſet vp a ſtandard vpon [c] Bethhaccerem: for a plague appeareth out of the North and great deſtruction.

a He ſpeaketh to them chiefly becauſe they ſhuld take heed by the example of their brethrē, the other half of their tribe which were now caried away priſoners.
b Which was a citie in Iudah fiue miles frō Bethlehē, 2.Chr.11.6.
c Read Nehe. 3.14.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

d I haue intreated her gently, and giuen her abundance of all things.

3 The Paſtours with their flocks [e] ſhall come vnto her: they ſhal pitch their tents round about by her, and euery one ſhall feede in his place.

e She ſhall be ſo deſtroyed, that the ſheepe may be fed in her.

4 [f] Prepare warre againſt her: ariſe, and let vs go vp toward the South: woe vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

f He ſpeaketh this in ye perſon of the Babylonians, which complaine ye the time faileth the before they haue brought their enterpriſes to paſſe.

5 Ariſe, and let vs go vp by night, and deſtroy her palaces.

6 For thus hath the Lorde of hoſtes ſayd, Hewe downe wood, and caſt a mount againſt Ieruſalem: this citie muſt bee viſited: all oppreſſion is in the mids of it.

7 As the fountaine caſteth out her waters, ſo ſhe caſteth out her malice: [g] cruelty & ſpoyle is continually heard in her before me with ſorrow and ſtrokes.

g He ſheweth the cauſe why it ſhould be deſtroied, and how it commeth of themſelues.

8 Be thou inſtructed, O [b] Ieruſalem, leſt my ſoule depart from thee, leaſt I make thee deſolate as a land, that none inhabiteth.

9 Thus ſaieth the Lord of hoſtes, They ſhal gather as a vine, [y] reſidue of Iſrael: turne [i] backe thine hand as the grape gatherer into the baſkets.

10 Vnto whom ſhall I ſpeake, & admoniſh that they may heare? beholde, their eares are [k] vncircumciſed, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: [l] I will powre it out vpon the [m] children in the ſtreete, and likewiſe vpon the aſſemblie of the yoong men: for the huſband ſhall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houſes with their lands, and wiues alſo ſhall be turned vnto ſtrangers: for I will ſtretch out mine hand vpon the inhabitants of the land, ſaieth the Lord.

13 For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet euen vnto the Prieſt, they all deale falſly.

14 They haue healed alſo the hurt of the daughter of my people with ſweete wordes, ſaying, [n] Peace, peace, when there is no peace.

15 Were they aſhamed whē they had committed abomination? nay, they were not aſhamed, no neither could they haue any ſhame: therfore they ſhal fall among the †ſlaine: when I ſhal viſite them, they ſhalbe caſt downe, ſaith the Lord.

16 Thus ſaith the Lord, Stand in [p] waies and behold, and aſke for the [o] olde way, which is the good way, and walke therein, and ye ſhal find reſt for your ſoules: but they ſaid, We wil not walke therein.

17 Alſo I ſet [r] watchmen ouer you, which ſayd, Take heede to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Heare therfore, ye [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cauſe a plague to come vpon this people, euen the fruit of their owne imaginations: becauſe they haue not taken heede vnto my wordes, nor to my Lawe,

20 To what purpoſe bringeſt thou me [r] incenſe from Sheba, and ſweete calamus from a farre countrey? Your burnt offrings are not pleaſant, nor your ſacrifices ſweete vnto me.

21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blockes before this people, and the fathers & the ſonnes together ſhall fall vpon them: the neighbour and his friend ſhal periſh.

22 Thus ſaieth the Lord, Behold, a people commeth from the [s] North countrey, & a great nation ſhal ariſe from the ſides of the earth.

23 With bowe and ſhield ſhal they be weaponed: they are cruel and wil haue no compaſſion: their voyce roareth like the ſea, and they ride vpon horſes, well appointed, like men of warre againſt thee, O daughter Zion.

24 We haue heard their fame, & our hands ware [t] feeble: ſorrow is come vpon vs, as the ſorrow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the ſword of the enemie and feare is on euery ſide.

26 O daughter of my people, gird thee with ſackecloth, and wallow thy ſelfe in the aſhes: make lamentation, and bitter mourning as for thine onely ſonne: for the deſtroyer ſhall ſuddenly come vpon vs.

27 I haue ſet [u] thee for a defence and for-treſſe among my people, that thou maieſt know and try their wayes.

28 They are all rebellious traitours, walking craftily: they are braſſe and iron, they all are deſtroiers.

29 The [x] bellowes are burnt: the lead is conſumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They ſhall call them reprobate ſiluer, becauſe the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to ſhew vnto the people the words of God, which truſteth in the outward ſeruice of the Temple. 13 The euils that ſhal come to the Iewes, for the deſpiſing of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.

THe words that came to Ieremiah from the Lord, ſaying,

2 Stand in the gate of the Lords houſe, and cry this word there, & ſay, Heare the word of the Lord, al ye of Iudah that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſtes, the God of Iſrael, *Amend your wayes & your works, and I wil let you dwel in this place. *Chap. 26. 13.

4 Truſt not in [a] lying words, ſaying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redreſſe your wayes and your works: if you execute iudgement betweene a man and his neighbour,

6 And oppreſſe not the ſtranger, the fatherleſſe and the widow, and ſhed no innocent blood in this place, neither walke after other gods to your deſtruction,

7 Then [b] wil I let you dwel in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold,

h He warneth them to amend by his correctiõs and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to ſearch out all and to leaue none.

k They delite to heare daine things, and to ſhut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. ſo he kindleth it now when he ſeeth that al remedies are paſt.

m None ſhall be ſpared.

n When the people began to feare Gods iudgements, the falſe Prophets comforted them by flatterings, ſhewing that God would ſend peace and not warre.

† Ebr. them that fall.

o Wherein the Patriarkes and Prophets walked, directed by the word of God: ſignifying that there is no true way, but that which God preſcribeth.

p Prophets which ſhould warne you of the dangers that were at hand.

q God taketh all the world to witneſſe, and the inſenſible creatures of the ingratitude of the Iewes.

r Read Iſa. 1. 11. and Amos 5. 21.

s From Babylon by Dan, which was North from Ieruſalem.

t For feare of the enemie: he ſpeaketh this in the perſon of the Iewes.

u Meaning Ieremiah, whom God had appointed to try out the godly from the wicked as a founder doth the pure mettall from the drоſſe.

x All the paine and labour that bath bene taken with them is loſt.

a Beleeue not the falſe Prophets, which ſay that for the Temples ſake, & the ſacrifices there, the Lord will preſerue you, and ſo nourish you in your ſinne, and vain confidence.

b God ſheweth on what condition he made his promiſe to this Temple: that they ſhould be an holy people vnto him as he would be a faithful God to them.

8 Behold, you truſt in lying wordes, that cannot profit.

9 Will you ſteale, murder, and commit adulterie, and ſweare falſly and burne incenſe vnto Baal, and walke after other gods whom ye know not?

10 And come and ſtand before mee in this Houſe, whereupon my Name is called, & ſay, Wee are deliuered, though wee haue done all theſe abominations?

11 Is this Houſe become [c] a den of theeues, whereupon my Name is called before your eies? Behold, euen I ſee it, ſaith the Lord.

12 But goe yee now vnto my place which was in Shilo, [d] where I ſet my Name at the beginning, and behold, what I did to it for the wickednelle of my people Iſrael.

13 Therefore nowe becauſe ye haue done all theſe workes, ſaieth the Lord, (and I [e] roſe vp earely & ſpake vnto you: but when I ſpake, ye would not heare me, neither when I called, would [f] ye anſwere)

14 Therefore will I do vnto this Houſe, whereupon my Name is called, wherein alſo yee truſt, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will caſt [g] you out of my ſight, as I haue caſt out all your brethren, euen the whole ſeed of Ephraim.

16 Therefore thou ſhalt not [h] pray for this people, neither lift vp crie or prayer for them, neither intreat me, for I wil not heare thee.

17 Seeſt thou not what they doe in the cities of Judah and in the ſtreets of Ieruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, ſaieth the Lord, and not themſelues to the confuſion of their owne faces?

20 Therefore thus ſaieth the Lorde God, Beholde, mine anger and my wrath ſhall bee powred vpon this place, vpon man and vpon beaſt, and vpō the tree of the field, and vpon the fruite of the ground, and it ſhall burne and not be quenched.

21 Thus ſaieth the Lord of hoſts, the God of Iſrael, Put your burnt offerings vnto your ſacrifices, and eate the fleſh.

22 For [k] I ſpake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and ſacrifices.

23 But this thing commaunded I them, ſaying, Obey my voyce, & I will be your God, and ye ſhall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after their counſels & the ſtubburnneſſe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen ſent vnto you all my ſeruaunts the Prophets, [m] riſing vp earely euery day, and ſending them.

26 Yet would they not heare mee nor encline their eare, but hardened their necke & did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe words vnto them, but they [n] will not heare thee: thou ſhalt alſo cry vnto them, but they will not anſwere thee.

28 But thou ſhalt ſay vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth diſcipline: trueth is periſhed, & is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ieruſalem, and caſt it away, and take vp a complaint on the hie places: for the Lord hath reiected and forſaken the generation of his [p] wrath.

30 For the children of Judah haue done euill in my ſight, ſaieth the Lord: they haue ſet their abominations in the Houſe, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of [q] Topheth, which is in the valley of Ben-hinnom to burne their ſonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart.

32 Therefore behold, the daies come, ſaith the Lord, that it ſhall no more bee called Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter: for they ſhall burie in Topheth till there be no place.

33 And the carkeiſes of this people ſhall be meate for the foules of the heauen and for the beaſts of the earth, and none ſhall fray them away.

34 *Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreetes of Ieruſalem the voice of mirth and the voyce of gladneſſe, the voyce of the bridegrome and the voyce of the bride: for the land ſhalbe deſolate.

CHAP. VIII.

1 The deſtruction of the Iewes. 4 The Lord mooueth the people to amendment. 10 He reprehendeth the lying doctrine & the couetouſnes of the Prophets and Prieſts.

AT that time, ſaieth the Lorde, they ſhall bring out the bones of the Kings of Judah, and the bones of their princes, & the bones of the Prieſts and the bones of the Prophets, and the bones of the inhabitants of Ieruſalem out of their [a] graues.

2 And they ſhall ſpread them before the ſunne

c As theeues hid in holes, & dens think themſelues ſafe, ſo when you are in my Temple, you thinke to be couered with the holines therof, and that I cannot ſee your wickednelle, Matt. 21. 13.

d Becauſe they pepended ſo much on the Temple, which was for his promiſe, that he would be preſent and reſend them where the Arke was, he ſheweth them to Gods iudgemēts againſt Shilo, where the Arke had remained about 300. yeeres, & after was taken, the Prieſts ſlaine, & the people miſerably diſcōfited, 1. Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceaſed to warne you, as Iſa. 65. 2. pro. 1. 23

f He ſheweth what is the only remedy to redreſs our faults: to ſeeke God to lead vs into the way, & to obey his calling, Iſa. 66. 4.

g I wil ſend you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To aſſure the that God had determined in himſelfe to punith their wickednes, he ſheweth that the prayer of the godly can nothing auaile the, whiles they remain in their obſtinacie againſt God, and will not vſe the meaus y he vſeth to call them to repentance, Chap. 11. 14. and 14. 11.

i That is, they ſacrifice to y ſun, moone & ſtarres, which they called the Queene of heauen, Chap. 44. 17. 2. king. 23. 5.

k Shewing y it was not his chief purpoſe & intent, that they ſhould offer ſacrifices: but y they ſhould regard, wherefore they were ordeined: to wit, to be ioyned to y word as ſeales & confirmations of remiſſion of ſinnes in Chriſt: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundred yeeres.

m Read Ier. 11.

n Whereby he ſheweth that the paſtours ought not to leaue their flocks in their obſtinacie: for the Lord will vſe the means of his ſeruants to make the wicked more faultie and to prooue his.

o In ſigne of mourning, as Iob 1. 20. micah 1. 6.

p Againſt whom he had iuſt occaſion to powre out his wrath.

q Of Tophet, read 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

*Ezek. 26. 13.

a The enemie for greedines of game ſhal riffle your graues, and lay you before thoſe idols, which in your life you worſhipped, to ſee if they can helpe you.

sunne and the moone, & all the hoste of heauen, whom they haue loued, and whom they haue serued, & whom they haue folowed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dung vpon the earth.

b Because of the afflictions that they shal feele through Gods iudgements.

3 And death shall be desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattred them, saieth the Lord of hostes.

c Is there no hope that they wil returne.

4 Thou shalt say vnto them also, Thus saieth the Lord, Shal they [c] fall and not arise? shall he turne away and not turne againe?

5 Wherfore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue themselues to deceite, and would not returne.

d They are ful of hypocrisie, and euery one followeth his own fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons to discerne the cold & heate, as Isa.1.3.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battel.

7 Euen the storke in the aire knoweth her appointed times, and the turtle and the crane and the swallow obserue the time of their coming, but my people knoweth not the [e] iudgement of the Lord.

f The Law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.

8 How doe ye say, Wee are wise, and the Law [f] of the Lorde is with vs? Loe certainly in vaine made he it, the pen of the scribes is in vaine.

g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods word. *Isa.56.11.chap.5.31.and 6.13.

9 The [g] wise men are ashamed: they are afraid and taken: lo, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore wil I giue their wiues vnto others, & their fields to them that shal possesse them: *for euery one from the least euen vnto the greatest is giuen to couetousnesse, & from the Prophet euen vnto the Priest, euery one dealeth fally.

h Read cha 6.14

11 For they haue healed the hurt of the daughter of my people with sweet words, saying, [h] peace, peace, when there is no peace.

12 Were they ashamed whē they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shal they fal among the slaine: when I shal visite them, they shall be cast downe, saieth the Lord.

i He speaketh in the person of the people, who whē the enemy commeth, will run about to hide themselues, and acknowledge that it is Gods hand.

13 I will surely consume them, saieth the Lord: there shalbe no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I haue giuen them, shal depart from them.

k That is, hath brought vs into extreme affliction, and thus they shal not attribute this plague to fortune, but to Gods iust iudgement, Chap.9.15. and 23.15.

14 Why do we stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lorde our God hath put vs to silence, & giuen vs water with [k] gall to drinke, because wee haue sinned against the Lord.

*Chap.14.19.

15 *Wee looked for peace, but no good came, & for a time of health, and behold troubles.

l Read Chap. 4.15.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at ỹ noise of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwel therein.

m God threateneth to send the Babylonians among them, who shal vtterly destroy thē in such sort as by no means they shal escape.

17 For behold, I wil [m] send serpents, and cockatrices among you, which will not bee charmed, and they shall sting you, saieth the Lord.

n Read Chap. 4.19.

18 I would haue [n] comforted my self against sorow, but mine heart is heauie in me.

o Thus the Lord speaketh.

19 Behold, the voice of the cry of ỹ daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her king in her? Why [o] haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

p The people wonder that they haue so long time looked for succor in vaine.

20 The [p] haruest is past, the summer is ended, and we are not holpen.

q The Prophet speaketh this.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

r Meaning, that no mans help or means could saue them: for in Gilead was precious balme, Chap.46.11. & els deriding the vaine confidence of the people who looked for help at their Priests, who should haue bene the Physicions of their soules, and wrek at Gilead, Hos.6.8.

22 Is there no balme [r] at Gilead? is there no Physicion there? Why thē is not the health of the daughter of my people recouered?

CHAP. IX.

1 The complaints of the Prophet for the malice of the people.
24 In the knowledge of God ought wee onely to reioyce.
26 The vncircumcision of the heart.

a The Prophet sheweth ỹ great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, Read Chap.4.19.

OH, that mine head were full of [a] water, and mine eies a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

b He sheweth that this were more quietnes and greater safetie for him to dwel among the wild beasts then among the wicked people, saue that God hath enioyned him this charge.

2 Oh, that I had in the wildernes a [b] cottage of waifaring men, that I might leaue my people, and go from them: for they be all [c] adulterers and an assembly of rebels,

c Vtterly turned from God.

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceed from euil to worse, and they haue not knowen mee, saieth the Lord.

d To belie and slander their neighbors.

4 Let euery one take heed of his neighbor, and trust you not in any [e] brother: for euery brother wil vse deceit, and euery friend will deale deceitfully,

e Meaning, that all were corrupt and none could find an honest man.

5 And euery one will deceiue his friend, and wil not speake the trueth: for they [f] haue taught their tongues to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiuers: [g] because of their deceite they refuse to know me, saieth the Lord.

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

7 Therfore thus saith the Lord of hostes, Behold, I will [b] melt them, and trie them: for what should I els doe for the daughters of my people?

8 Their tongue [*] is an arrow shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee laieth waite for him.

9 Shal I not visite them for these things, saieth the Lord? or shall not my soule be auenged on such a nation as this?

10 Upon the [i] mountains will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none cā passe through them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away & gone.

11 And I will make Ierusalem an heape, & a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is [k] wise, to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shal declare it. Why doeth the land perish, & is burnt vp like a wildernesse, that none passeth through?

13 And the Lord saieth, Because they haue forsaken my Lawe, which I set before them, and haue not obeied my voyce, neither walked thereafter,

14 But haue walked after the stubburnnesse of their owne heart, and after Baalims, which [l] their fathers taught them,

15 Therfore thus saieth the Lord of hosts, the God of Israel, Behold, I will feed this people with wormwood, and giue them waters of gall [m] to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I wil send a sword after them, til I haue consumed them.

17 Thus saieth the Lord of hostes, Take heed, and call for [n] the mourning women, that they may come, and send for skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares and our eie lids gush out of water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the word of the Lord, O yee women, and let your eares regard the wordes of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, & is entred into our palaces, to destroy the children without, and the yoong men in the streetes.

22 Speake, Thus saieth the Lorde, The carkeises of men shal lie, euen as the dung vpon the field, and as the handfull after the mower, and none shal gather them.

23 Thus saith the Lord, Let not the [r] wise man glory in his wisedom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [s] shew mercy, iudgement, & righteousnes in the earth: for in these things I delite, saieth the Lord.

25 Behold, the daies come, saith the Lord, that I wil visite all them, which are [t] circumcised with the vncircumcised:

26 Egypt & Iudah, and Edom, & the children of Ammon and Moab, and all the vtmost corners of them that dwel in the wildernes: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

1 *The constellations of the starres are not to bee feared.* 5 *The weakenes of idols, and of the power of God.* 21 *Their Pastors are become brute beasts.*

HEare ye the word of ỹ Lord that he speaketh vnto you, O house of Israel.

2 Thus saieth the Lord, Learne not the way of the heathen, and be not afraied for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customs of the people are vain: for one cutteth a tree out of the forrest (which is the work of the hands of the carpenter) with the axe,

4 And another decketh it [c] with siluer, and with gold: they fasten it with nailes, and hammers, that it fall not,

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euil, neither can they doe good.

6 There is none like vnto thee, O Lorde: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations? for to thee apperteineth the dominion: for among al the wise men of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, & are foolish: for the stocke is a [e] doctrine of vanitie.

[b] With the fire of affliction.

[*] Psal. 28.3. and 120.

[i] Signifying that all the places about Ierusalem should be destroied.

[k] Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

[l] He sheweth that the children cannot excuse themselues by their fathers: for both father and child if they be wicked, shall perish.

[m] Read Chap. 8.14.

[n] Seeing you cannot lament your own sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

[o] As though they were wearie of vs, because of our iniquities, Lev. 18.28. and 20.22.

[p] He deriueth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

[q] Signifying, that there is no means to deliuer the wicked from Gods iudgements: but whē they thinke to be most sure, & most farre off: then are they soonest taken.

[r] Forasmuch as none can saue himselfe by his owne labour or any worldly means, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who only can deliuer vs, 1. Cor. 1.31. 2. Cor. 10.17.

[s] These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: & his iustice whereby he defendeth, and maintaineth the faithful.

[t] Meaning, both Iewes & Gentiles, as in the next verse he sheweth: cause, read Chap. 4.4.

[a] God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secret motions, and influences are not knowen to man, & therefore there can be no certaine iudgement thereof, Deut. 18.9.

[b] Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidde Deut. 12.30.

[c] The Prophets vse thus plainly and simply to set forth the vile abiurditie of the idolaters, that men might learn to be ashamed of that, whereunto their corrupt nature is most subiect, read Isa. 44.12.

[d] He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euil that they ought to eschew, but the good which they ought to follow. Reuel. 15.4.

[e] Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15. and Habak. 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

9 Siluer plates are brought from Tarſhiſh, and golde [f] from Uphaz, for the worke of the workeman, and the handes of the founder: the blewe ſilke, and the purple is their clothing: all theſe things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlaſting king: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay vnto them, The gods [g] that haue not made the heauens and the earth, ſhall periſh from the earth, and from vnder theſe heauens)

12 He hath made the earth by his power, and eſtabliſhed the worlde by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcend from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

14 Euery man is a [h] beaſt by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falſehoode, and there is no breath therein.

15 They are vanitie and the worke of errours: in the time of their viſitation they ſhall periſh.

16 The [i] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

17 ¶ [k] Gather vp thy wares out of the lande, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lord, Behold, at this time I will throwe as with a ſling the inhabitants of the lande, and will trouble them, and they ſhall finde it ſo.

19 Woe is me for my deſtruction, and my grieuous plague: but I thought, Yet it [l] is my ſorrowe, and I will beare it.

20 [m] My tabernacle is deſtroyed, & all my coardes are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet vp my curtaines.

21 For the Paſtours [n] are become beaſtes, and haue not ſought the Lorde: therefore haue they none vnderſtanding: and all the flockes of their paſtures are ſcattered.

22 Beholde, the noyſe of the bruite is come, and a great commotion out of [o] North countrey to make the cities of Judah deſolate, and a denne of dragons.

23 O Lord, I know, that [p] the way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps.

24 O Lorde, correct me, but with [q] iudgement, not in thine anger, leaſt thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and conſumed him, and haue made his habitation deſolate.

f Whereas they found the beſt gold: ſhewing [ſ] they thought nothing too deere for their idoles: ſome reade Ophir, as 1. King. 9.28.

g This declareth, that all that hath bene in this Chapter ſpoken of idoles, was to arme the Iewes whē they ſhould be in Caldea among the idolaters, and nowe with one ſentēce he inſtructeth them both howe to proteſt their owne religion againſt the idolaters, and howe to anſwere them to their ſhame which ſhould exhort them to idolatrie, and therefore he writeth this ſentence in the Caldeans tongue for a memoriall, whereas all the reſt of his writing is Ebrew.

h The more that man thinketh to do any thing wel by his owne wiſdome, and not as God inſtructeth him, [ſ] more doeth he proue himſelfe to be a vile beaſt.

i By theſe words Portion & Rod, he ſignifyeth their inheritance: meaning, that God ſhould be all ſufficient for them: and that their felicitie conſiſted in him alone, and therefore they ought to renounce all other helpes and ſuccours as of idoles. &c. Dent. 32.9. pſal. 16.5.

k The Prophet willeth [ſ] Iewes to prepare themſelues for this captiuitie, ſhewing that it was nowe at hand, that they ſhould keepe the things, whereof he had tolde them.

l It is my iuſt plague, & therefore I will take it patiently: whereby he teacheth [ſ] people how to behaue themſelues toward God.

m He ſheweth howe Ieruſalem ſhall lament. n The gouernours and miniſters. o Reade Chap. 4.15. p He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to haue made warre againſt the Moabites and Ammonites, but hearing of Zedechiahs rebellion, he turned his power to goe againſt Ieruſalem, Ezekiel 21.21. therefore the Prophet ſaith, that this was the Lords direction.

q Conſidering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. he onely prayeth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, Chap. 27.8. meaſuring his rods by their infirmitie, 1. Cor. 10.13. for heere by iudgement is meant not onely the puniſhment, but alſo the mercifull moderation of the ſame, as Chap. 30.11. r Forasmuch as God cannot onely be knowen and glorified by his mercie, that hee vſeth toward his Church, but alſo by his iuſtice in puniſhing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Pſal. 76.6.

CHAP. XI.

3 *A curſe of them that obey not the word of Gods couenant.*
10 *The people of Iudah, following the ſteps of their fathers, worſhip ſtrange gods.* 15 *The Lord forbiddeth Ieremiah to pray for them.*

THe word that came to Ieremiah from the Lord, ſaying,

2 Heare ye the wordes of this couenant, and ſpeake vnto the men of Judah, and to the inhabitants of Ieruſalem,

3 And ſay thou vnto them, Thus ſaieth the Lord God of Iſrael, [a] Curſed be the man that obeyeth not the wordes of this couenant.

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, ſaying, Obey my voyce, and do according to all theſe things, which I command you: ſo ſhall ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue ſworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then anſwered [b] I and ſaid, So be it, O Lord.

6 Then the Lord ſaide vnto me, Cry all theſe wordes in the cities of Judah, and in the ſtreetes of Ieruſalem, ſaying, Heare ye the wordes of this couenant, and doe them.

7 For I haue proteſted vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] riſing early and proteſting, ſaying, Obey my voyce.

7 Neuertheleſſe they would not obey, nor encline their eare: but euery one walked in the ſtubbernes of his wicked [d] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commanded them to do, but they did it not.

9 And the Lord ſaid vnto me, A [f] conſpiracie is found among the men of Judah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: thus the houſe of Iſrael, and the houſe of Judah haue broken my couenant,

a He calleth the Iewes to [ſ] conſideration of Gods mercies, who freely choſe them, made a couenant of eternall felicitie with them, and howe he euer performed it on this behalfe, and how they euer ſhewed themſelues rebellious and ingrate towarde him, and brake it toward him, and brake it on their part, and ſo are ſubiect to the curſe of [ſ] Lawe, Deut. 27.26.

b Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

c Reade Chap. 7.13.

d According to his owne fantaſie, and not as [ſ] word appointed him.

e Meaning, the menaces & curſes conteined in the Law, Leuit. 26.14. deut. 16.

f That is, a generall conſent to rebel againſt me.

which I made with their fathers.

11 Therefore thus saith the Lorde, Behold, I will bring a plague vpon them, which they shal not be able to escape, and though they crie vnto me, f I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incence vnto Baal.

14 Therefore thou shalt not pray i for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What shoulde my k beloued tarie in mine house, seeing they haue committed abomination with many: and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olue tree, faire, and of goodly fruite: but with m noise and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lorde hath taught me, and I knowe it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is brought to ỹ slaughter, and I knew not that they had deuised thus against me, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lorde of hostes, that iudgest righteously, and triest the reines and the heart, let me see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say r Prophecie not in the Name of the Lord, that thou die not by our hands)

22 Thus therefore sayeth the Lorde of hostes, Behold, I will visite them: the yong men shall die by the swoorde: their sonnes and their daughters shall die by famine,

23 And none of them shal remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

f Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.

h Reade Chap. 2.28.

i Reade Chap. 7.16. and 14.11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednesse.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, let vs corrupt his meate with wood, meaning, poyson.

p Thus he spake, not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glory and the verifying of his word, which is by the destruction of his enemies.

q To wit, both the Priests and the rest of the people: for this towne was the Priestes, and they dwelt in it, reade Chap. 1.1.

r Not that they could not abide to heare God named (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued, and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Hos. 2.11. and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 *The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous.* 7 *The Iewes are forsaken of the Lord.* 10 *He speaketh against Pastors and preachers, that seduce the people.* 14 *The Lord threatneth destruction vnto the nations, that troubled Iudah.*

O Lorde, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked b prosper: why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruite: thou art neere in their mouth, and farre from their c reines.

3 But thou, Lorde knowest me: thou hast seene me, and tried mine heart towarde thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, & the herbes of euery fielde wither, for the wickednesse of them that dwell therein: the beastes are consumed, and the birds, because they said, e He will not see our last end.

5 If thou hast runne with the f footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses: and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto me, as a h lyon in the forest: it cryeth out against me: therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird i of diuers colours: are not the birdes about her, saying, Come, assemble al the beastes of the fielde, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue reason of all his actes.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, & his deare children in aduersitie, as Iob 21.7. psalm. 37.1. and 73.3. Habac. 1.3.

c They professe God in mouth, but denie him in heart, which is here meant by the reines, Isa. 29.13. matth. 15.8.

d The Ebrewe word is, sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lack their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beasts and insensible creatures felt the punishment of their stubburn rebellion against God.

f Some thinke that God reproueth Ieremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatning and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets. i In stead of bearing my liuerie and wearing onely my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the ayre shall come about them to destroy them. k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

11 They haue laide it waſte, and it, being waſte, mourneth vnto me: and the whole land lieth waſte, becauſe no man ſetteth his minde on [l] it.

l Becauſe no man regardeth my word, or the plagues that I haue ſent vpon the land.

12 The deſtroyers are come vpon all the high places in the wildernesſe: for the ſworde of the Lord ſhall deuoure from the one ende of the land, euen to the other end of the land: no fleſh ſhall haue peace.

13 [m] They haue ſowen wheate, and reaped thornes: they were [n] ſicke, and had no profite: and they were aſhamed of [o] your fruites, becauſe of the fierce wrath of the Lord.

m To wit, the Prophets.
n They lamented the ſinnes of the people.
o For in ſtead of amendment, you grew worſe and worſe, as Gods plagues teſtified.

14 Thus ſaith the Lord againſt all mine euill [p] neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherite, Beholde, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.

p Meaning, the wicked enemies of his Church which blaſphemed his name, and whom he would puniſh after that he hath delinered his people.

15 And after that I haue plucked them out, I [q] will returne, and haue compaſſion on them, and will bring againe euery man to his heritage, and euery man to his land.

q After that I haue puniſhed the Gentiles, I will haue mercie vpon them.

16 And if they will learne the [r] waies of my people, to ſweare by my Name, ([ſ] The Lorde liueth, as they taught my people to ſweare by Baal) then ſhall they be built [t] in the middes of my people.

r The true doctrine and maner to ſerue God.
ſ Reade Chap. 4.2.
t They ſhall be of the number of the faithfull, and haue a place in my Church.

17 But if they will not obey, then will I vtterly plucke vp, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

The deſtruction of the Iewes is prefigured. 11 Why Iſrael was receiued to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

THus ſaith the Lord vnto me, Go, and buy thee a linnen girdle, and put it vpon thy loines, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loines, and ariſe, goe toward [a] Perath, and hide it there in the cleft of the rocke.

a Becauſe this riuer Perath or Euphrates was far from Ieruſalem, it is euident, that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord ſaide vnto me, Ariſe, goe toward Perath, and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, ſaying,

9 Thus ſaith the Lord, After this maner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue refuſed to heare my worde, and walke after the ſtubbernesſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be my people: that they might haue a name and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery [b] bottell ſhalbe filled with wine, and they ſhall ſay vnto thee, Doe we not knowe that euery bottell ſhalbe filled with wine?

b Euery one of you ſhalbe filled with ſpirituall drunkennes, and be without all knowledge to ſeeke howe to helpe your ſelues.

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that ſit vpon the throne of Dauid, and the Prieſtes and the Prophets, and all the inhabitants of Ieruſalem with drunkennesſe.

14 And I [c] will daſh them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitie nor haue compaſſion, but deſtroy them.

c It ſhall be as eaſie for me to deſtroy the greateſt & the ſtrongeſt, as it is for a man to breake earthen bottels.

15 Heare and giue eare, bee not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God, before he bring [d] darkenes, and or euer your feete ſtumble in the darke mountaines, and whiles you looke for [e] light, he turne it into the ſhadow of death, and make it as darknes.

d That is, affliction and miſerie by the Babylonians, Iſa. 8.22.
e Meaning, for helpe and ſupport of the Egyptians.

17 But if ye will not heare this, my ſoule ſhall [f] weepe in ſecrete for your pride, and mine eye ſhall weepe and drop downe teares, becauſe the Lords flocke is caried away captiue.

f You ſhal ſurely be led away captiue, and I, according to mine affection toward you, ſhall weepe and lament for your ſtubbernes.

18 Say vnto the [g] King & to the Queene, Humble your ſelues ſit downe, for the crowne of your glorie ſhall come downe from your heads.

g For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the King of Babylon, 2. King. 24.12.

19 The cities of [h] the South ſhall be ſhut vp, and no man ſhall open them: al Iudah ſhall be caried away captiue: it ſhalbe wholly caried away captiue.

h That is, of Iudah, which lieth South-ward from Babylon.

20 Lift vp your eyes and beholde them that come from the North: where is the [i] flocke that was giuen thee, euen thy beautifull flocke?

i He calleth the King, where his people is become.

21 What wilt thou ſay, when he ſhal viſite thee? (for thou haſt [k] taught them to be captaines and as chiefe ouer thee,) ſhall not ſorow take thee as a woman in trauaile?

k By ſeeking to ſtrangers for helpe thou haſt made them ſkilfull to fight againſt thee.

22 And if thou ſay in thine heart, Wherefore come theſe things vpon me? For [l] thy multitude of thine iniquities are thy ſkirts diſcoue-

l The cloke of hypocriſie ſhalbe pulled off, and thy ſhame ſeene.

red and thy heeles made bare.

23 Can the blacke Moze change his skin? or the leopard his spots? then may ye also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from me, saieth the Lorde, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirtes vpon thy face, [m] that thy shame may appeare.

27 I haue seene thine adulteries, and thy [n] neyings, the filthinesse of thy whoredome on the hilles in [o] the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

m As thine iniquities haue bin manifest to all the world: so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.

o There is no place so hie nor low, whereas the marks & signes of thine idolatrie appeare not.

CHAP. XIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the [a] ‖ dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue beene [b] brought to heauinesse vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and [c] couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the fielde, and forsooke [d] it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their winde like [e] dragons: their eies did faile, because there was no grasse.

7 [f] O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a [g] stranger in the land, as one that passeth by to tarry for a night?

9 Why art thou as a man astonied, and as [h] a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon of vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delite in them: but he will nowe remember their iniquitie, and visite their sinnes.

11 Then saide the Lord vnto me, [i] Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I wil consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the [k] prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord saide vnto me, the prophets prophecie lies in my Name: * I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my name, whom I haue not sent, yet they say, Sworde and famine shall not be in this land, by sworde and famine shall those prophets be consumed.

16 And the people to whom these prophets doe prophecie, shall be cast out in the streetes of Ierusalem, because of the famine, & the sword; and there shall be none to burie them, both they, and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe [l] teares night and day without ceasing: for the virgine, daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the fielde, beholde the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer, the ‖ prophet also and the ‖ Priest goe a wandring [m] into a land that they know not.

19 Hast thou vtterly reiected [n] Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We [o] acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lorde our God? therefore we will waite vpon thee: for thou hast made all these things.

a Which came for lacke of raine as verse 4. ‖ Or, restreint.

b The word signifieth to be made blacke, and so is here taken for extreme sorrowe.

c To wit, with ashes in token of sorrowe.

d Meaning, that the brute beasts for drought were compelled to forsake their yong, contrary to nature, and to goe seeke water, which they could not finde.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but stil gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Reade Chap. 7.16. and 11.14.

k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, and the people which suffered themselues to be seduced, shall perish. Chap. 23. 15. and 27.8, 9. and 29.8.

* Chap. 23.21. & 29.10, 15 and 29.9.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares, and repentãce for their affliction, which is at hand, as Chap. 9.1. Lamen. 1.16. and 2.18.

m Both hie and lowe shalbe led captiues into Babylon.

n Though the Prophet knewe that God had cast off the multitude, which were hypocrites, and backard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which is the onely meane to auoide this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, reade Chap. 10.15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 But threatneth to destroy them with foure plagues.

Then

THen sayd the Lorde vnto mee, [a] Though Moses and Samuel stood before me, yet mine affection could not bee toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saieth the Lorde, *Such as are appointed to death, vnto death: and such as are for the sworde, to the sworde: and such as are for the famine, to the famine: and such as are for captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds, saieth the Lord, the sworde to slay, and the [b] dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil [c] scatter them also in all kingdoms of the earth, [d] because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shalbe sorry for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saieth the Lord, and gone backeward: therefore will I stretch out mine hand against thee, and destroy thee: for I [e] am wearie with repenting.

7 And I wil scatter them with the fanne [f] in the gates of the earth: I haue wasted, and destroied my people, yet they would not return from their wayes.

8 Their widowes are [g] increased by mee aboue the sand of the sea: I haue brought vpon them, & against the ‖ assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

9 She that hath borne [h] seuen, hath bene made weake: her heart hath failed: the sunne hath failed [i] her, whiles it was day: shee hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sworde before their enemies, saieth the Lord.

10 ¶ [k] Woe is me, my mother, that thou hast borne mee, a contentious man, and a man that striueth with the whole earth: I haue neither [l] lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doeth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shal the [n] iron breake the iron, and the brasse that commeth from the North?

13 Thy substance and thy treasures wil I giue to be spoiled without ‖ gaine, and that for all thy sinnes, euen in all thy borders.

14 And I wil make thee to goe with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember mee, and visite me, and reuenge me of my [o] persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffred rebuke.

16 Thy words were found by me, and I did [p] eate them, and thy word was vnto me the ioy and reioicing of mine heart: for thy name is called vpon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone [q] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continuall? and my plague desperate and cannot bee healed? why art thou vnto me [r] as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then wil I bring thee againe, & thou shalt stand before me: & if thou take away the [t] precious from the vile, thou shalt bee [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, & they shall fight against thee, but they shall not [y] preuaile against thee: for I am with thee to saue thee and to deliuer thee, saieth the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe worde of the Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers that beget them in this land.

4 They shall die of deathes and diseases: they shal not be lamented, neither shal they bee buried, but they shalbe as dung vpon the earth, and they shalbe consumed by the sworde, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beastes of the

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary. Ezek. 14. 14. *Zech. 11. 9.

b The dogs, birds and beasts should deuour them that were slaine.

c The word signifieth to remoue and fro, for feare and vnquietnesse of conscience, as did Kain.

d Not that the people was punished for the Kings sinne onely, but for their own sinnes also, because they consented to his wickednesse, 2. King. 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ Or, mother.

‖ Or, fearefully.

h She that had many, lost all her children.

i She was destroyed in the midst of her prosperitie.

k These are the prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherin also he sheweth what is the condition of Gods ministers, to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention & hatred.

m In this perplexitie the Lord comforted me, & said that my last dayes should be quiet: and by the enemie he meaneth here, Nebuzaradan the captain of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Ieremias fidelitie, and therefore fauour him.

n As for the people, though they seemed strong as iron, yet should they not be able to resist the hard iron of Babylon, but should be led captiues.

‖ Or, ransome.

o He speaketh not this for reuenge, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p I receiued the with as great ioy as he, that is affamished, eateth meate.

q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

r And hast not assisted me according to thy promise: wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assalted, as Chap. 20. 7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth, verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shal not ouercome thee.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

the earth.

5 For thus ſaieth the Lord, [b] Enter not into the houſe of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, ſaieth the Lorde, euen mercy and compaſſion.

6 Both the great, and the ſmal ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them [c] nor cut themſelues, nor make themſelues bald for them.

7 They ſhal not ſtretch out the hands for them in the mourning to comfort them for the dead, neither ſhall they giue them the [d] cup of conſolatiõ to drinke for their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting to ſit with them to eate and to drinke.

9 For thus ſaieth the Lorde of hoſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, euẽ in your daies the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou ſhalt ſhew this people all theſe wordes, and they ſhall ſay vnto thee, *Wherfore hath the Lord pronounced all this great plague againſt vs? or what is [e] our iniquitie? and what is our ſinne that wee haue committed againſt the Lord God?

11 Then ſhalt thou ſay vnto them, Becauſe your fathers haue forſaken me, ſaieth the Lord, and haue walked after other gods, and haue ſerued them, and worſhipped them, and haue forſaken me, and haue not kept my Law,

12 (*And ye haue done worſe then your fathers: for behold, you walke euery one after the ſtubburneſſe of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, neither you, nor your fathers, and there ſhall yee ſerue other gods day and night: for I will ſhewe you no grace.

14 *Behold therefore, ſaieth the Lord, the dayes come that it ſhall no more be ſayd, The Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

15 But the Lorde liueth, that brought vp the children of Iſrael [f] from the lande of the North, and from all the landes where hee had ſcattred them, and I wil bring them againe into their land that I gaue vnto their fathers.

16 Behold, ſaith the Lord, I will ſend out many fiſhers, and they ſhal fiſh them, and after, will I ſend out many hunters, and they ſhall hunt them from euery mountaine and from euery hill, and out of the caues of the rocks.

17 For mine eies are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eies.

18 And firſt I will recompenſe their iniquitie & their ſinne double, becauſe they haue defiled my land, and haue filled mine inheritance with their filthie [h] carions and their abominations.

19 O Lorde, thou art my [i] force, and my ſtrength and my refuge in the day of affliction: the Gentiles ſhal come vnto thee from the ends of the world, and ſhal ſay, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profite.

20 Shall a man make gods vnto himſelfe, and they are no gods?

21 Behold, therefore I wil this once [l] teach them: I will ſhewe them mine hand and my power, and they ſhall know that my Name is the Lord.

b Signifying that the affliction ſhould be ſo great, that one ſhould not haue leiſure to comfort another.

c That is, ſhould not rent their clothes in ſigne of mourning.

d For in theſe great extremities all conſolation and comfort ſhalbe in vaine.

*Chap. 5. 19.

e Becauſe the wicked are alwayes rebellious and diſſemble their owne ſinnes, and murmure againſt Gods iudgements, as though he had no iuſt cauſe to puniſh them, he ſheweth him what to anſwere.

*Chap. 7. 26.

*Chap. 23. 7.

f Signifying the benefite of their deliuerãce out of Babylon ſhould be ſo great, that it ſhould abolith the remembrãce of their deliuerance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliuerance vnder Chriſt.

g By the fiſhers and hunters are meant the Babylonians and Caldeans, who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

h That is, their ſonnes & daughters, which they offred to Molech.

i He wondreth at the great mercy of God in this deliuerance, which ſhal not onely extend to the Iewes, but alſo to the Gentiles.

k Our fathers were moſt vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promes, and hath not vtterly caſt vs off.

l They ſhal once againe feele my power, and mercy for their deliuerance, that they may learne to worſhip me.

CHAP. XVII.

1 *The frowardneſſe of the Iewes.* 5 *Curſed bee thoſe that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the ſearcher of the heart.* 13 *The liuing waters are forſaken.* 21 *The right keeping of the Sabbath commanded.*

THe ſinne of Iudah is [a] written with a pen of iron, & with the point of a diamond, & grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the hie hils.

3 [e] O my mountaine in the field, I will giue thy ſubſtance, and all thy treaſures to bee ſpoiled, for ỹ ſinne of thy high places throughout all thy borders.

4 And thou ſhalt reſt, [f] and in thee ſhalbe a reſt from thine heritage ỹ I gaue thee, & I wil cauſe thee to ſerue thine enemies in the land, which thou knoweſt not: for ye haue kindled a fire in mine anger, which ſhal burne for euer.

5 ¶ Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

6 For he ſhalbe like the heath in the wilderneſſe, and ſhall not ſee when any good commeth, but ſhall inhabite the parched places in the wilderneſſe, in a ſalt land, and not inhabited.

7 Bleſſed be the man that truſteth in the Lord, and whoſe hope the Lord is.

8 [h] For he ſhal be as a tree that is planted by the water, which ſpreadeth out her rootes by the riuer, and ſhall not feele when the heate commeth, but her leafe ſhalbe greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruite.

a The remembrance of their contempt of God cannot paſſe, albeit for a time he deferre the puniſhment, for it ſhalbe manifeſt to men and Angels.

b In ſtead of the Law of God, they haue written idolatry and all abominations in their heart.

c Your ſinnes appeare in all the altars that you haue erected to idoles.

d Some read, Is that their children remember their altars, that is, follow their fathers wickednes

e Zion that was my mountaine ſhal now be left as a waſte field.

f Becauſe thou wouldeſt not giue the land reſt at ſuch times, daies and yeeres as I appointed, thou ſhalt hereafter be caried away, and it ſhal reſt for lacke of labourers.

g The Iewes were giuen to worldly policies, and thought to make themſelues ſtrong by the friendſhip of the Egyptians. Iſa. 31. 3. and ſtrangers, & in the meane ſeaſon did not depend on God, & therefore he denounceth Gods plagues againſt them, ſhewing that they preferre corruptible man to God, which is immortal, Iſa. 2. 22. Chap. 48. 6, 7.

h Read Pſal. 1. 3.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lorde ſearch the heart, and trie the reines, euen to giue euery man accoꝛding to his wayes, and accoꝛding to the fruite of his woꝛkes.

11 [k] As the Partrich gathereth the yong, which ſhee hath not brought foꝛth: ſo he that getteth riches, & not by right, ſhall leaue them in the mids of his dayes, and at his ende ſhall be a foole.

12 As a glorious thꝛone [l] eralted from the beginning, ſo is the place of our Sanctuarie.

13 O Lord, the hope of Iſrael, all that foꝛſake thee, ſhall be confounded: they that depart from thee, ſhalbe written [m] in the earth, becauſe they haue foꝛſaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I ſhalbe whole: [n] ſaue me, and I ſhall be ſaued: foꝛ thou art my pꝛayſe.

15 Behold, [o] they ſay vnto me, Where is the woꝛd of the Lord? let it come now.

16 But [p] I haue not thꝛuſt in my ſelfe foꝛ a paſtour after thee, neither haue I deſired the day of miſerie, thou knoweſt that which came out of my lips, was right befoꝛe thee.

17 Bee not [q] terrible vnto me: thou art mine hope in the day of aduerſitie.

18 Let them be confounded, that perſecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bꝛing vpon them the day of aduerſitie, [r] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me, Goe and ſtand in the [s] gate of the childꝛen of the people, where by the kings of Iudah come in, and by the which they goe out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the woꝛd of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ieruſalem, that enter in by theſe gates,

21 Thus ſaieth the Lorde, Take heed to your ſoules, and beare no burden in the [t] Sabbath day, noꝛ bꝛing it in by the gates of Ieruſalem.

22 Neither cary foꝛth burdens out of your houſes in the Sabbath day: neither doe ye any woꝛke, but ſanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither enclined their eares, but made their neckes ſtiffe and would not heare, noꝛ receiue coꝛrection.

24 Neuertheleſſe if ye wil heare me, ſaith the Lorde, and beare no burden thꝛough the gates of the citie, in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye doe no woꝛke therein,

25 Then ſhall the Kings and the pꝛinces enter in at the gates of this citie, and ſhall ſit *vpon the thꝛone of Dauid, and ſhall ride vpon charets, and vpon hoꝛſes, both they and their pꝛinces, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhall remaine foꝛ euer. *Chap.22.4.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which ſhall bꝛing burnt offerings, & ſacrifices, and meate offrings, and incenſe, & ſhall bꝛing ſacrifice of pꝛayſe into the houſe of the Lord.

27 But if ye wil not heare mee to ſanctifie the Sabbath day, and not to beare a burden, noꝛ to goe thꝛough the gates of Ieruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the palaces of Ieruſalem, & it ſhal not be quenched.

CHAP. XVIII.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his word. 18 The conſpiracie of the Iewes againſt Ieremiah. 19 His prayer againſt his aduerſaries.

THe woꝛd which came to Ieremiah from the Lord, ſaying,

2 Ariſe, and goe doꝛwne into the potters houſe, and there ſhal I ſhew thee my woꝛds.

3 Then I went doꝛwne to the potters houſe, and behold, he wꝛought a woꝛke on the wheeles.

4 And the veſſell that hee made of [a] clay, was bꝛoken in the hand of the potter: ſo he returned, and made it another veſſell, as ſeemed good to the potter to make it.

5 Then the woꝛd of the Lord came vnto me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter, ſaieth the Lorde? behold, as the clay is in the potters hand, ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeake ſuddenly againſt a nation oꝛ againſt a kingdome to plucke it vp, and to roote it out and to deſtroy it.

8 But if this nation, againſt whom I haue pꝛonounced, turne from their wickednelle, I will [b] repent of the plague that I thought to bꝛing vpon them.

9 And I will ſpeake ſuddenly concerning a nation, and concerning a kingdom to build it and to plant it.

10 But if it doe euil in my ſight, and heare not my voyce, I will repent of the good that I thought to doe foꝛ them.

11 Speake thou nowe theꝛefoꝛe vnto the men

i Becauſe the wicked haue euer ſome excuſe to defend their doings, he ſheweth, that their owne lewd imaginations deceiue them and bring them to theſe inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16.7. Chro. 28.9. Pſal. 7.10. Chap. 11.20. and 20.12. Reuel. 2.23.

k As the Partrich by calling gathereth others which foꝛſake her, when they ſee that ſhe is not their damme: ſo the couetous man is foꝛſaken of his riches, becauſe he commeth by them falſly.

l Shewing that the godly ought to gloꝛy in nothing, but in God: who doeth exalt his, and hath left a ſigne of his fauour in his Temple.

m Their names ſhall not be regiſtred in the booke of life.

n He deſireth God to preſerue him that he fall not into tentation conſidering the great contempt of Gods woꝛd, and the multitude that fall from God.

o The wicked ſay that my pꝛopheſie ſhall not come to paſſe becauſe thou deferreſt the time of thy vengeance.

p I am aſſured of my vocation, and therefoꝛe know that the thing which thou ſpeakeſt by me, ſhall come to paſſe, and that I ſpeake not of any woꝛldly affection.

q Howſoeuer the wicked deale rigoꝛouſly with me, yet let me find comfoꝛt in thee.

r Read Chap. 11.20.

s Whereas thy doctrine may be beſt vnderſtand both of hie and lowe. t By naming the Sabbath day, he comprehendeth the thing, that is thereby ſignified: foꝛ if they tranſgreſſed in the ceremonie, they muſt needes be culpable of the reſt, reade Exod. 20.8. and by the bꝛeaking of this one commaundement, hee maketh them tranſgreſſours of the whole Lawe, foꝛaſmuch as the firſt and ſecond table are conteined therein.

a As the potter hath power ouer the clay to make what pot he will, oꝛ to bꝛeake them, when he hath made them: ſo haue I power ouer you to doe with you as ſeemeth good to me, Iſa. 45.9. Wiſd. 15.7. rom. 9.20, 21.

b When the ſcripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his ſecret counſel: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans iudgement.

men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaieth the Lord, behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes and your works good.

12 But they ſaid [c] deſperately, Surely we will walke after our owne imaginations, and do euery man after the ſtubburnnes of his wicked heart.

13 Therefore thus ſaieth the Lorde, Aſke now among the heathen, who hath heard ſuch things: the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, which commeth from the rocke of the field: [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, and haue burnt incenſe to vanitie, and their prophets haue cauſed them to ſtumble in their wayes from the [e] ancient wayes, to walke in the pathes and way that is not troden,

16 To make their lande deſolate, and a perpetuall deriſion, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and wagge his head,

17 I wil ſcatter them with an Eaſt winde before the enemie: I will ſhewe them the backe and [f] not the face in the day of their deſtruction.

18 Then ſayde they, Come, and let vs imagine ſome deuice againſt Ieremiah: for the Law ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: come, and let vs ſmite him with the [h] tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shal euil be recompenſed for good? for they haue digged a pit for my ſoule: remember that I ſtood before thee, to ſpeake good for thē, & to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the ſword, & let their wiues be robbed of their children, & be widowes: and let their huſbands be put to death, & let their yong men bee ſlaine by the ſword in the battel.

22 Let the cry be heard from their houſes, when thou ſhalt bring an hoſte ſuddenly vpon them: for they haue digged a pit to take mee, and hid ſnares for my feete.

23 Yet Lord thou knoweſt all their counſell againſt me tendeth to death: forgiue not their iniquitie, neither put out their ſinne from thy ſight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

c As men that had no remorſe, but were altogether bent to rebellion, and to their owne ſelfe wil.

d As no man that hath thirſt, refuſeth freſh conduit waters which he hath at home, to goe and ſeeke waters abroad to quench his thirſt: ſo they ought not to ſeek for helpe and ſuccour at ſtrangers, and leaue God, which was preſent with them.

e That is, the way of truth, which God had taught by his law, reade chap. 6.16.

f I wil ſhew mine anger and not my fauour toward them.

g This argument the wicked haue euer vſed againſt the ſeruants of God. The Church cannot erre: we are the Church, and therefore whoſoeuer ſpeaketh againſt vs, they ought to die, 1. King. 22.24. chap. 7 4. and 10.2. malac. 2. 4. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghoſt.

h Let vs ſlander him, and accuſe him: for we ſhall be beleeued.

i Seeing the obſtinate malice of the aduerſaries which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glory, and profite of his Church.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus ſayd the Lord, Goe, and buy an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Prieſts,

2 And go forth vnto ỹ valley of Ben-hinnom, which is by the entrie of the ‖ Eaſt gate: and thou ſhalt preach there the wordes that I ſhall tell thee,

3 And ſhalt ſay, Heare ye the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ieruſalem, Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhal [b] tingle.

4 Becauſe they haue forſaken me, and prophaned this place, and haue burnt incenſe in it vnto other gods, whom neither they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place alſo with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their ſonnes with fire for burnt offrings vnto Baal, which I [c] commanded not, nor ſpake it, neither came it into my mind)

6 Therefore behold, the daies come, ſaith the Lord, that this place ſhal no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter.

7 And I wil bring the counſell of Iudah and Ieruſalem to nought in this place, & I wil cauſe them to fal by the ſword before their enemies, and by the hand of them that ſeeke their liues: & their carkeiſes wil I giue to be meate for the foules of the heauen, and to the beaſtes of the field.

8 *And I wil make this citie deſolate and an hiſſing, ſo that euery one that paſſeth thereby, ſhalbe aſtoniſhed and hiſſe becauſe of all the plagues thereof.

9 *And I will feed them with the fleſh of their ſonnes and with the fleſh of their daughters, and euery one ſhall eate the fleſh of his friend in the ſiege and ſtraitneſſe, wherewith their enemies that ſeeke their liues, ſhall hold them ſtraite.

10 Thē ſhalt thou breake the bottell in the ſight of the men that go with thee.

11 And ſhalt ſay vnto them, Thus ſaieth the Lord of hoſtes, Euen ſo will I breake this people and this city, as one breaketh a [e] potters veſſel, that cannot bee made whole againe, and they ſhal bury them in Topheth til there be no place to burie.

12 Thus wil I doe vnto this place, ſaieth the Lorde, and to the inhabitants thereof, and I wil make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes

‖ Or, gate of the ſunne.

a By Kings here & in other places are meant counſelers and gouerners of the people: which be called the Ancients, verſe 1.

b Read of this phraſe, 1. Sam. 3.11.

c Whereby is declared, that whatſoeuer is not commanded by Gods word touching his ſeruice, is againſt his will.

d Read chap. 7. 31. & 2. king. 23. 10. Iſa. 30. 33.

*Chap. 18.16. and 49.13. and 50.13. and 50.13

*Deut. 28.53. lament. 4.10.

e This viſible ſigne was to confirme them touching the aſſurance of this plague, which the Lord threatned by his prophet.

houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the f houses vpon whose g rooses they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophecie, and he stoode in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papistes.

g Reade Deut. 22,8.

CHAP. XX.

1 Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirite to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the hie gate of Beniamin which was by the House of the Lord.

3 And in the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I wil make thee to be a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the King of Babel, and he shall cary them captiue into Babel, and shal slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoile them, & take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy b friendes, to whom thou hast prophecied lies.

7 O Lord, thou hast deceiued me, and I am c deceiued: thou art stronger then I, and hast d preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed e desolation: therefore the worde of the Lorde was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. f Declare, said they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shal preuaile against him, and we shall execute our vengeance vpon him.

11 g But the Lord is with me like a mightie gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shalbe greatly confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 * But O Lord of hostes, that tryest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto ỹ Lord, praise ye the Lord: for he hath deliuered the soule of the poore frō the hand of the wicked.

14 ¶ h Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as ỹ i cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide.

17 Because he hath not slaine me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall k conception.

18 Howe is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

f Thus the enemies conferred together to knowe what they had heard him say, that they might accuse him thereof, reade Isa. 29. 21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength.

* 1. Sam. 16. 7. 1. chron. 28. 9. psalm. 7. 9. chap. 11. 20. and 17. 10.

h How the children of God are ouercome in this battel of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, reade Iob 3. 1. and Chap. 15. 10.

i Alluding to the destruction of Sodom and Gomorah, Gene. 19. 25.

k Meaning, that the fruite thereof might neuer come to profite.

CHAP. XXI.

He prophecieth that Zedekiah shall be taken, and the citie burned.

THE word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for vs, (for Nebuchadnezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may turne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith ỹ Lord God of Israel, Behold, I will b turne backe ỹ weapons of warre that are in your handes, wherewith ye fight against ỹ king of Babel, & against ỹ Caldeans, which

a That the King was touched with repentance of his sins, and so sought to God, as did Hezekiah, when he sent to Isaiah. 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18, 18.

‖ Or, feare round about.

b Which haue suffered themselues to be abused vnto thy false prophecies.

c Herein appeareth the impacience, which oftentimes ouercommeth the seruants of God, when they see not their labours to profite, and also feele their owne weakenesse, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, & threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preache, saue that Gods Spirite did force him thereunto.

which beſiege you without the walles, and I will aſſemble them into the mids of this citie.

5 And I my ſelfe will fight againſt you with an outſtretched hand, and with a mightie arme euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man, and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will deliuer Zedekiah the king of Iudah, and his ſeruants, and the people, and ſuch as are left in this citie, from the peſtilence, from the ſworde and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their liues, and he ſhall ſmite them with the edge of the ſworde: he ſhall not ſpare them, neither haue pitie nor compaſſion.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the [c] way of life, and the way of [d] death.

c By yeelding your ſelues to Nebuchad-nezzar.
d By reſiſting him.

9 * He that abideth in this citie, ſhall die by the ſword and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhal liue, and his life ſhall be vnto him for a [e] pray.

*Chap. 38.2.
e As a thing recouered from extreme danger, Chap. 37.2. and 39.18. and 45.5.

10 For I haue ſet my face againſt this citie, for euill and not for good, ſaith the Lord: it ſhalbe giuen into the hand of the King of Babel, and he ſhall burne it with fire.

11 ¶ And ſay vnto the houſe of the King of Iudah, Heare ye the word of the Lord.

12 O houſe of Dauid, thus ſaith the Lord, *Execute iudgement [f] in the morning, and deliuer the oppreſſed out of the hand of the oppreſſor, leſt my wrath goe out like fire, & burne, that none can quench it, becauſe of the wickednes of your workes.

*Chap. 22.3.
f Be diligent to doe iuſtice.

13 Beholde, I come againſt thee, [g] O inhabitant of the valley, and rocke of the plaine, ſaith the Lord, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

g Meaning, Ieruſalem, which was builded part on the hill and part in the valley, and was compaſſed about with mountaines.

14 But I will viſite you according to the fruite of your workes, ſaith the Lord, and I will kindle a fire [h] in the forest thereof, and it ſhall deuoure round about it.

h That is, in the houſes thereof, which ſtoode as thicke as trees in the forest.

CHAP. XXII.

1 He exhorteth the King to iudgement and righteouſneſſe. 9 Why Ieruſalem is brought into captiuitie. 11 The death of Shallum the ſonne of Ioſiah is propheſied.

THus ſaith the Lorde, Goe downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lord, O King of Iudah, that ſitteſt vpon the throne of Dauid, thou and thy ſeruants, and thy people that enter in by theſe gates,

3 Thus ſaith the Lord, * Execute yee iudgement and [a] righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherleſſe, nor the widowe: doe no violence, nor ſheade innocent blood in this place.

*Chap. 21.12.
a This was his ordinarie maner of preaching before the Kings from Ioſiah vnto Zedekiah, which was about fourtie yeeres.

4 For if ye doe this thing, then ſhall the kings ſitting vpon the throne of Dauid enter in by the gates of this houſe, * and ride vpon charets, and vpon horſes, both he and his ſeruants and his people.

*Chap. 17.25.

5 But if ye will not heare theſe words, I [b] ſweare by my ſelfe, ſaith the Lord, that this houſe ſhalbe waſte.

b Shewing that there is none greater then he is, Heb. 6.13. and that he will moſt certainely performe his othe.

6 For thus hath the Lord ſpoken vpon the Kings houſe of Iudah, Thou art [c] Gilead vnto me, and the head of Lebanon, yet ſurely I will make thee a wildernes, and as cities not inhabited,

c He compareth Ieruſalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.

7 And I will [d] prepare deſtroyers againſt thee, euery one with his weapons, and they ſhall cut downe thy chiefe [e] cedar trees, and caſt them in the fire.

d The Ebreine word ſignifieth to ſanctifie, becauſe the Lord doeth dedicate to his vſe and purpoſe ſuch as he prepareth to execute his worke, Iſa. 13.3. chap. 6.4. and 12.3.
e Thy buildings made of Cedar trees.

8 [f] And many nations ſhall paſſe by this citie, and they ſhall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

f As they that wonder at a thing which they thought would neuer haue come ſo to paſſe. Deut. 29.24. 1. king. 9.8.

9 Then ſhal they anſwere, Becauſe they haue forſaken the couenant of the Lord their God, and worſhipped other gods, and ſerued them.

10 ¶ Weepe not for the dead, and be not moued for him, but weepe for him [g] that goeth out: for he ſhall returne no more, nor ſee his natiue countrey.

g Signifying that they ſhould loſe their King: for Iehoiachin went forth to meete Nabuchad-nezzar, and yeelded himſelfe, and was caried into Babylon, 2. King. 24.12.

11 For thus ſaith the Lord, As touching [h] Shallum the ſonne of Ioſiah King of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall not returne thither,

h Whom ſome thinke to be Iehoiachin, & that Ioſiah was his Grandfather: but as ſeemeth this was Iehoiakim, as verſe 18.

12 But he ſhall die in the place, whither they haue led him captiue, and ſhal ſee this land no more.

13 ¶ Woe vnto him that buildeth his houſe by [i] vnrighteouſneſſe, and his chambers without equitie: he vſeth his neighbour without wages, and giueth him not for his worke.

i By bribes and extortion.

14 He ſaith, I will build me a wide houſe and large chambers: ſo he will make himſelfe large windowes, and ſeeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in cedar? did not thy [k] father eate and drinke and proſper, when he executed iudgement and iuſtice?

k Meaning, Ioſiah, who was not giuen to ambition and ſuperfluitie, but was contented with mediocritie, and did onely delight in ſetting forth Gods glory and to doe iuſtice to all.

16 When he iudged the cauſe of the afflicted and the poore, he proſpered: was not this becauſe he knewe me, ſaith the Lord?

17 But thine eyes and thine heart are but onely for thy couetouſneſſe, and for to ſheade

innocent

innocent blood, and for oppreſſion and for deſtruction, euen to doe this.

18 Therefore thus ſaieth the Lord againſt Iehoiakim, the ſonne of Ioſiah king of Iudah, They ſhall [l] not lament him, ſaying, Ah, my brother, or ah, ſiſter: neither ſhall they mourne for him, ſaying, Ah, lord, or ah, his glory.

19 He ſhall be buried, as an aſſe [m] is buried, euen drawen and caſt foorth without the gates of Ieruſalem.

20 Goe vp to [n] Lebanon, and cry: ſhoute in [o] Bathan, and cry by the paſſages: for all thy louers are deſtroyed.

21 I ſpake vnto thee when thou waſt in proſperitie: but thou ſaidſt, I will not heare: this hath bene thy maner from thy youth, that thou wouldeſt not obey my voyce.

22 The winde ſhall feede all thy paſtours, [p] and thy louers ſhal go into captiuitie: and then ſhalt thou bee aſhamed and confounded of all thy wickedneſſe.

23 Thou that dwelleſt in Lebanon, & makeſt thy neſt in the [q] cedars, how beautiful ſhalt thou be when ſorowes come vpon thee, as the ſorowe of a woman in trauaile?

24 As I liue, ſaieth the Lord, though [r] Coniah the ſonne of Iehoiakim King of Iudah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that ſeeke thy life, and into the hand of them, whoſe face thou feareſt, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cauſe them to cary thee away, & thy mother that bare thee, into another countrey, where ye were not borne, and there ſhal ye die.

27 But to the land, whereunto they deſire to returne, they ſhal not returne thither.

28 Is not this man Coniah as a deſpiſed and broken idole? or as a veſſell, wherein is no pleaſure? wherefore are they caried away, hee and his ſeede, and caſt out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus ſaith the Lord, Write this [s] man deſtitute of children, a man that ſhall not proſper in his dayes: for there ſhall bee no man of his ſeede that ſhall proſper and ſit vpon the throne of Dauid, or beare rule any more in Iudah.

l For euery one ſhal haue inough to lament for himſelfe.
m Not honourably among his fathers, but as carions are caſt in a hole becauſe their ſtinke ſhould not infect, read 2. King. 24. 9. Ioſephus Antiquit. 10. 8. writeth that the enemie ſlew him in the citie, and commanded him to be caſt before the wals vnburied, looke chap. 36. 30.
n To call to the Aſſyrians for helpe.
o For this was the way out of Iudea to Aſſyria: whereby is meant that all helpe ſhould faile: for the Caldeans haue ſubdued both them and the Egyptians.
p Both thy gouernours and they that ſhould helpe thee, ſhal vaniſh away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempe. who thought his kingdom could neuer depart from him becauſe he came of the ſtocke of Dauid, and therefore for the promiſe ſake could not be taken from his houſe: but he abuſed Gods promiſe, and therefore was iuſtly depriued of the kingdome.
s He ſheweth that all poſteritie ſhall be witneſſes of this iuſt plague, as though it were regiſtred for perpetuall memorie. t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matth. 1. 12.) but that none ſhould reigne after him as King.

CHAP. XXIII.

Againſt falſe paſtours. 5 A propheſie of the great Paſtour Ieſus Chriſt.

WOe be vnto [a] the paſtours that deſtroy and ſcatter [b] the ſheepe of my paſture, ſaieth the Lord.

2 Therefore thus ſaieth the Lord God of Iſrael vnto the paſtors that [c] feede my people, Ye haue ſcattered my flocke & thruſt them out, and haue not viſited them: behold, I wil viſite you for the wickedneſſe of your workes, ſaieth the Lord.

3 And I will gather the [d] remnant of my ſheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they ſhall growe and encreaſe.

4 And I will ſet vp ſhepheards ouer them, which ſhall feed them: and they ſhall dread no more nor be afraid, neither ſhall any of them be lacking, ſaieth the Lord.

5 Beholde, the dayes come, ſaieth the Lord, that I wil raiſe vnto Dauid a righteous [e] branch, and a King ſhall raigne, and proſper, and ſhall execute iudgement, and iuſtice in the earth.

6 In his dayes Iudah ſhall be ſaued, and *Iſrael ſhall dwell ſafely, and this is the name whereby they ſhall call him, * The Lorde our righteouſnes.

7 Therefore behold, the dayes come, ſaith the Lord, that they ſhal no more ſay, The [f] Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the ſeede of the houſe of Iſrael out of the North countrey, and from all countreys where I had ſcattred them, and they ſhal dwel in their owne land.

9 Mine heart breaketh within me, becauſe of the [g] Prophets: all my bones ſhake: I am like a drunken man (& like a man whom wine hath † ouercome) for the preſence of the Lorde and for his holy words.

10 For the land is full of adulterers, and becauſe of othes the lande mourneth, the pleaſaunt places of the wilderneſſe are dried vp, and their [h] courſe is euil, and their force is not right.

11 For both the Prophet and the Prieſt ‖ do wickedly: and their wickednes haue I found in mine [i] houſe, ſaieth the Lord.

12 Wherefore their way ſhalbe vnto them as ſlipperie wayes in the darkenes: they ſhall be driuen forth and fall therein: for I wil bring a plague vpon them, euen the yeere of their viſitation, ſaieth the Lord.

13 And I haue ſeene fooliſhnes in the Prophets of Samaria, that prophecied in Baal, and cauſed my people Iſrael to erre.

14 I haue ſeene alſo in the Prophets of Ieruſalem [k] filthines: they commit adulterie & walke in lies: they ſtrengthen alſo the hands

a Meaning the princes, gouernours and falſe prophets, as Ezek. 34. 2.
b For the which I haue eſpecial care, and haue prepared good paſtures for them.
c Whoſe charge is to feed the flocke, but they eate the fruite thereof, Ezech. 34. 3.
d Thus the Prophets euer vſe to mixe the promiſes with the threatnings, leaſt the godly ſhould be too much beaten down, and therefore he ſheweth how God wil gather his Church after this diſperſion.
e This prophecie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branch, read Iſa. 11. 1. and 43. 8. chap. 33. 15. dan. 9. 24.
* Deut. 33. 28.
f Chap. 37. 16.
f Read Chap. 16. 14.
g Meaning, the falſe prophets which deceiue the people: wherein appeareth his great loue toward his nation, read chap. 14. 13.
† Ebr. paſſed ouer or troubled.
h They run headlong to wickednes, & ſeeke vaine helpe.
‖ Or, are hypocrites.
i By Temple is ſtill of their idolatrie and ſuperſtitions.
k They which ſhould haue profited by my rods againſt Samaria, are become woyſe then they.

of the wicked that none can returne from his wickednesse: they are all vnto [l]mee as Sodome, and the inhabitants thereof as Gomorrah.

15 Therfore thus saith the Lord of hostes concerning the Prophets, Behold, I will feed them with [m] wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is ‖ wickednes gone forth into all the land.

16 Thus saieth the Lord of hostes, Heare not the wordes of the Prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne [n] heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye [o] shal haue peace: and they say vnto euery one that walketh after the stubburnesse of his owne heart, No euill shall come vpon you.

18 For [p] who hath stand in the counsell of the Lorde that he hath perceiued and heard his word? Who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shal fall downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntil he haue executed, and till hee haue performed the thoughts of his heart: in the latter dayes ye [q] shal vnderstand it plainly.

21 *I haue not sent these [r] Prophets, saieth the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stand in my counsel, and [s] had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, saieth the Lorde, and not a God [t] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saieth the Lord? Doe not I fil heauen and earth, saieth the Lord?

25 I haue heard what the Prophets sayd, that prophesie lies, in my name, saying, I [u] haue dreamed, I haue dreamed.

26 How long † Doe the Prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause [v] my people to forget my name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my name for [w] Baal?

28 The Prophet that hath a dreame, let him [x] tel a dreame, and he that hath my worde, let him speake my word faithfully [y] what is the chaffe to the wheate, saieth the Lord?

29 Is not my word euen like a fire, saieth the Lorde? and like an hammer, that breaketh the stone?

30 Therefore behold, I wil come against the Prophets, saith the Lorde, that [z] steale my word, euery one from his neighbour.

31 Behold, I will come against the Prophets, saieth the Lorde, which haue sweete tongues, and say, [a] He saith.

32 Beholde, I will come against them that prophecie false dreames, saith the Lorde, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shal aske thee, saying, What is the [b] burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, saith the Lord.

34 And the Prophet, or the priest, or the people that shal say, The [c] burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall yee mention no more: for euery mans [d] worde shall be his burden: for yee haue peruerted the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lorde, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord.

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, & cast you out of my presence.

40 And wil bring * an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 The vision of the baskets of figs, 5 Signifieth that part of the people should bee brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should bee caried away.

THE Lord shewed mee, and behold, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchadnezzar King of Babel had carried away captiue Ieconiah the sonne of Iehoiakim King of

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Read Chap. 8.14.

† Or, hypocrisie.

n Which they haue inuented of their owne braine.

o Read Chap. 6.14. & 8.11.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zidkiiah to Michah, 1. King. 22.24.

q Both that God hath sent me, and that my words shall be true.

*Chap. 14.13,14 and 27.15. and 29.8,9.

r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloke it, and wherefoeuer you commit it?

t I haue a prophesie reuealed vnto me, as Num. 12.6.

† Ebr. Is it in the heart of the prophets?

u He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not slander my word, as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alledging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3.17. 1. Cor. 2.13. and 4.2. 2. Tim. 2.15. 1. Pet. 4.10,11.

z Which let foorth in my name that which I dooe not commanded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.

c Because this word was brought to contempt and derision, he wil teach them another manner of speach, and wil cause this word Burden to cease, and teach them to aske with reuerence, What saieth the Lord?

d The thing which they mock and contemne, shal come vpon them.

‖ Or, take you away.

*Chap. 20.11.

a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap. 21.8.

and the naughtie figs them that remained, which were yet subiect to the sworde, famine and pestilence.

Iudah,

Iudah, & the princes of Iudah with the workemen, and cunning men of Ieruſalem, and had brought them to Babel.

2 One baſket had very good figs, euen like the figs that are firſt ripe: and the other baſket had very naughtie figs, which could not be eaten, they were ſo euil.

3 Then ſayd the Lord vnto mee, What ſeeſt thou, Ieremiah? And I ſayd, Figs: the good figs very good, and the naughtie very naughtie, which cannot bee eaten, they are ſo euil.

4 Againe the word of the Lord came vnto me, ſaying,

5 Thus ſaith the Lord, the God of Iſrael, Like theſe good figs, ſo will I know them that are carried away captiue of Iudah to bee good, whom I haue ſent out of this [b] place, into the land of the Caldeans.

6 For I will ſet mine eies vpon them for good, and I will bring them againe to this land, and I will build them, and not deſtroy them, & I will plant them, and not roote them out,

7 And I wil giue them [c] an heart to know me, that I am the Lord, and they ſhall bee my *people, and I will be their God: for they ſhal returne vnto me with their whole heart.

8 * And as the naughtie figs which can not be eaten, they are ſo euil (ſurely thus ſaieth the Lord) ſo will I giue Zedekiah the King of Iudah, and his princes, and the reſidue of Ieruſalem, that remaine in this land, & them that dwel [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curſe, in all places where I ſhal call them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, til they be conſumed out of the land, that I gaue vnto them and to their fathers.

b Whereby he approueth the preiching of Ieconiah and his company, becauſe they obeied the Prophet, who exhorted them thereunto.

c Which declareth that man of himſelfe can know nothing, til God giue the heart and vnderſtanding. *Chap.31.33. hebr.8.10. *Chap.29.17.

d Which fled thither for ſuccour.

CHAP. XXV.

1 *Hee propheſieth that they ſhall bee in captiuitie ſeuentie yeeres,* 12 *And that after the ſeuentie yeeres the Babylonians ſhould be deſtroyed.* 15 *The deſtruction of all nations is propheſied.*

a That is, in the third yeere accompliſhed, & in the beginning of the fourth: for though Nebuchad-nezzar begam to reigne in the end of the third yere of Iehoiakims reigne, yet that yeere is not here counted, becauſe it was almoſt expired, Dan.1.1.

b Which was the fift yere and the ninety moneth of Iehoiakims reigne.

THe word that came to Ieremiah, concerning all ỹ people of Iudah in the [a] fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah that was in the firſt yeere of Nebuchadnezzar king of Babel:

2 The which Ieremiah the Prophet ſpake vnto all the people of Iudah, and to all the inhabitants of Ieruſalem, ſaying,

3 From the thirteenth yeere of Ioſiah the ſonne of Amon king of Iudah, euen vnto [b] this day (that is the three and twentieth yere) the word of the Lord hath come vnto me, and I haue ſpoken vnto you [c] riſing earely and ſpeaking, but ye would not heare.

c That is, I haue ſpared no diligence or labour, Cha.7.13.

4 And the Lord hath ſent vnto you all his ſeruants the Prophets, riſing early and ſending them, but ye would not heare, nor encline your eares to obey.

5 They [d] ſayd, Turne againe now euery one from his euill way, and from the wickednes of your inuentions, and ye ſhall dwel in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

d He meeteth with that the Prophets wholy with one conſent did labour to put the people from thoſe vices, which then reigned: to wit, from idolatrie and the vaine confidence of men: for vnder theſe two all other were contained, 2.King. 17.13.chap. 18.11. and 35. 15. Ionah 3.8.

6 And goe not after other gods to ſerue them and to worſhip them, and prouoke me not to anger with the works of your hands, and I wil not punish you.

7 Neuertheleſſe ye would not heare me, ſaith the Lord, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus ſaith the Lord of hoſts, Becauſe ye haue not heard my words,

9 Beholde, I will ſend and take to mee all the [e] families of the North, ſaieth the Lord, and Nebuchad-nezzar the king of Babel my [f] ſeruaunt, and will bring them againſt this lande, and againſt the inhabitantes thereof, and againſt all theſe nations round about, and will deſtroy them, and make them an aſtoniſhment and an hiſſing, and a continuall deſolation.

e The Caldeans, and all their power.

f So the wicked and Satan himſelfe are Gods ſeruats, becauſe he maketh them to ſerue him by conſtreint, and turneth that which they do of malice, to his honour and glory.

10 * Moreouer, I will ‖ take from them the voyce of mirth, and the voice of gladneſſe, the voice of the bridegrome, and the voice of the bride, the noiſe of the [h] milſtones, and the light of the candle.

g As the Philiſtims, Ammonites, Egyptians and others. *Chap.16.9.

‖ Or, deſtroy.

h Meaning, that bread and all things that ſhould ſerue vnto their feaſts, ſhould be taken away.

11 And this whole land ſhall bee deſolate, and an aſtoniſhment, & theſe nations ſhal ſerue the king of Babel ſeuentie yeeres.

12 And when the [i] ſeuentie yeeres are accompliſhed, I will viſite [k] the king of Babel and that nation, ſaith the Lord, for their iniquities, euen the land of the Caldeans, & wil make it a perpetual deſolation.

i This reuelation was for the confirmation of his propheſie, becauſe he told them of the time, that they ſhould enter and remaine in captiuitie, 2.Chro. 36.22. ezra 1.1. chap.29.10. dan.9.2.

k For ſeeing the iudgement began at his owne houſe, the enemies muſt needs be puniſhed moſt grieuouſly, Ezek.9.6. 1.pet.4.17.

13 And I will bring vpon that land all my words which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath propheſied againſt all nations.

14 For many nations, and great Kings ſhal euen [l] ſerue themſelues of them: thus wil I recompenſe them according to their deedes, and according to the workes of their owne handes.

l That is, of the Babylonians, as Chap.27.7.

15 For thus hath the Lord God of Iſrael ſpoken vnto mee, [m] Take the cup of wine of this mine indignation at mine hande, and

m Signifying, the extreme afflictions that God had appointed for euery one, as Pſal.75.8. Iſa.51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and bee mooued, and bee mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lordes hand, & made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, & the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as appeareth this day:

19 Pharaoh also, king of Egypt, and his seruants, and his princes, and all his people:

20 And all sortes of people, and all the kings of the land [o] of Uz: and all the kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, and all the kings of Zidon, & the kings of the [r] iles, that are beyond the sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwel in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwel in the [t] desert,

25 And all the kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [u] Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus saieth the Lorde of hostes, the God of Israel, Drinke and be drunken, and spew and fall, and rise no more, because of the sword, which I wil send among you.

28 ¶ But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saieth the Lorde of hostes, Ye shall certainely drinke.

29 For loe, I begin to plague the [x] citie, where my Name is called vpon, and should you goe free? Ye shal not goe quite: for I wil call for a sword vpon all the inhabitants of the earth, saieth the Lord of hostes.

30 Therefore prophesie thou against them all these words, and say vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the sword, saieth the Lord.

32 ¶ Thus saieth the Lord of hostes, Beholde, a plague shall goe forth from nation to nation, and a * great whirlewind shalbe raised vp from the coastes of the earth.

33 And [y] the slaine of the Lorde shall be at that day, from one ende of the earth, euen vnto the other ende of the earth: they shall not bee mourned, neither gathered nor buried, but shal be as the dongue vpon the ground.

34 Howle, [z] yee sheepheards, and cry, and wallowe your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like [a] precious vessels.

35 And the [b] flight shall faile from the sheepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the sheepheards, and an howling of the principall of the flocke shall be heard: for the Lorde hath destroyed their pasture.

37 And the † best pastures are destroyed because of the wrath and indignation of the Lord.

38 Hee hath forsaken his couert, as the lion: for their land is waste, because of ỹ wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 He is taken of the false prophets and priests, & brought to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim ỹ sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the [a] court of the Lordes House, and speake vnto all the cities of Iudah, which come to worship in the Lords house, all the wordes that I command thee to speake vnto them: keepe not [b] a word backe:

3 If so be they will hearken, and turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare mee to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whome I sent vnto you, both rising vp earely, and sending them, and will not obey them,

6 Then wil I make this House like [d] Shiloh, and will make this citie [e] a curse to all the nations of the earth.

7 So the Priests, and the Prophetes, and all

n For now it beginneth and shall so continue till it be accomplished.

o Read Iob 1. 1.

p Which were cities of the Philistims.

q Edom is here taken for the whole countrey, and Uz for a part thereof.

r As Grecia, Italy, and the rest of those countries.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countries so named, the one called plentiful, and the other, barren or desert.

‖ Or, Persia.

u That is, of Babylon, as Chap. 51. 41.

x That is, Ierusalem, read herein 12.

*Ioel 3. 16. amos 1. 2.

y They which are slaine at the Lordes appointment.

z Ye that are chief rulers, and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† Ebr. peaceable.

a That is, in that place of the Temple where vnto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20. 27.

c Read chap. 18. 8.

d Read Chap. 7. 12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

all the people heard Jeremiah speaking these wordes in the house of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lorde had commaunded him to speake vnto all the people, then the Priestes, and the Prophets, and all the people tooke him, and saide, Thou shalt die the death.

9 Why hast thou prophesied in the name of the Lord, saying, This [f] house shall bee like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the house of the Lord, & sate downe in the entrie of the [g] newe gate of the Lordes house.

11 Then spake the Priestes, and the Prophets vnto the Princes, and to all the people, saying, † This man is woorthie to die: for hee hath prophesied against this citie, as yee haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lorde hath [h] sent me to prophesie against this house, and against this citie all the things that ye haue heard.

13 Therefore now amend your waies and your workes, and heare the voyce of the Lorde your God, that the Lorde may repent him of the plague that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you, to speake al these wordes in your eares.

16 Then said the Princes and all the people vnto the Priests, & to the Prophets, This man is not woorthie to die: for he hath spoken vnto vs in the name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, & spake to all the people of Iudah, saying, Thus saieth the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the [i] house shall bee as the high places of the forrest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and praied before the Lord, and the Lord repented him of the [k] plague, that hee had pronounced against them? Thus might we procure great euil against our soules.

20 And there was also a man that prophesied in the name of the Lorde, one Uriiah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Nowe when Iehoiakim the king with all his men of power, and all the Princes heard his wordes, the king sought to slay him. But when Uriiah heard it, hee was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king [l] sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriiah out of Egypt, and brought him vnto Iehoiakim the king, who slewe him with the sworde, and [m] cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphã was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the cõmandement of the Lord sendeth bands to the king of Iudah & to the other kings that were nere, wherby they are monished to be subiects vnto Nebuchadnezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saieth the Lord to me, Make thee [b] bondes, and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And commaund them to say vnto their masters, Thus saieth the Lorde of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the king of Babel my [c] seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his [d] sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shal [e] serue themselues of him.

8 And the nation and kingdom which will

f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it. Matth. 26. 61. acts 6. 13. not considering that this was meant of the Church, where God will remain for euer.

g So called, because it was repaired by Ioatham, 2. King. 15. 35.

† Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

* Micah 1. 1. and 3. 12.

i That is, of the house of the Lord, to wit, Zion, and these examples the gods by alledged to deliuer Ieremiah out of the priests hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanacherib.

l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore which should be after, and contrarywise: which if the reader mark wel, it shal auoid many doubts, & make the reading much more easie.

b By such signs the Prophets vsed sometimes to confirme their prophesies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same. Isa. 20. 2. and therefore they call false prophets to get more credite, did vse also such diuelish signs, but they had no reuelation. 1. Kin. 22. 11.

c Read Chap. 25. 9.

d Meaning, Euilmerodach, and his sonne Belthazar.

e They shall bring him, and his kingdom in subiection, as Chap. 25. 14.

not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lorde, with the swoorde, and with the famine, and with the pestilence, vntill I haue wholy giuen them into his hands.

9 Therefore heare not your Prophets, nor your Southsaiers, nor your dremers, nor your inchanters, nor your Sorcerers, which say vnto you thus, Yee shall not serue the king of Babel.

10 For they prophecie a lie vnto you to cause you to goe farre from your lande, and that I should cast you out, & you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine stil in their owne land, saith the Lorde, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these woordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that yee may liue.

13 Why will ye die, thou, and thy people by the swoorde, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the woordes of the Prophets, that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophecie a lie vnto you.

*Chap.14.14. and 23.21. and 29.9.

15 For I haue not * sent them, sayeth the Lord, yet they prophecie a lie in my name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophecie vnto you.

16 ¶ Also I spake to the Priests and to all this people, saying, Thus saieth the Lorde, Heare not the woordes of your Prophetes that prophecie vnto you, saying, Beholde, * the vessels of the house of the Lord shall now shortly be f brought againe from Babel, for they prophecie a lie vnto you.

*Chap.28.3.

f Which were taken when Ieconiah was led captiue into Babel.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, & if the woorde of the Lorde be with them, let them intreate the Lorde of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen.20.7. which these could not do, because they had no expresse word for God had pronounced the contrary.

19 For thus sayeth the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when he caried * away captiue Ieconiah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

*2.King.25.13.
*2.Kin.24.12,15

21 For thus saieth the Lorde of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, & in the house of the king of Iudah, and at Ierusalem.

22 They shal be brought to Babel, & there they shall be vntill the day that I visite h them, saith the Lord: then wil I bring them vp, and restore them vnto this place.

h That is, for the space of seuentie yeeres, til I haue ruled the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false prophesie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophesieth.*

AND that same yeere in the beginning of the a reigne of Zedekiah king of Iudah in the b fourth yeere, & in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of c Gibeon, spake to me in the house of ỹ Lord, in the presence of the priests, and of all the people, and sayd,

a When Ieremiah began to beare these bonds & yokes.
b After that the land had rested, as Leuit.25.2.
c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh.21.17.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 † Within two yeeres space I wil bring into this place all the vessels of the Lordes House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

†Ebr. two yeeres of dayes.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saieth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the d Prophet Hananiah in the presence of the Priests, & in the presence of all the people that stood in the House of the Lord,

d He was so esteemed, though he was a false prophet.

6 Euen the Prophet Ieremiah said, So be it: the e Lord so doe, the Lord confirme thy words which thou hast prophesied to restore the vessels of the Lords House, and all that is caried captiue from Babel into this place.

e That is, I would wish the same for Gods honor & the aide of my people, but he hath appointed the contrary.

7 But heare thou now this woorde that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, f prophesied against many countreies, and against great kingdoms, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false prophet speaketh to trie the faith of his, Deut.13.3.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shal come to passe, then shal the Prophet be knowen that the Lord hath truly sent him.

g This declareth the impudencie of ỹ wicked hirelings, which haue no zeale to ỹ truerth, but are led with ambition to get the fauor of men, and therefore cannot abide any that might discredite them, but burst forth into rages, and contrary to their owne conscience, passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all

all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

14 For thus saieth the Lord of hostes the God of Israel, I haue put a [b] yoke of iron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beastes of the fielde also.

15 Then said the Prophet Ieremiah vnto the Prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seuenth moneth.

b That is a hard, and cruell seruitude.

i Signifying, that all should be his, as Dan. 2.38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that myracles cannot moue vs, neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after seuentie yeeres. 16 He prophecieth the destruction of the King and of the people that remaine in Hierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

NOwe these are the wordes of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to al the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

‖ Or, letter.

a For some died in the way.

2 (After that Ieconiah the King and the [b] Queene, and the eunuches, the * princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

b Meaning, Ieconiahs mother. * Chap. 24.1.

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Iudah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

c To intreat of some equal conditions.

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwel in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, & beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

e The Prophet speaketh not this for the affection that he bare to y tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for else not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14.4.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, & your southsayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophecie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I wil visite you, & performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saieth the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shal you crie vnto me, and ye shall goe and pray vnto me, and I will heare you.

13 And ye shall seeke me and finde me, because ye shall seeke me with all [f] your heart.

f When your oppression shall be great, & your afflictions cause you to repet your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2. Chro. 36.22. Ezr. 1.1. cha. 25.12. Dan. 9.2.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp [g] Prophets in Babel.

g As Ahab, Zedekiah & Shemaiah.

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Beholde, I will send vpon them the [h] sword, the famine, and the pestilence, and will make them like vile [i] figges, that cannot be eaten, they are so naughtie.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24.1, 2.

18 And I will persecute them with the sword, with the famine, & with the pestilence: and I will make them a terrour to all kingdomes of the earth, and [k] a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

k Reade Chap. 26.6.

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, [l] rising vp early, and sending them, but ye would not heare, saith the Lord.

l Reade Chap. 7.13. and 25.3. and 26.5.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes the God of

of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the King of Babel burnt [m] in the fire.

23 Because they haue committed [n] vileny in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and I testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priestes, saying,

26 The Lord hath made thee Priest, for [o] Iehoiada the Priest, that ye should be officers in the House of the Lorde, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Nowe therefore why hast thou not reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lorde, because he hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedie returning.
n Which was aduulterie, and falsifying the word of God.
‖ Or, dreamer.
o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.
p He and his seede shall be destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *And comforteth the Church.*

THe worde, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee in [a] a booke.

3 For lo, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a [b] terrible voyce, of feare & not of peace.

6 Demaund nowe and behold, if man trauell with childe? wherefore doe I beholde euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a palenesse?

7 Alas, for this [c] day is great: none hath beene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, saith the Lord of hostes, I will breake [e] his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues [f] of him.

9 But they shal serue the Lord their God, and [g] Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruaunt Iaakob, saith the Lord, neither be afraide, O Israel: for loe, I wil deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shall be in rest and prosperitie and none shall make him afraide.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to laie a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, & with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why criest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shal goe into captiuitie: and they that spoile thee, shall be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.
b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorow as a woman in her trauell, as Ie. 13.8.
c Meaning, that the time of their captiuitie should be grieuous.
d When I shall visite Babylon.
e Of the king of Babylon.
f To wit, of Iaakob.
g That is, Messiah, which should come of the stocke of Dauid according to the flesh, and should be the true pastor, as Ezek. 34. 23. who is set ouer them, & his kingdome that should be euerlasting, in the person of Dauid, Psal. 3.5.
h Reade Chap. 10, 24.
i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
k The Assyrians and Egyptians whom they vsed to entertaine with gifts, who left thee in thine affliction.
l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them. Isa. 33. 1.

because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

19 And out of them shall proceede [n] thanksgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shalbe as aforetime, and their congregation shall be established before me: and I will visite all that vexe them.

21 And their [o] noble ruler shall be of themselues, and their gouernour shal proceede from the mids of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I wil be your God.

23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirle winde that that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

m Meaning, that the city and the Temple should be restored to their former state.

n He sheweth how the people shall with praise and thankesgiuing acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Christ, in who this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne from Babylon, 23 And the spirituall ioy of the faithfull in the Church.

AT the [a] same time, saith the Lord, will I be the God of all the families of Israel, and they shalbe my people.

2 Thus saith the Lord, The people which [b] escaped the sword, found grace in the wildernesse: [c] he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of olde, say they: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I wil build thee, [f] thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with the timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall crie, Arise, and let vs goe vp vnto [k] Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, and shout for ioy among the chiefe of the [l] Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the world, with the blinde and the lame among them, with the woman with childe, and her that is deliuered also: a great companie shall returne hither.

9 They shall come [m] weeping, and with mercie will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 ¶ Heare the word of the Lord, O ye Gentiles, [p] declare in the Iles afarre off, and say, He that scattered Israel, will gather him [p] & will keepe him, as a shepheard doth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [p] of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall run to the bountifulnesse of the Lord, euen for the [q] wheat and for the wine, and for the oyle, and for the increase of sheepe, and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorowe.

13 Then shall the virgine reioyce in the [r] dance, and the yong men and the olde men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with [s] fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith [t] the Lord, A voyce was heard on hie, a mourning & bitter weeping, [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saieth the Lorde, Refraine thy voyce from weeping, [x] thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shalbe called.

b Which were deliuered from the cruelnie of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to them now, as he had beene of olde.

e Thus the Lord answereth that his loue is not changeable.

f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exo. 15. 20. iudg 5.2. and chap. 11.34.

g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.

h That is, shal eate the fruite thereof, as Leu. 19.23. Deu. 20.6.

i The ministers of the word.

k They shall exhort all to the embracing of the Gospel, as Isa. 2.3.

l He sheweth what shalbe the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap. 50.4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloued, as the first child is to the father.

p That is, from the Babylonians and other enemies.

q By these temporall benefites he meaneth the spirituall graces, which are in the Church, and whereof there should be euer plentie, Isa. 58. 11, 12.

r In the companie of the faithfull, which euer praise God for his benefites.

s Meaning, the spirit of wisedome, knowledge and zeale.

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed and caried away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, thee should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton and could not be subiect to the yoke.

y He sheweth how the faithfull vse to pray: that is, desire God to turne them, for as much as they cannot turne of themselues.

vpon

vpon my [z] thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproch of my youth.

20 Is Ephraim [a] my deare ſonne or pleaſant childe? yet ſince I ſpake vnto him, I ſtill [b] remembred him: therefore my bowels are troubled for him: I will ſurely haue compaſſion vpon him, ſaith the Lord.

21 Set thee vp [c] ſignes: make thee heapes: ſet thine heart toward the path and way, that thou haſt walked: turne againe, O virgine of Iſrael: turne againe to theſe thy cities.

22 How long wilt thou goe aſtray, O thou rebellious daughter? for the Lord hath created [d] a newe thing in the earth: A WOMAN ſhall compaſſe a man.

23 Thus ſaith the Lord of hoſtes the God of Iſrael, Yet ſhall they ſay this thing in the land of Iudah, and in the cities thereof, when I ſhal bring againe their captiuitie, The Lord bleſſe thee, O habitation of Iuſtice and holy mountaine.

24 And Iudah ſhall dwell in it, and all the cities thereof together, the husband men and they that goe forth with the flocke.

25 For I haue ſatiate the wearie ſoule, and I haue replenished euery ſorowfull ſoule.

26 Therefore I awaked and behelde, and my ſleepe [e] was ſweete vnto me.

27 Beholde, the dayes come, ſayeth the Lord, that I will ſowe the houſe of Iſrael, and the houſe of Iudah [f] with the ſeede of man and with the ſeede of beaſt.

28 And like as I haue watched vpō them, to plucke vp and to roote out, and to throwe downe, and to deſtroy, and to plague them, ſo will I watch ouer them, to build, and to plant them, ſaith the Lord.

29 In thoſe dayes ſhall they ſay no more, The fathers haue [g] eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But euery one ſhall die for his owne iniquitie: euery man that eateth the ſowre grape, his teeth ſhall be ſet on edge.

31 ¶ Beholde, the dayes come, ſaith the Lord, that I will make a [h] new couenant with the houſe of Iſrael, & with the houſe of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was ‖ an husband vnto them, ſaith the Lord.

33 But this ſhall be the couenant that I will make with the houſe of Iſrael, After [k] thoſe dayes, ſaith the Lorde, I will put my Lawe in their inward parts, & write it in their hearts, and will be their God, and they ſhall be my people.

34 And they ſhall [l] teach no more euery man his neighbour and euery man his brother, ſaying, Knowe the Lord: for they ſhall all know me from the leaſt of them vnto the greateſt of them, ſaith the Lord: for I will forgiue their iniquitie, and will remember their ſinnes no more.

35 Thus ſaith the Lorde, which giueth [m] the ſunne for a light to the day, and the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues thereof roare: his Name is the Lord of hoſtes.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeede of Iſrael ceaſe from being a nation before me, for euer.

37 Thus ſaith the Lorde, If the heauens can be meaſured, [n] or the foundations of the earth be ſearched out beneath, then will I caſt off all the ſeede of Iſrael, for all that they haue done ſaith the Lord.

38 Beholde, the dayes come, ſaith the Lorde, that the [o] citie ſhall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhall goe forth in his preſence vpon the hill Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fieldes vnto the brooke of Kidron, & vnto the corner of the horſe gate toward the Eaſt, ſhall be holy vnto the Lord, neither ſhall it be plucked vp nor deſtroyed any more for euer.

z In ſigne of repentance, and deteſtation of my ſinne.
a As though he would ſay, No: for by his iniquitie he did what lay in him to caſt me off.
b To wit, in pitying him for my promiſe ſake.
c Marke by what way thou didſt go into captiuitie, and thou ſhalt turne againe by ỹ ſame.
d Becauſe their deliuerance from Babylon was a figure of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt whom a woman ſhould conceiue, & beare in her wombe. Which is a ſtrange thing in earth, becauſe he ſhould be borne of a virgin without man: or, he meaneth, that Ieruſalem which was like a barren woman in her captiuitie, ſhould be fruitfull as ſhe, that is ioyned in marriage, and whom God bleſſeth with children.
e Hauing vnderſtand this viſion of the Meſſiah to come, in whom the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.
f I will multiplie, and enrich them with people and cattell.
g The wicked vſed this prouerbe, when they did murmure againſt Gods iudgements pronounced by the Prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed, Ezek. 18. 3.
h Though the couenant of redemption made to the fathers, and this which was giuen after, ſeeme diuers, yet they are all one, and grounded on Ieſus Chriſt, ſaue that this is called newe, becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt giuen to his Church vnder the Goſpel.
i And ſo were the occaſion of their owne diuorcement through their infidelitie, Iſa. 50. 1. ‖ Or, maſter.
k In the time of Chriſt my lawe ſhall in ſtead of tables of ſtone be written in their hearts by mine holy Spirit, Ezek. 8. 10.
l Vnder ỹ kingdome of Chriſt there ſhalbe none blinded with ignorance, but I will giue them faith, and knowledge of God for remiſſion of their ſinnes and daily increaſe ỹ ſame: ſo that it ſhal not ſeeme to come ſo much by ỹ preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54. 13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhall be ioyned with our head.
m If the ſunne, moone & ſtarres cannot but giue light according to mine ordinance, ſo long as this world laſteth, ſo ſhall my Church neuer faile, neither ſhal any thing hinder it: and as ſure as I will haue a people, ſo certaine is it, that I will leaue them my word for euer to gouerne them with.
n The one and the other is impoſſible.
o As it was perfourmed, Nehe. 3. 1. By this deſcription he ſheweth that the citie ſhould be as ample, and beautifull as euer it was: but he alludeth to the ſpirituall Ieruſalem, whoſe beautie ſhould be incomparable.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe he propheſied that the citie ſhould be taken of the king of Babylon. 7 He ſheweth that the people ſhould come againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yere of Nebuchad-nezzar.

2 For then the king of Babels hoſte beſieged Ieruſalem: And Ieremiah the Prophet was ſhut vp in the Court of the priſon, which was in the king of Iudahs houſe.

3 For Zedekiah king of Iudah had ſhut him vp, ſaying, Wherefore doeſt thou propheſie, and ſay, Thus ſaith the Lord, * Behold, I will giue this citie into the hands of the king of Babel, and he ſhall take it:

4 And Zedekiah the king of Iudah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely be deliuered into the handes of the king

a So that Ieremiah had now propheſied from the thirteenth yeere of Ioſiah vnto the laſt yeere ſaue one of Zedekiahs reigne, which was almoſt fourtie yeeres.

* Chap. 39. 16, 17. and 34. 2.

King of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall beholde his face,

5 And he ſhall leade Zedekiah to Babel, and there ſhall he be, vntill [b] I viſit him, ſaith the Lord: though ye fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Ieremiah ſaide, The word of the Lord came vnto me, ſaying,

7 Behold, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, [c] Bie vnto thee my fielde, that is in Anathoth: for the ‖ title by kinred apperteineth vnto thee [d] to bie it.

8 So Hanameel, mine vncles ſonne, came to me in the court of the priſon, according to the word of the Lord, and ſaid vnto me, Bie my [e] fielde, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion is thine, and the purchaſe belongeth vnto thee: bie it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the fielde of Hanameel, mine vncles ſonne, that was in Anathoth, and weighed him the ſiluer, euen ſeuen [f] ſhekels, and tenne pieces of ſiluer.

10 And I writ it in the booke and ſigned it, and tooke witneſſes, and weighed him the ſiluer in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed [g] according to the Lawe, and cuſtome, with the booke that was open,

12 And I gaue the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles ſonne, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoſtes, the God of Iſrael, Take the writings, euen this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h] veſſell, that they may continue a long time.

15 For the Lord of hoſtes, the God of Iſrael ſaith thus, Houſes and fieldes and vineyards ſhalbe poſſeſſed againe in this land.

16 ¶ Now when I had deliuered ỳ booke of the poſſeſſion vnto Baruch, the ſonne of Neriah, I prayed vnto the Lord, ſaying,

17 Ah Lord God, beholde thou haſt made the heauen and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard vnto thee.

18 *Thou ſheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: O God the great and mightie, whoſe Name is the Lord of hoſtes,

19 Great in counſell, & mightie in worke, (for thine eyes are open vpon all the wayes of the ſonnes of men, to giue to euery one according to his wayes, and according to the fruit of his workes)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this [k] day, and in Iſrael, and among all men, and haſt made thee a Name, as appeareth this day,

21 And haſt brought thy people Iſrael out of the lande of Egypt with ſignes, and with wonders, and with a ſtrong hand, with a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou didſt ſweare to their fathers to giue them, euen a land, that floweth with milke and honie:

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Lawe: all that thou commaundedſt them to doe, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it by meanes of the ſworde, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and beholde, thou ſeeſt it.

25 And thou haſt ſaide vnto me, O Lord God, Buy vnto thee the fielde for ſiluer, and take witneſſes: for the citie ſhall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, ſaying,

27 Beholde, I am the LORD GOD, of all [m] fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar, King of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie and burne it, with the houſes, vpon whoſe roofes they haue offered incenſe vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before me from their [n] youth: for the children of Iſrael haue ſurely prouoked me to anger with the workes of their hands, ſaith the Lord.

31 Therefore this citie hath bin vnto me as a prouocation of mine anger, & of my wrath, from the day, that they built it, euen vnto this day, that I ſhould remoue it out of my ſight,

32 Becauſe of all the euill of the children of

b Till I take Zedekiah away by death: for he ſhall not die by the ſworde, as Chap. 34.4.

c Whereby was meant that the people ſhould returne againe out of captiuitie and enioy their poſſeſſions and vineyards, as verſe 15. and 44.

‖ Or, right to redeeme it.

d Becauſe he was next of the kinred, as Ruth 4.4.

e Of the poſſeſſion of the Leuites, reade Leuit. 25.32.

f Which mounteth to of our money, about tenne ſhillings ſixpēce, if this ſhekell were the common ſhekel, reade Gene. 23.15. for the ſhekell of the Temple was of double value, & tenne pieces of ſiluer were halfe a ſhekell: for twentie made the ſhekell.

g According to the cuſtome the inſtrument or euidence was ſealed vp with the common ſeale & a copie thereof remained, which conteined ỳ ſame in effect, but was not ſo autenticall as the other, but was left open to be ſeene if any thing ſhould be called into doubt.

h And ſo to hide them in the ground, that they might be preſerued as a token of their deliuerance.

‖ Or, hid.

* Exod. 34.7. deut. 5.9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie, which by nature are vnder this malediction, ſhalbe puniſhed both for their owne wickednes, and that the iniquitie of their fathers which is likewiſe in them, ſhall be alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

l The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engines of warre, which were laid on an hie place to ſhoote into a citie beſide that gunners vſe in vſe.

m That is, of euery creature who as they are his worke, ſo doeth he gouerne and guide them as pleaſeth him, whereby he ſheweth that as he is of the nature of this their captiuitie for their ſinnes, ſo will he for his mercies be their redeemer to reſtore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

of

of Iſrael, and of the children of Iudah, which they haue done to prouoke me to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto me the backe and not the face: though I taught them, [o] riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it:

35 And they built the hie [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes & their daughters to [r] paſſe thorowe the fire vnto Molech, which I commaunded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now [s] therefore, thus hath the Lord God of Iſrael ſpoken, concerning this citie, whereof ye ſay, It ſhall be deliuered into the hand of the King of Babel by the ſword, and by the famine, and by the peſtilence,

37 * Beholde, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, & I will bring them againe vnto this place, & I will cauſe them to dwell ſafely.

38 And they ſhalbe * my people, and I will be their God.

39 And I will giue them [t] one heart, and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an [u] euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly, with my whole heart, and with all my ſoule.

42 For thus ſaith the Lorde, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhall be poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhall be giuen into the hand of the Caldeans,

44 Men ſhall bie [x] fields for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

o Reade Pſa. 1.24. Iſa. 65.2. chap. 7.13. and 25.3. and 26.5. and 29.19. and chap. 35.14. and 44.4. and 2. chro. 36.15.

p That is, the altars, which were made to offer ſacrifice vpon to their idoles.

q Reade Chap. 7.31. 2. King. 21.46.

r Reade 2. Kin. 16.3.

s Reade Chap. 30.16.

* Deut. 30.3.

* Chap. 30.22.

t One conſent and one religion, as Ezek. 11. 19. and 36.27.

u Reade Chap. 31.32,33.

x This is the declaration of that which was ſpoken, verſe 8.

CHAP. XXXIII.

1 *The Prophet is moniſhed of the Lord to pray for the deliuerance of the people, which the Lord promiſed.* 8 *God forgiueth ſinnes, for his owne glory.* 15 *Of the birth of Chriſt.* 20 *The kingdome of Chriſt in the Church ſhall neuer be ended.*

MOreouer, the worde of the Lord came vnto Ieremiah the ſecond time (while he was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [b] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto me, and I will anſwere thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword.

5 They come to [d] fight with the Caldeans, but it is to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my [e] face from this citie, becauſe of all their wickedneſſe.

6 ¶ Beholde, [f] I wil giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cauſe the captiuitie of Iudah and the captiuitie of Iſrael to returne, and wil build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquitie, whereby they haue ſinned againſt me: yea, I will pardon all their iniquities, whereby they haue ſinned againſt me, and whereby they haue rebelled againſt me.

9 And it ſhall be to me a name, a [h] ioy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe vnto them: and they ſhall feare and tremble for all the goodneſſe, and for all the wealth, that I ſhewe vnto this citie.

10 Thus ſaith the Lorde, Againe there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, euen in the cities of Iudah, and in the ſtreetes of Ieruſalem, that are deſolate without man, and without inhabitant, and without beaſt)

11 The voyce of ioy and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the Lord of hoſtes, becauſe the Lord is good: for his mercie endureth for euer, and of them that offer the ſacrifice of prayſe in the houſe of the Lord, for I will cauſe to returne the captiuitie of the land, as at the firſt, ſaith the Lord.

12 Thus

a Which was in the Kings houſe at Ieruſalem, as chap. 32.1,2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa. 37. 26.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of all proſperitie, as his anger is of all aduerſitie.

f In the midſt of his threatnings God renewes byeth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but where as we feele remiſſion of ſinnes.

h Whereby he ſheweth that the Church wherein is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoeuer is enemie to it, laboureth to diſhonour God.

i Which was a ſong appointed for the Leuites to praiſe God by, 1 Chro. 16.8. pſal. 105.1. iſa 12.4. pſal. 106.1. and pſal. 107.1. and pſal. 118.1. and pſal. 136.1.

12 Thus ſaith the Lord of hoſtes, Againe in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof there ſhall be dwelling for ſhepheards to reſt their flockes.

13 In the cities of the [k] mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ieruſalem, and in the cities of Iudah ſhal the sheepe paſſe againe, vnder the hand of him that telleth them ſaith the Lord.

14 Beholde, the dayes come, ſayeth the Lord, that I will performe that good thing, which I haue promiſed vnto the houſe of Iſrael, and to the houſe of Iudah.

15 In thoſe dayes and at that time, will I cauſe [l] the branch of righteouſnes to growe vp vnto Dauid, and he ſhall execute iudgement, and righteouſnes in the land.

16 In thoſe dayes ſhall Iudah be ſaued, and Ieruſalem ſhall dwell ſafely, and he that ſhall call [m] her, is the Lord our [n] righteouſnes.

17 For thus ſaith the Lord, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael.

18 Neither ſhall the Prieſtes and Leuites want a man before me to offer [o] burnt offerings, and to offer meate offerings, and to doe ſacrifice continually.

19 And the word of the Lord came vnto Ieremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my couenaunt of the [p] day, and my couenaunt of the night, that there ſhould not be day, and night in their ſeaſon,

21 Then may my couenant be broken with Dauid my ſeruant, that he ſhould not haue a ſonne to reigne vpon his throne, and with the Leuites, and Prieſtes my miniſters.

22 As the army of heauen cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiplie the ſeede of Dauid my ſeruant, and the Leuites, that miniſter vnto me.

23 Moreouer, the word of the Lord came to Ieremiah, ſaying,

24 Conſiderest thou not what [q] this people haue ſpoken, ſaying, The two families, which the Lord hath choſen, he hath euen caſt them off? thus they haue deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then wil I caſt away the ſeede of Iaakob and Dauid my ſeruant, and not take of his ſeede to be rulers ouer the ſeede of Abraham, Izhak, and Iaakob: for I will cauſe their captiuitie to returne, and haue compaſſion on them.

k Meaning, that all the countrey of Iudah ſhall be inhabited againe.

l That is, I will ſend [b] Meſſiah, which ſhall come of the houſe of Dauid, of whom this prophecie is meant, as teſtifie all the Iewes, and that which is written, Chap. 23.5.

m To wit, Chriſt that ſhall call his Church.

n That is, Chriſt is our Lord God, our righteouſneſſe, ſanctification, and redemption. 1. Cor. 1.30.

o This is chiefly meant of the ſpirituall ſacrifice of thankeſgiuing, which is left to [b] Church in the time of Chriſt, who was the euerlaſting Prieſt and the euerlaſting ſacrifice figured by the ſacrifice of the Lawe.

p Reade Chap. 31.35.

q Meaning, the Caldeans and other infidels which thought God had vtterly caſt of Iudah and Iſrael or Beniamin, becauſe he did correct them for a time for their amendment.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah ſhall be giuen in the hands of the King of Babylon. 11 He rebuketh their crueltie toward their ſeruants.

THe word which came vnto Ieremiah from the Lord (when [a] Nebuchad-nezzar King of Babel, and all his hoſte, and all the kingdomes of the earth, that were vnder the power of his hand, and all the people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of other Nebuchad-nezzar.

2 Thus ſaith the Lord God of Iſrael, Goe, and ſpeake to Zedekiah king of Iudah, and tell him, Thus ſaith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he ſhall burne it with fire,

*2. Chro. 36.19. chap. 29.16, 17. and 32.3.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and deliuered into his hand, and thine eyes ſhall beholde the face of the King of Babel, and he ſhall ſpeake with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Iudah: thus ſaith the Lord of thee, Thou ſhalt not die by the ſword,

5 But thou ſhalt die in [b] peace: and according to the burning for thy fathers the former Kings which were before thee, ſo ſhall they burne odours for thee, and they ſhall lament thee, ſaying, Oh [c] lord: for I haue pronounced the word, ſaith the Lord.

b Not of any violent death.

c The Iewes ſhall lament for thee their lord and King.

6 Then Ieremiah the Prophet ſpake all theſe wordes vnto Zedekiah King of Iudah in Ieruſalem,

7 (When the king of Babels hoſt fought againſt Ieruſalem, and againſt all the cities of Iudah, that were left, euen againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

8 This is the word that came to Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ieruſalem, [d] to proclaime libertie vnto them.

d When the enemie was at hand, and they ſaw themſelues in danger, they would ſeeme holy, and ſo begant ſome kinde of reformation: but ſoone after they bettered their hypocriſie.

9 That euery man ſhould let his [e] ſeruant go free, & euery man his handmaid, whith was an Ebrue or an Ebruelle, and that none ſhould ſerue himſelfe of them, to wit, of a Iew his brother.

e According to the Law, Exod. 21.2. Deut. 15.12.

10 Now when all the princes, and all the people which had agreed to þ couenant, heard that euery one ſhould let his ſeruant goe free, and euery one his handmaide, and that none ſhould ſerue themſelues of them any more, they obeyed and let them goe.

11 But afterward they [f] repented and cauſed the ſeruants and the handmaides, whom they had let goe free, to returne, and held them in ſubiection as ſeruants and handmaides.

f Ebr. returned.

12 Therefore the word of the Lorde

came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ Or, bondage.

14 *At the terme of seuen yeeres let ye go, euery man his brother an Hebrew which hath bene solde vnto thee: and when he hath serued thee sixe yeeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

*Deut. 15.1,12.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in [f] the house, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a solemne and strait couenant, made in the Name of the Lord.

16 But ye repented, & polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaide, whom ye had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants and as handmaides.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclayming freedome euery man to his brother, and euery man to his neighbour: beholde, I proclaime a libertie for you, saith the Lord, to [g] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they [h] cut the calfe in twaine, and passed betweene the partes thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that ye transgressours of the same couenant should be so diuided in pieces, reade Gene. 15.10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuchs, and the Priestes, and all the people of the lande, which passed betweene the partes of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hande of them that seeke their life, and into the hand of the king of Babels hoste, which [i] are gone vp from you.

i To fight against the Egyptians, as Chap. 37.11.

22 Beholde, I will commaund, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

a For the disposition and order of these prophecies, reade Chap. 37.1

THe worde which came vnto Ieremiah from the Lord, in the dayes [a] of Iehoiakim, the sonne of Iosiah, king of Iudah, saying,

2 Goe vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lorde into one of the chambers, and giue them wine to drinke.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the House of the Lorde, into the chamber of the sonnes of Hanan the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

c That is, a Prophet.

‖ Or, door.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cups, and [d] said vnto them, Drinke wine.

d The Prophet saieth not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end, that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said, We will drinke no wine: for [e] Ionadab the sonne of Rechab our father commaunded vs, saying, [f] Ye shall drinke no wine, neither you nor your sonnes for euer.

e Whom Iehu the king of Israel fauoured for his zeale, 2. Kin. 10.15.

f Teaching thē hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

7 Neither shall ye builde house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in al that he hath charged vs, and we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwel in, neither haue we vineyarde, nor fielde, nor seede,

10 But we haue remained in tentes, and haue obeyed, and done according to [g] all that Ionadab our father commaunded vs.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar King of Babel came vp into the land, we saide, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie, by where they were commaunded to dwell in tentes, they dwelt alwaie at Ierusalem for feare of the wars.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my words, saith the Lord?

14 The commaundement of Ionadab the sonne of Rechab that he cōmanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commaundement: notwithstanding I haue spoken vnto you, [k] rising earely, and speaking, but ye would not obey me,

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my prophets.

15 I haue sent also vnto you of my seruāts the prophets, rising vp early, & sending them, saying, *Returne nowe euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall

*Chap. 18.11. and 25.5.

dwell

dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commaundement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, al the euil that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah and Israel. 9 He is sens with the booke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commaundement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah from the Lorde, saying,

a Reade Chap. 25.1.

2 Take thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the dayes of Iosiah vnto this day.

b Which were twentie & three yere, as Cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

3 It may be that the House of Iudah wil heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

c As he did indite.

5 And Ieremiah commaunded Baruch, saying, I am [d] shut vp, and cannot goe into the House of the Lord.

d Meaning, in prison, through the malice of the Priestes.

6 Therefore goe thou, & reade the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague of God.

7 It may be that they will [f] pray before the Lorde, and euery one returne from his euill way, for great is the anger and the wrath, that the Lorde hath declared against this people.

f He sheweth that fasting without prayer and repentance auaileth nothing, but is meere hypocrisie.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lord in the Lords House.

9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

g The fast was then proclaimed, & Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the [h] new gate of the Lords house, in the hearing of all the people.

h Which is the East gate of the Temple.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they saide vnto him, Sitte downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

16 Nowe when they had heard all the wordes, they were [i] afraide both one and other, and saide vnto Baruch, We will certifie the King of all these wordes.

i The godly were afraid, fearing God so offended, and the wicked were astonied for the horror of the punishment.

17 And they examined Baruch, saying, Tell vs now, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with ynke in the booke.

19 Then saide the princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man knowe where ye be.

k They were godly among the princes, gaue this counsell by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to be such, that they could not escape without danger of their liues.

20 ¶ And they went in to the King to the

court, but they laide vp the roule in the chamber of Elishama the Chancellour, and told the King all the wordes, that he might heare.

21 So the King sent Jehudi to fet the roule, & he tooke it out of Elishama the Chancellours chamber, and Jehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the King.

22 Now the King sate in the winter house, in the [l] ninth moneth, and there was a fire burning before him.

l Which conteined part of November and part of December.

23 And when Jehudi had read three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent [m] their garments, neither the King, nor any of his seruants, that heard all these wordes.

m Shewing, that the wicked in stead of repenting when they heare Gods iudgements, grow vnto further malice against him and his word.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

26 But the king commaunded Jerahmeel the sonne of Hammelech, and Saraiah the sonne of Azriel and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Jeremiah the Prophet, but the Lord [n] hid them.

n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked. o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation as verse 32.

27 ¶ Then the word of the Lord came to Jeremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe [o] another roule and write in it all the former wordes that were in the first roule which Jehoiakim the king of Judah hath burnt,

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the king of Babel shal certainely come and destroy this land, and shall take thence both man and beast?

p These are Jehoiakims words. q Though Jehoiakin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. r Reade Chap. 22.19.

30 Therefore thus saith the Lord of Jehoiakim king of Judah, He shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, & I will bring vpon them, and vpon the inhabitants of Jerusalem, and vpon the men of Judah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Jeremiah another roule, and gaue it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim king of Judah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

AND * king Zedekiah the sonne of Josiah reigned for [a] Coniah the sonne of Jehoiakim, whom Nebuchad-nezzar king of Babel [b] made king in the land of Judah.

* 2. King. 24. 17. 2. chro. 36. 10. chap. 52. 1.

a Who was called Jehoiachin, or Iechoniah. b And called him Zedekiah, whereas before his name was Mattaniah. 2. Kin. 24. 17.

2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the † ministerie of the Prophet Jeremiah.

† Ebr. hand.

3 And Zedekiah the king [c] sent Jehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray nowe vnto the Lorde our God for vs.

c Because he was afraid of the Caldeans that came against him.

4 (Now Jeremiah [d] went in & out among ỳ people: for they had not put him into ỳ prisõ.

d That is, was out of prison and at liberte.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that besieged Jerusalem, heard tidings of them, they † departed from Jerusalem)

e To helpe the Iewes. † Ebr. went vp.

6 Then came the word of the Lorde vnto the Prophet Jeremiah, saying,

7 Thus saieth the Lorde God of Israel, Thus shall ye say to the king of Judah, that sent you vnto me to enquire of me, Beholde, Pharaohs hoste, which is come foorth to helpe you, shal return to Egypt into their own land.

8 And the Caldeãs shal come againe, & fight against this citie, and take it & burnt it wt fire.

9 Thus saith the Lord, ‖Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

‖ Or, lift not vp your minds.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Jerusalem, because of Pharaohs armie,

12 Then Jeremiah went out of Jerusalem to goe into the [f] land of Beniamin, separating himselfe thence from among the people.

f As some thinke to goto Anathoth his owne towne. g By the which men went into the countrey of Beniamin.

13 And when he was in the [g] gate of Beniamin, there was a chiefe officer whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Jeremiah the Prophet, saying, Thou † fleest to the Caldeans.

† Ebr. fallest.

14 Then said Jeremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Jeremiah, and brought him to the princes.

15 Wherefore, the princes were angrie with Jeremiah, and smote him, and laide him in prison in the house of Jehonathan the Scribe: for they had made that the [h] prison.

h Because it was a vile and straite prison.

16 When Jeremiah was entred into the dungeon

dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the King sent, & tooke him out, and the King asked him secretly in his house, and saide, Is there any word from the Lord? And Jeremiah saide, Yea: for, saide he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Jeremiah saide vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

*Chap. 28. 4.

19 * Where are nowe your prophets, which prophecied vnto you, saying, The King of Babel shal not come against you, nor against this land?

20 Therefore heare nowe, I pray thee, O my lord the King: let my prayer be † accepted before thee, that thou cause me not to returne to the house of Jehonathan the Scribe, least I die there.

†Ebr. fall.

21 Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the bakers streete, vntill all the [i] bread in the citie were eaten vp. Thus Jeremiah remained in the court of the prison.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he will cause their enemies to preserue them to that ende whereunto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the King commaundeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the King howe he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucal the sonne of Shelemiah, & Pashhur the sonne of [a] Malchiah, heard the words that Jeremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Jeremiah to inquire at the Lorde for the state of the countrey nowe when Nebuchadnezzar came, as Chap. 21. 1.

2 Thus saith the Lord, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth foorth to the Caldeans, shall liue: for he shall haue his life for [b] a pray, and shall liue.

b Reade Chap. 21. 9. and 45. 5.

3 Thus saith the Lord, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

‖Or, discourageth.

4 Therefore the Princes saide vnto the King, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Thus we see how the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as transgressours of policies.

5 Then Zedekiah the King saide, Beholde, he is in your hands, for the King can denie [d] you nothing.

d Wherein he grieuously offended in that, that not onely he would not heare the truth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water but myre: so Jeremiah stucke fast in the myre.

7 Now when Ebed-melech the † blacke More one of the Eunuches, which was in the kings house, heard that they had put Jeremiah in the dungeon, (then the King sate in the [e] gate of Beniamin)

†Ebr. Cushite, or Ethiopian.

e To heare matters and giue sentence.

8 And Ebed-melech went out of ỹ kings house, and spake to the King, saying,

9 My lord ỹ King, [f] these men haue done euill in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

10 Then the king commanded Ebed-melech the blacke more, saying, Take from hence thirtie men † with thee, and take Jeremiah the Prophet out of the dungeon before he die.

†Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the treasurie, & tooke there old rotten ragges, and old worne cloutes, and let them downe by coards into the dungeon to Jeremiah.

12 And Ebed-melech ỹ blacke More said vnto Jeremiah, Put nowe these olde rotten ragges and worne, vnder thine arme holes, betweene the coards. And Jeremiah did so.

13 So they drewe vp Jeremiah wt coards and tooke him vp out of the dungeon, and Jeremiah remained in the [g] court of the prison.

g Where the King had set him before to be at more libertie, as Chap. 37. 21.

14 ¶ Then Zedekiah the king sent and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the House of the Lorde, and the king said vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels [h] princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, and thou shalt liue, and thine house.

h And yeeld thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shal burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am careful for the Jewes that are fled vnto the Caldeans, least they deliuer me into their hands, and they [i] mocke me.

i Which declareth that he more feared the reproch of men then the threatnings of God.

20 But Ieremiah ſaide, They ſhall not deliuer thee: hearken vnto the voyce of the Lorde, I beſeech thee, which I ſpeake vnto thee: ſo ſhall it be well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to go forth, this is the word that the Lord hath ſhewed me.

22 And beholde, all the women that are [k] left in the King of Iudahs houſe, ſhall be brought forth to the King of Babels princes: and thoſe women ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee: thy feete are ſtaſned in the myre, and they are turned backe.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the King of Babel: and this citie ſhalt thou cauſe to be burnt with fire.

24 Then ſaide Zedekiah vnto Ieremiah, Let no man knowe of theſe words, and thou ſhalt not die.

25 But if the princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſaide vnto the King, hide it not from vs, and we will not ſlay thee: alſo what the King ſaid vnto thee.

26 Then ſhalt thou ſay vnto them, I humbly [l] beſought the King that hee woulde not cauſe me to returne to Ionathans houſe, to die there.

27 Then came all the princes vnto Ieremiah and aſked him. And he tolde them according to all theſe words that the king had commaunded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Ieremiah abode ſtill in the court of the priſon, vntill the day that Ieruſalem was taken: and he was there, when Ieruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſieged Ieruſalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Ieremiah is prouided for. 15 Ebedmelech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoſte againſt Ieruſalem, and they beſieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken [a] vp.

3 And all the princes of the king of Babel came in, and ſate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rabmag with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſaw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the [b] gate betweene the two walles, and he went toward the wilderneſſe.

5 But the Caldeans hoſte purſued after them, and ouertooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto [c] Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel ſlewe the ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, & bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt [y] kings houſe, and the houſes of the people with fire, & brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the ‖chiefe ſteward caried away captiue into Babel the remnant of the people that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

10 But Nebuzar-adan the chiefe ſteward left the [d] poore that had nothing in the land of Iudah, and gaue them vineyards and fieldes at the ſame time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe ſteward, ſaying,

12 Take him, and † looke well to him, and doe him no harme, but doe vnto him [e] euen as he ſhall ſay vnto thee.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebushazban, Rabſaris, and Neregal, Sharezar, Rab-mag, and all the king of Babels princes:

14 Euen they ſent, and tooke Ieremiah out of the court of the priſon, and committed him vnto [f] Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould carie him home: ſo he dwelt among the people.

15 Now the word of the Lorde came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke Moore, ſaying, Thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will bring my words vpon this citie for euill, and not for good, and they ſhall be accompliſhed in that day before thee.

17 But I wil deliuer thee in that day, ſaith the Lord, and thou ſhalt not be giuen into the hand of the men whom thou feareſt.

18 For I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a pray vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP.

k When Ieremiah and his mother with others were caried away, theſe women of the kings houſe were left: which ſhalbe taken, ſaith the Prophet, and tel the king of Babel how Zedekiah hath beene ſeduced by his familiar friends and falſe prophets, which haue left him in the myre.

l Herein appeareth the infirmitie of the Prophet, who did diſſemble to ſaue his life albeit it was not to the hinderall of his doctrine, or to the hurt of any.

*2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was a poſterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

‖Or, captaine of the garde.

d For the riche and the mightie which put their truſt in their ſhifts & meanes, were by Gods iuſt iudgement moſt rigorouſly handled.

†Ebr. by the hand of.

†Ebr. ſet thine eyes vpon him.

e Thus God preſerued his Prophet by his meanes, who he made the ſcourge to punish the king, and them that were his enemies.

f Whom the king of Babel had now appointed gouernour ouer the reſt of the Iewes, that he left behind.

g Thus God recompenſed his zeale & fauour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lorde after that Nebuzar-adan the chiefe steward had let him goe from Ramath, whē he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and haue not obeied his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine hands, if it please thee to come with mee into Babel, come, and I will looke wel vnto thee: but if it please thee not to come with mee into Babel, † tary still: behold, all the land is ‖ before thee: whither it seemeth good, & conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captains of the host, [d] which were in the fields, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men and women, and children, & of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and ỹ sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shalbe wel with you.

10 As for me, Behold, I wil dwel at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruits, and oile, & put them in your vessels, and dwel in your cities, that ye haue ‖ taken.

11 Likewise whē all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuē, and came to the land of Iudah to Gedaliah vnto Mizpah, & gathered wine and sommer fruits, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captains of the hoste that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that [g] Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan ỹ sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go I pray thee, & I will slay Ishmael the sonne of Nethaniah, & no man shal know it. Wherefore should he kill thee, that all ỹ Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, & many other with him. 11 Iohanan followeth after Ishmael.

BUt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slue him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slue al the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, & the men of warre.

4 Now the second day that hee had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beardes shauen, and their clothes rent and cut, with [d] offerings, and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth frō Mizpah to meet them, weeping as hee went: and when hee met them, he said vnto

a From this second verse vnto Chap. 42. 7. it seemeth to be as a parenthesis, & separated matter: and there this story beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

† Ebr. cease.

‖ Or, at thy commandement.

c Which was a citie of Iudah.

d Which were scattred abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap. 41. 2.

* 2. King. 25. 24.

‖ Or, to receiue them, or to intreat them for you.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth: & in the seuenth moneth, which conteined part of September and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: But hearing of the burning therof in the way, they shewed these signes of sorow.

vnto them, Come [c] to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the citie, Ishmael the sonne of Nethaniah slew thē, and cast them into the mids of the pit, he and the men that were with him.

8 But ten men were found among them, that saide vnto Ishmael, Slay vs not: for we haue treasures in the fielde, of wheate, and of barley, and of oyle, and of honie: so hee staied, and slew them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom he had slain because of Gedaliah) is it, which Asa the king had [f] made because of Basha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, [g] Ishmael the sonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Johanan the sonne of Kareah, and all the [g] captains of the hoste that were with him, hearde of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whome Ishmael caried away captiue, sawe Johanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captiue from Mizpah, returned and came again, and went vnto Johanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Johanan with eight men, and went to the [h] Ammonites.

16 Then tooke Johanan the sonne of Kareah, and all the captaines of the host that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had carried away captiue from Mizpah (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, & the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of ỹ Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whō the king of Babel made gouernor in the land,

c For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches & trenches, 1. King. 15, 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of all this murther.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 *The captaines aske counsell of Ieremiah what they ought to doe.* 7 *He admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the hoste, and Johanan the sonne of Kareah, and Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the most came,

2 And sayd vnto Ieremiah the Prophet, † Heare our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eies doe behold)

3 That the Lorde thy God may shew vs the way wherein we may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I wil pray vnto ỹ Lord your God according to your words, and whatsoeuer thing the Lorde shall answere you, I wil declare it vnto you: I wil keepe nothing backe from you.

5 Then they said to Ieremiah, [b] The Lord be a witnesse of trueth, and faith between vs, if wee doe not, euen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lorde God, to whom wee send thee that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And so after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Johanan the sonne of Kareah, and all the captains of the hoste, which were with him, and al the people from the least to the most,

9 And said vnto them, Thus saieth the Lord God of Israel, vnto whom ye sent mee to present your prayers before him,

10 If ye wil dwel in this land, then I will build you, and not destroy you, and I wil plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whō ye are afraid: bee not afraid of him, saieth the Lord: for I am with you, to saue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercy that hee may haue compassion vpon you, and hee shall cause you to ‖ dwel in your owne land.

13 But if ye say, We wil not dwel in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we wil goe into the land of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwel.

15 (And now therfore heare the word of the Lord, ye remnant of Iudah, thus saith the Lord of

† Ebr. Let our prayer fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but inasmuch as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites which to colour their falsehood vse it without all reuerence, and make it a meane for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

d Read Chap. 18. 8.

e Because all Kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb. 21. 1.

‖ Or, returne.

of hoſtes the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwel there)

16 Then the ſwoꝛd that yee feaꝛed, [f] ſhall take you there in the land of Egypt, and the famine, foꝛ the which ye care, ſhal there hang vpon you in Egypt, and there ſhall ye die.

17 And all the men that ſet their faces to enter into Egypt to dwel there, ſhall die by the ſwoꝛd, by the famine and by the peſtilence, and none of them ſhall remaine noꝛ eſcape from the plague, that I wil bꝛing vpon them.

18 Foꝛ thus ſaieth the Loꝛde of hoſtes the God of Iſrael, As mine anger and my wꝛath hath bene powꝛed foꝛth vpon the inhabitants of Ieruſalem: ſo ſhall my wꝛath bee powꝛed foꝛth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtonishment, and a ſcurſe and a reꝛpoch, and ye ſhal ſee this place no moꝛe.

19 O yee remnant of Iudah, the Loꝛd hath ſayd concerning you, Goe not into Egypt: know certainly that I haue admoniſhed you this day.

20 Surely yee [h] diſſembled in your hearts when ye ſent me vnto the Loꝛd your God, ſaying, Pꝛay foꝛ vs vnto the Loꝛde our God, and declare vnto vs euen accoꝛding vnto all that the Loꝛd our God ſhal ſay, and we wil do it.

21 Theꝛefoꝛe I haue this day declared it you, but you haue not obeyed the voyce of the Loꝛd your God, noꝛ any thing foꝛ the which he hath ſent me vnto you.

22 Now theꝛefoꝛe, know certainly that ye ſhal die by the ſwoꝛd, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go and dwel.

f Thus God turneth the policie of the wicked to their owne deſtruction: foꝛ they thought themſelues ſure in Egypt, and there Nebuchad-nezzar deſtroyed them, and the Egyptians, Chap. 46.25.

g Read Chap. 36.6. and 44.12. ſhewing that this ſhould come vpon them foꝛ their inſolentie and ſtubbernes.

h Foꝛ you were fully minded to goe into Egypt, howſoeuer God ſpake to the contrary.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the mind of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

NOwe when Ieremiah had made an ende of ſpeaking vnto the whole people all the woꝛdes of the Loꝛd their God, foꝛ the which the Loꝛd their God had ſent him to them, euen all theſe woꝛds,

2 Then ſpake [a] Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the [b] pꝛoude men, ſaying vnto Ieremiah, [c] Thou ſpeakeſt falſly: the Loꝛd our God hath [d] not ſent thee to ſay, Goe not into Egypt to dwel there,

3 But Baruch the ſonne of Neriah [e] pꝛoꝛoketh thee againſt vs, foꝛ to deliuer vs into the hand of the Caldeans, that they might ſlay vs, and carie vs away captiues into Babel.

4 So Iohanan the ſonne of Kareah, [f] all the captaines of the hoſte, and all the people obeyed not the voyce of the Loꝛd, to dwel in the land of Iudah.

5 But Iohanan the ſonne of Kareah, and all the captaines of the hoſte tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had beene dꝛiuen, to dwell in the land of Iudah:

6 Euen men and women, and childꝛen, and the Kings daughteꝛs, and euery perſon, that Nebuzar-adan the chief ſteward had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, and Ieremiah the Pꝛophet, and Baruch the ſonne of Neriah.

7 So they came into the lande of Egypt: foꝛ they obeyed not the voyce of the Loꝛd: thus came they to [h] Tahpanhes.

8 ¶ Then came the woꝛde of the Loꝛd vnto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the bꝛicke kill, which is at the entrie of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah.

10 And ſay vnto them, Thus ſaith the Loꝛd of hoſts the God of Iſrael, Behold, I wil ſend and bꝛing Nebuchad-nezzar the king of Babel [k] my ſeruant, and will ſet his thꝛone vpon theſe ſtones that I haue hid, and he ſhall ſpꝛead his pauilion ouer them.

11 And when he ſhall come, hee ſhall ſmite the land of Egypt: [l] ſuch as are appointed foꝛ death, to death, and ſuch as are foꝛ captiuitie, to captiuitie, and ſuch as are foꝛ the ſwoꝛde, to the ſwoꝛd.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhal burne them and cary them away captiues, and he ſhal aray himſelfe with the land of Egypt, as a [m] ſhepheard putteth on his garment, and ſhall depart from thence in peace.

13 Hee ſhall bꝛeake alſo the Images of ‖ Beth-ſhemeth, that is in the lande of Egypt, and the houſes of the gods of the Egyptians ſhall he burne with fire.

a Who was alſo called Iezaniah. Chap. 42.1.

b This declareth that pꝛide is the cauſe of rebellion, and contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcouered, they ſhall fꝛeth into open rage: foꝛ they can abide nothing but flatteries, read Iſa. 30.10.

d He ſheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbꝛace his woꝛd, if they were aſſured that his meſſengers ſpake the truth: though in deed they be moſt farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſlander, and ſpeake wickedly of all them that ſuppoꝛt oꝛ fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom theꝛe wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which ſignified that Nebuchad-nezzar ſhould come euen to the gates of Pharaoh, where were his bꝛicke kils foꝛ his buildings.

k Read Chap. 25.9.

l Euery one ſhal be ſlaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, moſt eaſily and ſuddenly ſhal he cary the Egyptians away.

‖ Or, the houſe of the ſunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that ſet light by the threatening of the Lord, are chaſtened. 26 The deſtruction of Egypt and of the Iewes therin, is propheſied.

THe woꝛde that came to Ieremiah concerning all the Iewes which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, [a] at Noph, and in the country of Pathꝛos, ſaying,

2 Thus ſaieth the Loꝛd of hoſtes the God of Iſrael, Ye haue ſeen all the euil that I haue bꝛought vpon Ieruſalem, and vpon all the cities of Iudah: and beholde, this day they are deſolate, and no man dwelleth therein,

3 Becauſe of their wickednes which they haue committed, to pꝛouoke mee to anger in that

a These were all famous and ſtrong cities in Egypt, where the Iewes that were fled, dwelt foꝛ their ſafetie: but the Pꝛophet declareth that there is no hold ſo ſtrong that can pꝛeſerue them from Gods vengeance.

that they went to burne incense, and to serue other gods, whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred foorth and was kindled in the cities of Iudah, & in the streetes of Ierusalem, and they are desolate, & waste, as appeareth this day.

7 Therefore now thus saieth the Lord of hostes the God of Israel, Wherefore commit ye this great euil against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that yee might bring destruction vnto your selues, and that yee might bee a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the [d] Kings of Iudah and the wickednesse of their wiues and your owne wickednes and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you *to euil and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwel, and they shall all be consumed and fall in the land of Egypt: they shall euen be consumed by the sword and by the famine: they shal die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation & an astonishment and a [f] curse and a reproch.

13 For I will visite them that dwel in the land of Egypt, as I haue visited Ierusalem by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there, shall escape or remaine, that they should returne into the lande of Iudah to the which they † haue a desire to returne to dwell there: for none shall returne, but ‖ such as shal escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and al the women that stood by, a great multitude, euen al the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we wil [h] not heare it of thee,

17 But we will doe whatsoeuer thing goeth out of our own mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offrings vnto her as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in the streets of Ierusalem: for then † had wee [k] plentie of vitailes and were well and ‖ felt none euil.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offrings vnto her, we haue had ‖ scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes ‖ to make her glad, and powre out drinke offerings vnto her without [l] our husbands?

20 Then sayde Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lorde remember the incense, that ye burnt in the cities of Iudah, and in the streets of Ierusalem, both you, and your fathers, your kings and your princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inuentions, & because of the abominations which ye haue committed: therefore is your land desolate and an astonishment, and a curse & without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lord, and haue not obeied the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therfore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the worde of the Lorde, all Iudah that are in the land of Egypt.

25 Thus speaketh the Lorde of hostes, the God of Israel, saying, Ye and your wiues haue both spoken with your mouthes, and fulfilled with your [m] hand, saying, We wil perform our vowes that we haue vowed to burne incense to the Queene of heauen, & to powre out drinke offerings to her: ye wil performe your vowes, and doe the things that ye haue vowed.

26 There-

b Read Chap. 7.25. and 25.3. and 36.5. & 29. 19. and 32.33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keep in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know, if he haue not spared our fathers, yea, kings princes and rulers, and also whole countreys and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ Or, beaten downe.

*Amos 9.4.

e Which haue fully set their mindes and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them that is, purposely destroy them.

f Read Chap. 26.6. & 42.18.

† Ebr. lift vp their soules.

‖ Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Satan euer solliciteth such and doeth not leaue them till he haue brought them to extreme impudencie and madnes, euen to inflicte their wickednes against God and his Prophets.

i Read Chap 7. 18. It seemeth that the Papists gathered of this place Salue Regina and Regina celi letare, calling the virgin Marie Queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

† Ebr. we were satiate with bread.

k This is still the argument of idolaters, which esteeme religion by the belly, and instead of acknowledging Gods workes, who sendeth both plentie & dearth, health and sickenes, they attribute it to their idoles, and so dishonour God.

‖ Or, saue.

‖ Or, want.

‖ Or, to appease her.

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing wherof they be not assured by Gods worde: for thereby they take an occasion to inflicte their doings, and their husbands shall giue an account thereof before God, Esay 3.25.

† Ebr. it is not come vp into his heart?

m Yea haue committed double euill in making wicked vowes, & in performing the same.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, saieth the Lord, that my Name [n] shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I wil watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntil they be vtterly destroyed.

28 Yet a small number that escape the sword, [o] shal returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwel there, shal know whose words shal stand, mine or theirs.

29 And this shalbe a signe vnto you, saieth the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for euil.

30 Thus saieth the Lord, Behold, I will [p] giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

n This declareth an horrible plague toward idolaters, seeing that God wil not vouchsafe to haue his Name mentioned by such as haue polluted it.
o We see therefore, that God hath a perpetual care ouer his, wheresoeuer they are scattred: for though they be but two or three, yet he will deliuer them when he destroieth his enemies.
p He sheweth the means whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine stil in their obstinacie till they perish: for Ioseph. lib. 10. de Antiq. cap. 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the King, and so brought these Iewes and other into Babylon.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] wordes in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saieth the Lorde God of Israel vnto thee, O Baruch.

3 Thou diddest say, Woe is me now: for the Lord hath laied sorow vnto my sorow: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saieth thus, Behold, that which I haue built, wil I [d] destroy, and that which I haue planted, wil I plucke vp, euen this whole land.

5 And seekest [e] thou great things for thy selfe? seeke them not: for behold, I wil bring a plague vpon all flesh, saieth the Lord: but thy life will I giue thee for [f] a praie in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.
b Whereof read Chap. 36. 9, 10.
c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6. 6.
d Meaning, that God might destroy this people because he had planted them.
e Thinkest thou to haue honour and credite? wherin he sheweth his infirmitie.
f Read Chap. 21. 9.

CHAP. XLVI.

1 He propheseth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe words of the Lord, which came to Ieremiah the Prophet against the [a] Gentiles,

2 As against Egypt, against the armie of [b] Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 [c] Make ready buckler and shield, and goe forth to battel.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your sallets, fourbish the speares, and put on the brigandines.

5 [d] Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, and are fled away, [e] looke not backe: for feare was round about, saieth the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the [e] North by the riuer Perath.

7 Who is this that commeth vp, as [f] a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, [g] his waters are moued like the riuers, and he saieth, I wil go vp, & wil couer the earth: I wil destroy the citie with them that dwel therein.

9 Come vp, ye horses, and rage ye charets, and let the valiaunt men come forth, [g] the blacke Mores, and the Lybians that beare the shield, and the Lydians that handle & bend the bowe.

10 For this is the day of the Lorde God of hostes, and a day of vengeance, that he may auenge him of his enemies: for the sword shall deuoure, and it shall be satiate, & made drunke with their blood: for the Lorde God of hostes hath [h] a sacrifice in the North countrey [i] by the riuer Perath.

11 Goe vp vnto Gilead, [k] and take balme, O [l] virgine, the daughter of Egypt: in vaine shalt thou vse many [m] medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crie hath filled the land: for the strong hath stumbled against the strong and they are fallen both together.

13 ¶ The word that the Lorde spake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel shoulde come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they coulde not stande, because the Lorde did driue them.

16 He made many to fall, and one fel vpon another: and they said, Arise, let vs go againe to our [n] owne people, and to the land of our natiuitie from the sword of the violent.

17 They

a That is, nine nations, which are round about the land of Egypt.
b Read 2. Kin. 23. 29. and 24. 7. & 2. chro. 35. 20.
c He warneth the Egyptians to prepare themselues to warre.
d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.
e The Babylonians shall discomfite them at the riuer Euphrates.
f He deriueth the boastings of the Egyptians, who thought by their riches, & power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.
g For these nations tooke part with the Egyptians.
h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him. Isa. 34. 6.
i That is, at Carchemish.
k For at Gilead did grow most soueraigne balme for wounds.
l So called because Egypt had not yet bene ouercome by the enemie.
m He sheweth that no salue or medicine can preuaile where God giueth the wound.
n As they that should repair that they helped the Egyptians.

17 They did cry there, Pharaoh king of Egypt, and of a great multitude [o] hath passed the time appointed.

18 As I liue, saieth the king, whose name is the Lord of hostes, surely as Tabor is in the mountains, and as Carmel is in the sea: so shal it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt is like a [q] faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men [r] are in the mids of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, & the time of their visitation.

22 The voyce thereof shall goe forth like a [s] serpent: for they shall march with an army, and come against [t] her with axes, as hewers of wood.

23 They shall cut downe [u] her forest, saith the Lord: for they cannot be counted, because they are moe then the [x] grashoppers, and are innumerable.

24 The daughter of Egypt shall bee confounded: she shall be deliuered into the handes of the people of the North.

25 ¶ Thus saieth the Lord of hostes, the God of Israel, Behold, I will visite the [y] common people of No & Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him,

26 And I will deliuer them into the hands of those, that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward shee shall dwell as [z] in the olde time, saieth the Lord.

27 ¶ [a] But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I wil deliuer thee from a far countrey, and thy seed from the land of their captiuitie, and Iaakob shal returne and be in rest, and prosperitie, and none shal make him afraid.

28 Feare thou not, O Iaakob my seruant, saieth the Lord: for I am with thee, and I wil vtterly destroy all the nations, whither I haue driuen thee: but I wil not vtterly destroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet against the Philistims, before that Pharaoh smote [a] Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shalbe as a swelling flood, and shall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shal howle,

3 At the noise and stamping of the hooues of his strong horses, at the noise of his charets, and at the rumbling of his wheeles: the fathers shall not [c] looke backe to their children, for feebleneſſe of [d] hands,

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the ile of [e] Caphtor.

5 [f] Baldnes is come vpon Azzah: Ashkelon is cut vp with the rest of their valleis. How long wilt [g] thou cut thy selfe?

6 O thou sword of the Lord, how long wil it be or thou cease! turne againe into thy scabberd, rest and be still.

7 Howe can it [h] cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath hee appointed it.

CHAP. XLVIII.

The worde of the Lord against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus saith the Lord of hostes, the God of Israel, Wo vnto [a] Nebo: for it is wasted: Kiriathaim is confounded & taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. [b] Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, [c] O Madmen, and the sword shall pursue thee.

3 A voyce of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their cry to be heard.

5 For at the going vp of [d] Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.

6 Flee and saue your liues, and be like vnto the [e] heath in the wildernes.

7 For because thou hast trusted in thy [f] works & in thy treasures, thou shalt also be taken, and [g] Chemosh shal go forth into captiuitie with his Priests and his princes together.

8 And the destroier shal come vpon all cities, and no citie shal escape: the valley also shal perish and the plaine shall bee destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate without any to dwel therein.

10 [h] Cursed be he that doeth the worke of

o He vnderdeth them which shal impute their ouerthrow to lacke of counsel and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroied.
q They haue abundance of all things, & therefore are disobedient and prowd.
r As verse 9.
s They shalbe scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shal slay the great & mightie men of power.
x To wit, Nebuchad-nezzars army.
y Some take the Ebrew word Amon for the Kings name of No, that is, of Alexandria.
z Meaning, that after the space of fortie yeeres Egypt should be restored, Isa. 19. 23. Ezek. 29. 13.
a God comforteth all his that were in captiuitie, but specially the smal Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his Isa. 44. 1. Chap. 30. 10.
b Read Chap. 10. 24.
a Which was also called Gaza a citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8. 7, 8.
c The great feare shal take away their natural affection.
d Their heart shal so faile them.
e For the Cappadocians, had destroyed in old time the Philistims & dwelt in their land euen to Gaza. Deut. 2. 23.
f They that pulled off their haire for sorow and heauinesse.
g As the heathen vsed in their mourning which the Lord forbad his people to do, Deut. 14. 1.
h Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, when he wil take vengeance.
a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shal the Babylonians incourage one another.
c Read Isa. 25. 10.
d Hezonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie wil not pursue after you, Chap. 17. 6.
f That is, the idols which are the workes of thine hands. Some read, in thy possessions, for so the word may signifie, as 1. Sam. 25. 2.
g Both thy great idole & his maintainers shall be led away captiues, so that they shal then know that it is in vaine to looke for helpe at idols, Isa. 15. 2.
h He sheweth that God would punish the Caldeans if they did not destroy the Egyptians, and that with courage, and calleth this executing of his vengeance against his enemies his worke, though the Caldeans sought another end. Isa. 10. 12.

‖Or, deceitfully.

the Lord ‖ negligently, and cursed bee he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth: and he hath setled on his lees, & hath not bene i powred from vessel to vessell, neither hath hee gone into captiuity: therefore his taste remained in him, and his sent is not changed.

i Hath not bene remoued as the Iewes haue, but hath liued at ease, & as wine that feedeth him selfe on his lees.

12 ¶ Therefore beholde, the dayes come, saith the Lord, that I will send vnto him such as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh as the house of Israel was ashamed of k Beth-el their confidence.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemosh deliuer the Moabites.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroyed, & his cities † burnt vp, and his chosen yong men are gone downe to slaughter, saieth the king, whose name is the Lord of hostes.

†Or, gone vp, or destroyed.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All yee that are about him, mourne for him, and all ye that know his name, say, l How is the strong staffe broken, and the beautifull rod!

l How are they destroied that put their trust in their strength and riches?

18 Thou daughter that doest inhabite Dibon, come downe from thy glory, & sit in thirst: for the destroier of Moab is all come vpon thee, and he shal destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that fleeth and that escapeth, & say, What is done?

20 m Moab is confounded: for it is destroied: howle, and cry, tel ye it in Arnon, that Moab is made waste,

m Thus they that flee, shall answere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kirioth, and vpon Bozrah, and vpon al the cities of the land of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saieth the Lord.

n That is, his power and strength.

26 Make ye him o drunken: for he magnified himselfe against the Lorde: Moab shall ‖ wallow in his vomite, and he also shall bee in derision.

o He willeth the Caldeans to lay afflictiõs enough vpon thẽ, til they be like drunken men that fall downe to their shame, and are derided of all.

‖Or, shalbe ful, or clap his hands.

27 For diddest not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art p mooued.

p Thou reioycest to heare of his miserie.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue, that maketh her nest in the sides of the holes mouth.

*Ier. 16.6.

29 *Wee haue heard the pryde of Moab (he is exceeding proud) his stoutnesse, and his arrogancie, and his pryde, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, q but it shall not be so: and his dissimulations, for they doe not right.

q He shal not execute his malice against his neighbours.

31 r Therefore wil I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

r Read Isa. 16.7.

32 O Vine of Sibmah, I will weepe for thee, as I wept for Jazer: thy plants are gone ouer the sea, they are come to the sea s of Jazer: the destroier is fallen vpon thy summer fruits, and vpon thy vintage.

s Which citie was in the vtmost border of Moab: & hereby he signifieth that the whole land should be destroied & the people caried away.

33 And ioy, and gladnes is taken from the plentiful field, and from the land of Moab: and I haue caused wine to faile frõ the winepresse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elaleh and vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere old shal goe lowing: for the waters also of Nimrim shalbe wasted.

t Read Isa. 15.5.

35 Moreouer, I wil cause to cease in Moab, saieth the Lord, him that offered in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a u chaume, and mine heart shall sound like a chaume for the men of Ker-heres, because the riches that hee hath gotten, is perished.

u Their custome was to play on flutes or instruments, beause and grane times at burials and in the time of mourning, as Matth. 9.23. *Ie. 15.2,3. Ezek. 7.18.

37 *For euery head shall be ‖ bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loines sackcloth.

‖Or, shaued.

38 And mourning shall bee vpon all the house tops of Moab, & in all the streetes thereof: for I haue broken Moab like a vessel wherin is no pleasure, saieth the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saieth the Lord, Behold, x he shall flee as an egle, and shall spread his wings ouer Moab.

x That is, Nebuchad nezzar as Chap. 49.22.

41 The cities are taken, and the strong holds are woon, & the mightie mens hearts in Moab at that day shall be as the heart of a woman in trauell.

42 And Moab shalbe destroied from being a people, because he hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shall be vpon thee, O inhabitant of Moab, saieth the Lord.

y He that escapeth one danger, shalbe taken of another, Isa. 24.17.

44 Hee that escapeth from the feare, shall fall in the pit, and hee that getteth vp out of the pit, shall bee taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of

z Thy flee thither thinking to haue succour of the Amorites.
a The Amorites had destroied the Moabites in times past, and now because of their power, the Moabites shal seeke to them for helpe.
b Which dared themselues of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

their visitation, saieth the Lord.

45 They that fled, stood vnder the shadow z of Heshbon, because of the force: for a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of b Chemosh perisheth: for thy sonnes are taken captiues, & thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, saieth the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 *The worde of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.*

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie they inuaded the country of Gad.
b To wit, of the Ammonites.
c Meaning of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.
e In thy plentifull countrey.
f Signifying that power and riches cannot preuaile when as God wil execute his iudgements.
g That is, without looking back and as euery one can find a way to escape.
h In the time of Christ when the Gentiles shal be called.
i Which was a city of Edom called by the name of Teman Eliphaz sonne who came of Esau.
k The enemies that shal dissemble as though they fled away, shal turne backe and inuade your land & possesse it.
l Meaning, that God would vtterly destroy the and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but til they haue inough. Obad. 1.5.

VNto the children of a Ammon thus saieth the Lord, Hath Israel no sonnes? or hath hee none heire? Why then hath their b king possessed Gad? and his people dwelt in c his cities?

2 Therfore behold, the dayes come, saieth the Lord, that I will cause a noyse of warre to be heard in d Rabbah of the Ammonites, and it shall bee a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saieth the Lord.

3 Howle, O Heshbon, for Ai is wasted: crye daughters of Rabbah: girde you with sackcloth: mourne and runne to and fro by the hedges: for their king shall goe into captiuitie, & his priests, and his princes likewise.

4 Wherefore gloriest thou in the e valleis? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I wil bring f a feare vpon thee, saieth the Lord God of hostes, of all those that be about thee, and ye shall bee scattered euery man g right foorth, and none shall gather him that fleeth.

6 And h afterward I wil bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saieth the Lorde of hostes, Is wisedome no more in i Teman? is counsell perished from their children? is their wisedom vanished?

8 Flee, yee inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, & the time of his visitation.

9 If the l grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue inough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren & his neighbours, and there shall be none to say,

11 Leaue thy m fatherlesse children, and I wil preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, n Behold, they whose iudgement was not to drink of the cup, haue assuredly drunken, and art thou hee that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saieth the Lord, that o Bozrah shall be waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lorde, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rock, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, saieth the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodome, and of Gomorrah, and the places thereof neere about, saieth the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q hee shall come vp like a lion from the swelling of Jorden vnto the strong dwelling place: for I will make Israel to rest, euen I wil make r him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall drawe them out: surely u he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red Sea.

22 Beholde, hee shall come vp, and flee as the Eagle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauaile.

23 ¶ Unto y Damascus he saieth, Hamath is confounded and Arpad, for they haue heard

m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.
n I haue not spared mine owne people, and how should I pitie thee?
o Which was a chiefe citie of Edom.
p That is, Bozrah.
‖ Or, idole.
q To wit, Nebuchadnezzar after he hath ouercome Iudah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom.
r That is, the Israelites, whō the Edomites kept as prisoners to haste away from thence.
s The captaine and gouernor of the army, meaning Nebuchad-nezzar.
t They shall not be able to resist his petit captains.
u To wit, the enemie.
x As Chap. 48. 40. was said of Moab.
y Which was the chiefe citie of Syria whereby he meaneth the whole countrey.

heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight: z feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 Howe is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her yong men shal fall in her streetes, and all her men of warre shalbe cut off in that day, saieth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Benhadad.

28 ¶ Unto c Kedar, & to the kingdoms of Hazor, which Nebuchad-nezzar, king of Babel shal smite, thus saith y Lord, Arise, & go vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselues their d curtaines and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O yee inhabitants of Hazor, saieth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell agaynst you, & hath deuised a purpose against you.

31 f Arise, & get you vp vnto the wealthie nation that dwelleth without care, saieth the Lord, which haue neither gates nor barres, but dwel alone.

32 And their camels shall be a bootie, & the multitude of their cattel a spoile, & I will scatter them into all winds, and to the vtmost corners, and I wil bring their destruction from al the sides thereof, saieth the Lord.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwel there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Jeremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Judah, saying,

35 Thus saith the Lord of hostes, Behold, I wil breake the h bowe of Elam, euē the chief of their strength.

36 And vpon Elam I wil bring the foure windes from the foure quarters of heauen, and will scatter them towards all these winds, and there shal be no nation whither the fugitiues of Elam shal not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, saieth the Lord, and I will send the sword after them till I haue consumed them.

38 And I wil set my i throne in Elam, and I wil destroy both the king and the princes frō thence, saith the Lord: but k in the latter daies I will bring againe the captiuitie of Elam, saieth the Lord.

z When she heard the sudden comming of the enemie.

a He speaketh this in the person of the King and of them of the country, who shall wonder to see Damascus the chief citie destroyed.

b Who was king of Syria, 1. Kin. 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwel in tents, he nameth the things that pertaine thereunto.

e The enemies wil dwel in your places.

f He sheweth that they of Hazor wil flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, so called of Elam the sonne Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchad-nezzar there, and in these prophesies Jeremiah speaketh of those countries, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes, after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophesieth the destruction of Babylon, & the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake, concerning Babel, and concerning the lande of the Caldeans, by the † ministerie of Jeremiah the Prophet.

† Ebr. hand.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken down: her idols are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee & depart, both man and beast.

4 In those dayes, and at that time, saieth the Lord, the childrē of Israel shal d come, they, and the children of Judah together, going e and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shal not be forgotten.

6 ¶ My people hath bene as lost sheepe: their f shepeheards haue caused them to goe astray, and haue turned them away to the mountains: they haue gone from s mountain to hil, & forgotten their resting place.

7 All that found them haue deuoured thē, and their enemies said, We offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lorde the hope of their fathers.

8 i Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in arap against her, whereby she shall be taken: their arrowes shall be as of a strong man which is expert, for none shall returne in vaine.

10 And Caldea shall bee a spoile: all that spoile her, l shalbe satisfied, saieth the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because yee are growen fat, as the calues in the grasse, m & neied like strong horses,

12 Therefore your mother shalbe sore confounded, and she that bare you, shalbe ashamed: behold, the vttermost of the nations shall bee a desert, a dry land, and a wildernes.

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes, and the Persians.

d When Cyrus shal take Babel.

e Read Chap. 31. 9.

f Their gouernors and ministers by their examples haue prouoked them to idolatrie.

g They haue cōmitted idolatrie in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained the by his iustice against their enemies.

i When God shal deliuer you by Cyrus.

k That is, most forward & without feare.

l Shalbe made rich thereby.

m For ioy of the victory, that ye had against my people.

13 Becauſe of the wrath of the Lord it ſhal not be inhabited, but ſhalbe wholy deſolate: euery one that goeth by Babel, ſhall bee aſtoniſhed, [n] and hiſſe at all her plagues.

14 [o] Put your ſelues in aray againſt Babel round about: all ye that bend the bowe, ſhoote at her, ſpare no arrowes: for ſhee hath [p] ſinned againſt the Lord.

15 Cry againſt her round about: ſhee hath ‖ giuen her hand: her foundations are fallen, & her wals are deſtroied: for it is the vengeance of the Lord: take vengeance vpon her: as ſhe hath done, do vnto her.

16 Deſtroy the [q] ſower from Babel, and him that handleth the ſithe in the time of harueſt: becauſe of the ſword of the oppreſſour they ſhal turne euery one to his people, and they ſhal flee euery one to his owne land.

17 Iſrael is like ſcattered ſheep: the lions haue diſperſed them: firſt the king [r] of Aſſhur hath deuoured him, and laſt this Nebuchadnezzar King of Babel hath broken [t] his bones.

18 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will viſit the king of Babel, and his land, as I haue viſited the king of Aſſhur.

19 And I will bring Iſrael againe to his habitation: he ſhall feede on Carmel and Baſhan, and his ſoule ſhall bee ſatisfied vpon the mount Ephraim and Gilead.

20 In thoſe dayes, and at that time, ſaieth the Lorde, the iniquitie of Iſrael ſhall bee ſought for, and there ſhall bee none: and the ſinnes of Iudah, and they ſhall not bee found: for I will bee mercifull vnto them, whom I reſerue.

21 Goe vp againſt the land of the [s] rebels, euen againſt it, and againſt the inhabitants *of ‖ Pekod: deſtroy, & lay it waſte after them, ſaieth the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the land, & of great deſtruction.

23 How is the [u] hammer of [ỹ] whole world deſtroyed, and broken! howe is Babel become deſolate among the nations!

24 I haue ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriuen againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hoſts in the land of the Caldeans.

26 Come againſt her † from the vtmoſt border: open her ſtore houſes: tread on her as on ſheaues, and deſtroy her vtterly: let nothing of her be left.

27 Deſtroy all her [x] bullockes: let them goe downe to the ſlaughter. Woe vnto them, for their day is come, and the time of their viſitation.

28 The voyce of them that [y] flee, & eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his temple.

29 Call vp the archers againſt Babel: all ye that bend the bowe, beſiege it rounde about: let none thereof eſcape: *recompence her according to her worke, and according to all that ſhee hath done, doe vnto her: for ſhe hath beene proud againſt the Lorde, euen againſt the holy one of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of warre ſhalbe deſtroyed in that day, ſaith the Lord.

31 Beholde, I come vnto thee, O proude man, ſaith the Lord God of hoſts: for thy day is come, euen the time that I will viſite.

32 And the proude ſhall ſtumble and fall, and none ſhall raiſe him vp: and I will kindle a fire in his cities: and it ſhall deuoure al round about him.

33 Thus ſaieth the Lorde of hoſtes, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that tooke them captiues, helde them, and would not let them goe.

34 But their ſtrong redeemer, whoſe name is the Lorde of hoſtes, hee ſhall maintaine their cauſe, that he may giue reſt to the land, & [z] diſquiet the inhabitants of Babel.

35 A ſworde is vpon the Chaldeans, ſaieth the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wiſe men.

36 A ſworde is vpon the †Soothſayers, and they ſhal dote: a ſworde is vpon her ſtrong men, and they ſhalbe afraide.

37 A ſworde is vpon their horſes, and vpon their charets, and vpon all the multitude that are in the middes of her, and they ſhall bee like women: a ſworde is vpon her treaſures, and they ſhalbe ſpoyled.

38 [a] A drought is vpon her waters, & they ſhalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Iims with the Iims ſhall dwel there, and † the Oſtriches ſhal dwel therein: for it ſhall be no more inhabited, neither ſhall it be inhabited from generation vnto generation.

40 As God deſtroied *Sodome and Gomorah with the places thereof neere about, ſaieth the Lord: ſo ſhall no man dwell there, neither ſhal the ſonne of man remaine therein.

41 ¶ Beholde, a people ſhall come from the North, and a great nation, and many kings ſhall bee rayſed vp from [c] the coaſtes of the earth.

42 They

n In ſigne of contempt and diſdaine.

o He ſpeaketh to the enemies the Medes and Perſians.

p Though the Lord called the Babylonians his ſeruants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to proſite themſelues, it is here called ſinne.

‖ Or, yeelded, or, made peace.

q Deſtroy her ſo that none be left to labour the ground or to take the fruit thereof.

r Meaning, Tiglath-pelezar who caried away the ten tribes.

t He caried away the reſt, to wit, Iudah and Beniamin.

s That is, Babylon: thus the Lord raiſeth vp Cyrus.

*Ezek. 23.23.

‖ Or, of them that ſhould be viſited.

u Nebuchadnezzar, who had ſmitten downe all the princes, and people of the world.

† Ebr. from the end.

x Her princes & mightie men.

y Of the Iewes which ſhould be deliuered by Cyrus.

*Reuel. 18.6.

z He ſheweth that when God executeth his iudgements againſt his enemies, that his Church ſhall then haue reſt.

† Ebr. liers.

a For Cyrus did cut the riuer Euphrates, and deuided the courſe thereof into many ſtreames, ſo that it might be paſſed ouer, as though there had bene no water: which thing he did by the counſell of two of Belſhazzars captaines, who conſpired againſt their king, becauſe he had ſtriken the one of them in deſpite, and ſlaine the ſonne of the other.

b Read Iſa. 13. 21.

† Ebr. ſonnes of the Oſtriches, or yong.

*Gen. 19.24. Iſa 13.19.

c Meaning, that the Perſians ſhould gather their armie of many nations.

42 They ſhall holde the bowe and the buckler: they are cruel and vnmercifull: their voyce ſhall roare like the Sea, and they ſhall ride vpon horſes, and bee put in arayle like men to the battell againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [d] waxed feeble: ſorowe came vpon him, euen ſorowe as of a woman in trauaile.

44 Behold, he * ſhall come vp like a Lyon from the ſwelling of Iorden vnto the ſtrong habitation: for I will make Iſrael to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoynt againſt her? for who is like me, and who wil appoint me the time? and who is the [e] ſhepheard that wil ſtand before me?

45 Therefore heare the counſel of ỹ Lord that he hath deuiſed againſt Babel, and his purpoſe that he hath conceiued againſt the lande of the Chaldeans: ſurely the leaſt of the flock ſhal draw them out: ſurely he ſhall make their habitation deſolate with them.

46 At the noyſe of the winning of Babel the earth is moued, and the cry is heard among the nations.

d which is meant of Belſhazzar, Dan. 5. 6.

* Chap. 49. 19.

e Read Chap. 49. 19.

CHAP. LI.

6 Why Babylon is deſtroied. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus ſaieth the Lord, Behold, I will raiſe vp againſt Babel, and againſt the inhabitants ‖ that lift vp their heart againſt me, a deſtroying [a] wind,

2 And wil ſend vnto Babel fanners that ſhal fanne her, and ſhall emptie her land: for in the day of trouble they ſhall bee againſt her on euery ſide.

3 Alſo to the bender that bendeth his bow, and to him that lifteth himſelfe vp in his brigandine, will I ſay, Spare not her yong men, but deſtroy all her hoſte.

4 Thus the ſlaine ſhal fal in the land of the Caldeans, and they that are thruſt through in her ſtreetes.

5 For Iſrael hath bene no [b] widowe, nor Iudah from his God, from the Lord of hoſtes, though their land was filled with ſinne againſt the holy one of Iſrael.

6 ¶ [c] Flee out of the middes of Babel, and deliuer euery man his ſoule: be not deſtroyed in her iniquitie: for this is the time of the Lords vengeance: he wil render vnto her a recompence.

7 Babel hath bene as a golden cup in the [d] Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations [e] rage.

‖ Or, of the land that riſeth vp.

a The Medes and Perſians that ſhall deſtroy them as the winde doeth the chaffe.

b Though they were forſaken for a time, yet they were not vtterly caſt off, as though their husband were dead.

c He ſheweth that there remaineth nothing for them that abide in Babylon, but deſtruction. Chap. 17. 6. and 48. 6.

d By whom the Lord powred out the drinke of his vengeance, to whom it pleaſed him.

e For the great afflictions that they haue felt by the Babylonians.

8 * Babel is ſuddenly fallen, and deſtroyed: howle for her, bring balme for her ſore, if ſhe may be healed.

* Iſa. 21. 9. Reuel. 14. 8.

9 We would haue cured Babel, but ſhe could not be healed: forſake her, and let [f] vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

f Thus the people of God exhorte one another to goe to Zion and praiſe God.

10 The Lorde hath brought foorth our [g] righteouſnes: come and let vs declare in Zion the worke of the Lord our God.

g In approuing our cauſe, and puniſhing our enemies.

11 Make bright the arrowes: ‖ gather the ſhieldes: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [h] vengeance of the Lord, and the vengeance of his temple.

‖ Or, fill, or multiply.

h For the wrong done to his people and to his Temple, Chap. 50. 28.

12 Set vp the ſtandart vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſcouts: for the Lorde hath both deuiſed, & done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i] waters, abundant in treaſures, thine end is come, euen the ‖ end of thy couetouſneſſe.

i For the land of Caldea was full of riuers which ran into Euphrates.

‖ Or, meaſure.

14 The Lorde of hoſtes hath ſworne by † him * ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crie and ſhout againſt thee.

† Ebr. his ſoule.

* Amos 6. 8.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

* Chap. 10. 12.

16 He giueth by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcend from the endes of the earth: he turneth lightenings to raine, and bringeth forth the winde out of his treaſures.

17 Euery man is a beaſt by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood, and there is no breath therein.

k Read Chap. 10. 14.

18 They are vanitie, and the worke of errours: in the time of their [l] viſitation they ſhall periſh.

l When God ſhal execute his vengeance.

19 The [m] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

20 Thou art mine [n] hammer and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hamer, Chap. 50. 23.

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that riſeth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſhepheard and his flock, and by thee wil I breake the husbandman and his yoke of oxen, and by thee wil I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans, all their euill that they haue done in Zion, euen in your ſight, ſaieth the Lord.

25 Behold, I come vnto thee, O deſtroying [o] mountaine, ſaieth the Lorde which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe from the [p] rockes, and will make thee a burnt mountaine.

26 They ſhal not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroied for euer, ſaieth the Lord.

27 Set vp a ſtandard in the lande: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of [q] Ararat, Minni, and Aſchchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuiſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt their dwelling places, & her barres are broken.

31 A poſte ſhall run to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the King of Babel, that his citie is taken on a [r] ſide thereof,

32 And that the paſſages are ſtopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus ſaieth the Lord of hoſtes the God of Iſrael, the daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a litle while, and the time of her harueſt [ſ] ſhall come.

34 Nebuchad-nezzar the king of Babel hath [ſ] deuoured me, and deſtroyed mee: he hath made me an emptie veſſell: he ſwalowed mee vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoyle of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaieth the Lorde, Behold, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſpringe.

37 And Babel ſhall bee as heapes, a dwelling place for dragons, an aſtoniſhment, and an hiſſing without an inhabitant,

38 They ſhal roare together like lions, and yell as the lions whelpes.

39 In their [x] heate I wil make them feaſts, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaieth the Lord.

40 I will bring them downe like lambes to the ſlaughter, & like rammes and goates.

41 How is [y] Shelhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come vp vpon Babel: ſhee is couered with the multitude of the waues thereof.

43 Her cities are deſolate: the land is dry and a wilderneſſe, a lande wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſite Bel in Babel, and I will bring out of his mouth, that which [a] hee hath ſwalowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, goe out of the mids of her, and deliuer yee euery man his ſoule from the fierce wrath of the Lord.

46 Leſt your heart faint, and ye feare the rumour that ſhall be heard in the land: the rumour ſhall come this yeere, and after that in the other [b] yeere ſhall come a rumour, & crueltie in the land, and ruler againſt ruler.

47 Therefore behold, the dayes come, that I will viſite the images of Babel, & the whole land ſhall be confounded, and all her ſlaine ſhall fall in the mids of her.

48 Then the heauen and [c] the earth, and all that is therein, ſhal reioyce for Babel: for the deſtroyers ſhal come vnto her from the North, ſaieth the Lord.

49 As Babel cauſed the [d] ſlaine of Iſrael to fal, ſo by Babel the ſlaine of all the earth did fall.

50 Yee that [e] haue eſcaped the ſwoorde, goe away, ſtande not ſtill: remember the Lorde a farre off, and let Ieruſalem come into your mind.

51 We are [f] confounded becauſe we haue heard reproch: ſhame hath couered our faces, for ſtrangers are come into the Sanctuaries of the Lordes houſe.

52 Wherefore behold, the daies come, ſaith the Lord, that I wil viſite her grauen images, and throwe all her lande the wounded ſhall grone.

53 Though

o Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong and ſeemed inuincible.

p From thy ſtrong holds and fortreſſes.

q By theſe three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of the riuer one ſide was made open, and the reedes that did grow in the water, were deſtroied, which Cyrus did by the counſell of Gobria and Gabaras Belſhazzars captains.

ſ When ſhe ſhall be cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewailing their ſtate and the crueltie of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church, as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfeting and drinking. I will feaſt with them, alluding to Belſhazzars banket, Dan. 5. 2.

y Meaning Babel, as Chap. 25. 26.

z The great armie of the Medes and Perſians.

a That is, his gifts and preſents which he had received as part of the ſpoile of other nations, and which the idolaters brought vnto him from all countries.

b Meaning, that Babylon ſhould not be deſtroied all at once but by litle and litle ſhould be brought to nothing: for the firſt yeere came the ewings, the next yeere the ſiege, and in the third yeere it was taken: yet this is not that horrible deſtruction which the prophets threatned in many places: for that was after this when they rebelled, & Darius ouercame them by the policie of Zopyrus, and hanged three thouſand gentlemen, beſides the common people.

c All creatures in heauen and earth ſhal reioice and praiſe God for the deſtruction of Babylon the great enemie of his Church.

d Babylon did not onely deſtroy Iſrael, but many other nations.

e Be they are note captiues in Babylon.

f Or ſhe weth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

g For the walls were two hundred foote hie.

53 Though Babel should mount vp to heauen, and though she should defend her strength on hie, yet from me shall her destroyers come, saith the Lord.

54 A sound of a crie commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath laide Babel waste and destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

h I will so astonish them by afflictions that they shall not knowe which way to turne them.

57 And I will h make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

i The thicknesse of the wall was fiftie foote thicke.

58 Thus saith the Lord of hostes, The i thicke wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babel, in the k fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

k This was not in the time of his captiuitie, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, euen all these things, that are written against Babel.

61 And Ieremiah saide to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

l S. Iohn in his Reuelation alludeth to this place, when he saith that the Angell tooke a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18. 21.

63 And when thou hast made an ende of reading this booke, thou shalt binde a l stone to it, and cast it in the mids of Euphrates,

m They shall not be able to resist, but shall labour in vaine.

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill, that I will bring vpon her: and they shall m be wearie. Thus far are the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought foorth of prison, & fed like a king.

*2. King. 24. 18. 2. chro. 36. 11.

ZEdekiah * was one and twentie yere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem & Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, til hee had brought the enemie vpon him to leade him away and his people.

4 * But in the ninth yeere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his host against Ierusalem, and pitched against it, and built fortes against it round about.

*2. King. 25. 1. and chap. 39. 1.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the kings garden: (nowe the Caldeans were by the citie rounde about) and they went by the way of the wildernesse.

b Reade Chap. 39. 4.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

c Reade 2. Kin. 25. 6. and Chap. 39. 5.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slewe also all the Princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the [d] tenth day of the moneth (which was the nineteenth yeere of king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward, which [e] stoode before the king of Babel in Ierusalem,

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25. 8.

13 And burnt the house of the Lorde, and the kings house, and all the houses of Ierusalem, and al the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

f Of these pillars, read 1. kin. 7. 15.

17 Also the [f] pillars of brasse that were in the

the Houſe of the Lorde, and the baſes, and the braſen Sea, that was in the houſe of the Lord, the Caldeans brake, and caried all the braſſe of them to Babel.

g Which were alſo made of braſſe, as 1. Kin. 7.45.

18 The pots alſo and the g beſoms, and the inſtruments of muſike, and the baſins, and the incenſe diſhes, & all the veſſels of braſſe wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpans, and the baſins, and the pots, and the candleſtickes, and the incenſe diſhes, and the cups, & all that was of golde, and that was of ſiluer, tooke the chiefe ſteward away,

20 With the two pillars, one Sea, and twelue braſen buls, that were vnder the baſes, which King Salomon had made in the houſe of the Lord: the braſſe of all theſe veſſels was without h weight.

h It was ſo much in quantitie.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compaſſe it, and the thickneſſe thereof was foure fingers: it was holow.

22 And a chapiter of braſſe was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates were like vnto theſe.

i But becauſe of the roundneſſe no more could be ſeene but nineti and ſixe.

23 And there were ninetie and ſixe pomegranates on a ſide: and all the pomegranates vpon the net worke were an i hundreth round about.

k Which ſerued in ſtede Prieſts head, if he had any neceſſarie impediment.

24 And the chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah k the ſecond Prieſt, and the three keepers of the doore.

l In the 2. King. 25.19. is read but of fiue: thoſe were the moſt excellent, and the other two, which were not ſo noble, are not there mentioned with them.

25 He tooke alſo out of the citie an Eunuch, which had the ouerſight of the men of warre, and l ſeuen men that were in the Kings preſence, which were found in the citie, & Sopher captaine of the hoſte who muſtered the people of the lande, and threeſcore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe ſteward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel ſmote them, and ſlewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people whom Nebuchad-nezzar caried away captiue, in the m ſeuenth yeere, euen three thouſand Iewes, and three and twentie.

m Which was the latter end of the ſeuenth yere of his reigne and the beginning of the eight.

29 In the n eighteenth yeere of Nebuchad-nezzar he caried away captiue from Ieruſalem eight hundreth thirtie and two † perſons.

n In the latter end alſo of that yeere, and the beginning of the nineteenth.

† Ebr. ſoules.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe ſteward caried away captiue of the Iewes ſeuen hundreth fourtie and fiue perſons: all the perſons were foure thouſand and ſixe hundreth.

31 And in the ſeuen and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth Euil-merodach king of Babel, in the firſt yeere of his reigne, o lifted vp the head of Iehoiachin king of Iudah, and brought him out of priſon,

o That is, reſtored him to libertie and honour.

32 And ſpake kindly vnto him, and ſet his throne aboue the throne of the Kings, that were with him in Babel,

p And gaue him princely apparell.

33 And changed his priſon p garments, and he did continually eate bread before him all the dayes of his life.

q That is, he had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Ieremiah the Prophet, where as the other were cruelly vexed, that would not obey him.

34 His portion was a q continuall portion giuen him of the king of Babel, euery day a certeine, all the dayes of his life vntill he died.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miſerable eſtate of Ieruſalem, 5 and ſheweth that they are plagued becauſe of their ſinnes. The firſt and ſecond chapter beginne euery verſe according to the letters of the Ebrewe Alphabet. The third hath three verſes for euery letter, and the fourth is as the firſt.

a The Prophet wondereth at the great iudgement of God, ſeeing Ieruſalem, which was ſo ſtrong and ſo full of people, to be nowe deſolate.

HOwe doeth a the citie remaine ſolitarie that was full of people? ſhe is as a widowe: ſhe that was great among the nations, & b princes among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countries.

2 She weepeth continually in the c night, and her teares runne downe by her cheekes: among all her d louers, ſhe hath none to comfort her: all her friends haue delt vnfaithfully with her, and are her enemies.

c So that ſhe taketh no reſt.

d Meaning, the Egyptians and Aſſyrians, which promiſed helpe.

3 Iudah is caried away captiue, becauſe e of affliction, and becauſe of great ſeruitude: ſhe dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraits.

e For her cruelties toward the poore and oppreſſion of ſeruants, Ier. 34.11.

4 The wayes of Zion lament, becauſe no man commeth f to the ſolemne feaſtes: all her gates are deſolate: her Prieſts ſigh: her virgins are diſcomfited, and ſhe is in † heauineſſe.

f As they vſed to come vp with mirth and ioy, Pſal. 42.4.

† Ebr. bitternes.

5 Her aduerſaries g are the chiefe, & her enemies proſper: for the Lord hath afflicted her,

g That is, haue rule ouer her, Deut. 28.44.

her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become
h like harts that finde no pasture, and they are gone without strength before the pursuer.

h As men pined away with sorow and that haue no courage.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersarie sawe her, and did mocke at her k Sabbaths.

i In her miserie she considered the great benefites and commodities that she had lost.

k At her religion and seruing of God, which was the greatest griefe to the godly.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that honoured her, despised her, because they haue seene her filthinesse: yea, she sigheth and turneth backward.

‖ Or, driuen away.

9 l Her filthinesse is in her skirtes: she remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemie † is proud.

l She is not ashamed of her sinne, although it be manifest.

† Ebr. had magnified himselfe.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom m thou didst commaund, that they should not enter into thy Church.

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23. 3.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there be any n sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

n Thus Ierusalem lamenteth, mouing others to pitie her, and to learne by her example.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: he hath spread a net for my feete, and turned me back: he hath made me desolate, and dayly in heauinesse.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

p Mine heauie sinnes are continually before his eies, as he that tieth a thing to his hand for a remembrance.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assemblie against me to destroy my yong men: the Lord hath troden q the winepresse vpon the virgin the daughter of Iudah.

q He hath troden them vnder foote as they y treade grapes in the wine presse.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule is farre from me: my children are desolate, because the enemie preuailed.

* Iere. 14. 17. chap. 2. 18.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the middes of them.

r Which because of her pollution was separate from her husband, Leuit. 15. 19. and was abhorred for the time.

18 The Lord is righteous: for I haue rebelled against his † commandement: heare, I pray you, all people, and beholde my sorowe: my virgines and my yong men are gone into captiuitie.

† Ebr. mouth.

19 I called for my louers, but they deceiued me: my Priestes and mine Elders perished in the citie while they s sought their meate to refresh their soules.

s That is, they died for hunger.

20 Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 t Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

t Of desiring vengeance against the enemie, reade Iere. 11. 20. and 18. 21.

‖ Or, gather them like grapes.

CHAP. II.

HOw hath the Lord a darkened the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c foote-stoole in the day of his wrath!

a That is, brought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called his foote-stoole of the Lord, because they should not set their mindes to loue, but lift vp their hearts toward the heauens.

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: he hath throwen downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdome and the Princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: hee hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

d Meaning, the glorye strength, as 1. Sam. 2. 1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

4 He hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eie in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

f Shewing that there is no remedie but destruction, where God is the enemie.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 g For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the wals of her palaces:

laces: they haue made a g noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawen his hand from destroying: therefore he made the rampart h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streetes of the citie.

12 They haue saide to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streetes of the citie, and when they † gaue vp the ghost in their mothers bosome.

13 i What thing shall I take to witnesse for thee? what thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee that I may comfort thee, O virgine daughter Zion? for thy breach is great like the Sea: who can heale thee?

14 Thy prophets haue k looked out vaine, and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that wee looked for: wee haue found and seene it.

17 *The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cried vnto the Lorde, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eie cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, and consider to whom thou hast done thus: shall the women eate their fruite, and children of a ‖ spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the old lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

CHAP. III.

I Am the man, that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darkenesse, but not to light.

3 Surely hee is turned against me: hee turneth his hand against me all the day.

4 My flesh and my skin hath he caused to waxe olde, and he hath broken my bones.

5 He hath b builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I crie and shout, he shutteth out my c prayer.

9 He hath d stopped vp my wayes with hewen stone, and turned away my paths.

10 e He was vnto me as a beare lying in wait, and as a Lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made me a marke for the arrowe.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with f wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was far off from peace: I forgate prosperitie,

18 And I saide, My strength & mine hope g is perished from the Lord.

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My

g As the people were accustomed to praise God in the solemne feastes with a loude voyce, so notwithstanding the enemies blaspheme him with shouting and crying. h This is a figuratiue speach, as that was, when he said, the hoopes did lament, Chap. 1.4. meaning, that this sorowe was so great, that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

† Ebr. wheate and wine.

† Ebr. powred out the soule.

i Meaning, that her calamitie was so eminent that it needed no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore her threatned that they sawe amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

‖ Or, burdens.

*Leuit. 26.15, 25. deut. 28.15, 25.

*Ierem. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies, whom I feared.

a The Prophet complaineth of the punishments & afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ierem. 20.2.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, & therefore setteth them out with this diuersity of words.

c This is a great temptation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God doth, to the end that they might pray more earnestly and the oftener.

d And keepeth me in holde as a prisoner.

e He hath no pitie on me.

† Ebr. stones.

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth the victorie.

20 My ſoule hath them in remembrance, and is humbled [b] in me.

21 I conſider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that we are not conſumed, becauſe his compaſſions faile not.

23 They are renued [k] euery morning: great is thy faithfulneſſe.

24 The Lord is my [l] portion, ſaith my ſoule: therefore will I hope in him,

25 The Lord is good vnto them, that truſt in him, and to the ſoule that ſeeketh him.

26 It is good both to truſt, and to waite for the ſaluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He ſitteth alone, [n] and keepeth ſilence, becauſe he hath borne it vpon him.

29 He putteth his [o] mouth in the duſt, if there may be hope.

30 He giueth his cheeke to him that ſmiteth him: he is filled full with reproches.

31 For the Lord will not forſake for euer.

32 But though he ſend affliction, yet will he haue compaſſion according to the multitude of his mercies.

33 For he doeth not [p] punish † willingly, nor afflict the children of men.

34 In ſtamping vnder his feete all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt High,

36 In ſubuerting a man in his cauſe: the Lord [q] ſeeth it not.

37 Who is he then that ſaieth, and it commeth to paſſe, and the Lord [r] commaundeth it not?

38 Out of the mouth of the moſt High proceedeth not [ſ] euill and good?

39 Wherefore then is the liuing [t] man ſorowfull? man ſuffereth for his ſinne.

40 Let vs ſearch and try our wayes, and turne againe to the Lord.

41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.

42 We haue ſinned, and haue rebelled, therefore thou haſt not ſpared.

43 Thou haſt couered vs with wrath, and perſecuted vs: thou haſt ſlaine and not ſpared.

44 Thou haſt couered thy ſelfe [w] a cloud, that our prayer ſhould not paſſe through.

45 Thou haſt made vs as the * offcouring and refuſe in the middes of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs with deſolation and deſtruction.

48 Mine eye caſteth out riuers of water, for the deſtruction of ỹ daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eie [x] breaketh mine heart, becauſe of all the daughters of my citie.

52 Mine enemies chaſed me ſore like a birde, without cauſe.

53 They haue ſhut vp my life [y] in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, then thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon,

56 Thou haſt heard my voyce: ſtoppe not thine eare from my ſigh and from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, and haſt redeemed my life.

59 O Lorde thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, and all their deuiſes againſt me.

61 Thou haſt heard their reproch, O Lord, and all their imaginations againſt me:

62 The lips alſo of thoſe that roſe againſt me, and their whiſpering againſt me continually.

63 Behold, their ſitting downe and their riſing vp, howe I am their ſong.

64 *Giue them a recompence, O Lord, according to the worke of their hands.

65 Giue them ‖ ſorowe of heart, euen thy curſe to them.

66 Perſecute with wrath & deſtroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOwe is the [a] golde become ſo ‖ dim? the moſt fine gold is changed, and the ſtones of the Sanctuarie are ſcattered in the corner of euery ſtreete.

2 The noble ‖ men of Zion comparable to fine golde, howe are they eſteemed as earthen [b] pitchers, euen the worke of the hands of the potter!

3 Euen ỹ dragons [c] draw out the breſts, and giue ſucke to their yong, but the daughter of my people is become cruell like the [d] oſtriches in the wildernes.

4 The tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt: the yong children aſke bread, but no man breaketh it vnto them.

5 They that did feede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet, embrace the dounge.

6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodom, that was * deſtroyed as in a moment, and

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h He ſheweth that God thus diſeth to exerciſe his, to the intent that hereby they may know themſelues, and feele his mercies.

i Conſidering the wickednes of man, it is marueil that any remaineth aliue: but onely that God for his owne mercies ſake, & for his promiſe will euer haue his Church to remaine, though they be neuer ſo fewe in number, Iſa. 1.9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Pſal. 16.5.

m He ſheweth that we can neuer begin too timely to be exerciſed vnder the croſſe, that when the afflictions growe greater, our patience alſo by experience may be ſtronger.

n He murmureth not againſt God, but is patient.

o He humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.

p He taketh no pleaſure in it, but doeth it of neceſſitie for our amendement, when he ſuffereth the wicked to oppreſſe the poore.

† Hebr. with his heart.

q He doeth not delight therein.

r He ſheweth that nothing is done without Gods prouidence.

ſ That is, aduerſitie, and proſperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts & hands: for elſe to lift vp the hands is but hypocriſie.

* 1. Cor. 4.13.

a By the golde he meaneth the Princes, as by the ſtones he vnderſtandeth the Prieſtes.

‖ Or, hid.

‖ Or, ſonnes.

b Which are of ſmall eſtimation and haue mens honour.

c Though dragons be cruell, yet they pitie their yong and nourith them, which thing Ieruſalem doth not.

d The women forſake their children, as the Oſtriche doeth Iob 39.16.

* Gene. 19.25.

and ‖ none pitched tampes againſt her.

‖ Or, no ſtrength was againſt her. * Numb. 6. 2.

7 Her * Nazarites were purer then the ſnowe, and whiter then the milke: they were more ruddie in bodie, then the red precious ſtones: they were like poliſhed Saphir.

8 Nowe their [e] viſage is blacker then a coale: they cannot knowe them in the ſtreetes: their ſkinne cleaueth to their bones: it is withered, like a ſtocke.

e They that were before moſt in Gods fauour, are nowe in greateſt abomination vnto him.

9 They that be ſlaine with the ſword, are better then they that are killed with hunger: for they fade away as they were ſtriken through for the [f] fruites of the fielde.

f For lacke of foode they pine away, and conſume.

10 The handes of the pitifull women haue ſodden their owne children, which were their meate in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduerſarie and the enemie ſhould haue entred into the gates of Ieruſalem:

13 For the ſinnes of her prophets, and the iniquities of her Prieſtes, that haue ſhed the blood of the iuſt in the middes of [g] her.

g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectations.

14 They haue wandred as blinde men [h] in the ſtreetes, and they were polluted with blood, ſo that [i] they would not touch their garments.

h Some referre this to the blinde men, which as they went, ſtumbled on the blood, wherof the citie was full.

i Meaning, the heathen, which came to deſtroy them, could not abide them.

15 But they cried vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaide among the heathen, They ſhall no more dwell there.

‖ Or, face.

k That is, the enemies.

16 The ‖ anger of the Lord hath ſcattered them, he will no more regard them: [k] they reuerenced not the face of the Prieſtes, nor had compaſſion on the Elders.

l The thewerh two principall cauſes of their deſtruction: their cruelrie, 2 their vaine confidence in man: for they truſted in the helpe of the Egyptians.

17 Whiles we waited for our vaine helpe, our eies failed: for in our waiting we looked for [l] a nation that could not ſaue vs.

18 They hunt our ſteppes that we cannot goe in our ſtreetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the Eagles of the heauen: they purſued vs vpon the mountaines, and laide waite for vs in the wilderneſſe.

m Our king Ioſiah, in whom ſtood our hope of Gods fauour, and on whom depended our ſtate and life, was ſlaine, who be calleth anointed, becauſe he was a figure of Chriſt.

20 The [m] breath of our noſethrils, the Anointed of the Lord was taken in their nets, of whom we ſaid, Vnder his ſhadowe we ſhall be preſerued aliue among the heathen.

n This is ſpoken by derilion.

21 Reioyce and be glad, [n] O daughter Edom, that dwelleſt in the lande of Uz, the cuppe alſo ſhall paſſe through vnto thee: thou ſhalt be drunken ‖ and vomite.

‖ Or, ſhewe thy nakednes.

22 Thy puniſhment is accompliſhed, O daughter Zion: he [o] will no more carie thee away into captiuitie, but he will viſite thine iniquitie, O daughter Edom, he will diſcouer thy ſinnes.

o He comforteth the Church by that after ſeuentie yeeres their ſorowes ſhall haue an ende, whereas the wicked ſhall be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] conſider, and behold our reproch.

a This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt remained, and ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that the Prophet ſupplieth their miſeries to come, thus prayed.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe, euen without father, and our mothers are as widowes.

4 We haue drunken our [b] water for money, and our wood is ſolde vnto vs.

b Meaning, their extreme ſeruitude and bondage.

5 Our neckes are vnder perſecution: we are wearie, and haue no reſt.

6 We haue giuen our [c] hands to the Egyptians, and to Aſſur, to be ſatisfied with bread.

c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

d As our fathers haue bene puniſhed for their ſinnes, ſo we that are culpable of the ſame ſinnes, are puniſhed.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, becauſe of the ſword [e] of the wildernes.

e Becauſe of the enemie that came from the wildernes, and would not ſuffer vs to goe and ſeeke our neceſſarie foode.

10 Our ſkinne was blacke like as an ouen becauſe of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the elders were not had in honour.

f That is, by the enemies hand.

13 They tooke the yong men to grind, and the children fell vnder [g] the wood.

g Their ſlauerie was ſo great, that they were not able to abide it.

14 The Elders haue ceaſed from the [h] gate and the yong men from their ſongs.

h There were no more lawes nor ſome of common wealth.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe nowe vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

i With weeping.

18 Becauſe of the mountaine of Zion which is deſolate: the foxes runne vpon it.

19 But thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

k And therefore thy couenant and mercies can neuer faile.

20 Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhall be turned: renue our dayes as of olde.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to turne him, Ieremie 31. 18.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry againſt vs.

to conuert vs, and thus God worketh in vs before we can turne

Ezekiel.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophecied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefely be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the newe Temple should perfectly be restored. Hee prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudah, and there beganne in the fifth yeere of Iehoiachins captiuitie.

CHAP. I.

1 *The time wherein Ezekiel prophecied and in what place.* 3 *His kinred.* 5 *The vision of the foure beastes.* 26 *The vision of the throne.*

a After that the booke of ỹ Law was found, which was the eighteenth yere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and manie of the people) who the first yere after sawe these visions.

IT came to passe in the [a] thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened and I sawe visions of [c] GOD.

b Which was a part of Euphrates, so called.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captiuitie)

c That is, notable, and excellent visions, so that it might be knowne, it was no naturall dreame, but came of God.

3 The word of the LORD came vnto Ezekiel the Priest, the sonne of Buzi, in the lande of the Caldeans, by the riuer Chebar, where the [d] hand of the LORD was vpon him.

d That is, the Spirit of prophecie, as Chap. 3.22. and 37.1.

4 And I looked, and beholde, [e] a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the middes of the fire came out as the likenesse of ‖ amber.

e By this diuersitie of wordes he signifieth the fearefull iudgement of God, and the great afflictions, that should come vpon Ierusalem.

5 Also out of the middes thereof came the likenesse of foure beasts, [f] and this was their forme: they had the appearance of a man.

‖ Or, pale yellow.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3.28.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

g The wing of the one touched the wing of the other.

9 They were ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went streight forward.

h Euery Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an eagle on the left side.

10 And the similitude of their faces was as [h] the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their † spirit led them, and they returned not when they went forth.

† Ebr. Whither their spirit or will was to goe.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ran, and [i] returned like vnto lightning.

i That is, when they had executed Gods will: & aboue they returned not, till God had changed the state of things.

15 ¶ Now as I beheld the beasts, behold, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a [k] chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheele.

k The Ebrewe word is Tarshish: meaning, that the colour was like the Chrisolite stone, or a precious stone so called.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

‖ Or, the rent.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led thē, they went, and thither did the spirite of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirite of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, & when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull,

THE VISION OF EZEKIEL.

A. The whirlwind that came out of the North, or *Aquilon.*
B. The great cloude.
C. The fire wrapped about it.
D. The brightnes about it.
E. The likenes of Amber, or the pale colour.
F. The forme of the foure beasts.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
I.K.L.M. The facion of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. The two wings, which couered their bodies.
P. Fire running among the beasts.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto cristall.
T. The throne, which was set vpon the firmament.
V. Where sate like the appearance of a man.
X. The appearance of amber aboue, & beneath the man.
Y. The fire about him.
Z. The brightnes of fire like the raine bowe.
Midi, Or the South.

like vnto chrystall, spred ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noise of their [l] wings, like the noise of great waters, and as the voyce of the Almightie, euen the voyce of speech, as the noise of an hoste: and when they stoode, they [m] let downe their wings.

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.
m Which is signified, that they had no power of themselues, but onely wayted to execute Gods commandement.

25 And there was a voyce from the firmament, that was ouer their heads, when they stoode, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I sawe as a likenesse of fire, and brightnes round about it.

n Whereby was signified a terrible iudgement toward the earth.

28 As the likenesse of the bowe that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell [o] vpon my face, and I heard a voyce of one that spake.

o Considering the maiestie of God, and the weakenes of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND [a] he said vnto me, [b] Sonne of man, stand vp vpon thy feete, and I wil speake vnto thee.

a That is, the Lord.
b Meaning, man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

2 [c] And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

c So that he could not abide Gods presence, till Gods spirit did enter into him.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are † impudent children, and stiffe hearted: I doe send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

† Ebr. hard of face.

5 But surely they will not heare, neither in deede wil they cease, for they are a rebellious house:

house: yet shall they knowe that [d] there hath beene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither be afraide of their wordes, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and lo, a roule of a booke was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and ad[h]onisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shalbe either to their saluation or greater condemnation.

e Reade Ierem. 1. 17: he sheweth that for none afflictions they should cease to doe their dueties.

f He doeth not only exhort him to his dutie, but also[g]ueth him the meanes wherewith he may be able to execute it.

g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 *The Prophet being fed with the word of God, and with the constant boldnesse of the spirit, is sent vnto the people that were in captiuitie.* 17 *The office of true ministers.*

MOreouer he saide vnto me, Sonne of man, eate *ỳ* thou findest: eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he saide vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he saide vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowen †tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vnknowne tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, al the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they in deed cease.

12 Then the spirit tooke me vp, & I heard behind mee a noise of a great rushing, saying, [d] Blessed bee the glory of the Lorde out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rattling of the wheeles that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke mee away, and I [e] went in bitternes, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, & giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yea, if thou warne the wicked, and hee turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnes, and commit iniquitie, I wil lay a [k] stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shall die in his sinne, and his [l] righteous deedes which hee hath done, shall not bee remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lorde was there vpon me, and he said vnto me, Arise, & go into the ‖ field, and I will there talke with thee.

23 So when I had risen vp, and gone foorth into the field, behold, the [n] glory of the Lord stood there, as the glory which I sawe by

a Whereby is meant, that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Ierem. 15. 16. reuel. 10, 10.

†Hebr. deepe lipped.

b God promiseth his assistance to his ministers, and that he will giue them boldnes and constancie in their vocation, Isa. 50. 7. Ierem. 1. 18. mich. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely, which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring here by, that Gods ministers must with aduisement, and deliberation deter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate mind, Rom. 1. 28.

l Which seemed to haue beene done in faith, and were not.

m That is, the spirite of prophecie.

‖Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

the riuer Chebar, & I fell downe vpon my face.

24 Then the Spirit entred into me, which [o] set me vp vpon my feete, and spake vnto me, and said to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue [q] cleaue to the rooke of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But whē I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, *let him leaue: for they are a rebellious house.

o Reade Chap. 3.2.

p Signifying, that not onely he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it.

*Reuel. 22.11.

CHAP. IIII.

1 *The besieging of the citie of Ierusalem is signified.* 9 *The long continuance of the captiuitie of Israel.* 16 *An hunger is prophecied to come.*

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron pan, and set it for a wall of yron betweene thee & the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie,

5 For I haue laide vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accōplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therfore thou shalt direct thy face toward the siege of Ierusalem, & thine [d] arme shalbe vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay [e] bandes vpon thee, & thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, & beanes, and lentiles, and millet, [f] and fitches, and put them in one vessell, and make thee bread therof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen [g] three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, shalbe by weight, euen [h] twenty shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the sixt part of [i] an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it [k] in the doung that commeth out of man, in their sight.

13 And the Lord said, So shal the children of Israel eate their defiled bread among the Gentiles, whither I wil cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then he saide vnto me, Loe, I haue giuen thee bullockes [m] doung for mans doung, and thou shalt prepare thy bread therewith.

16 Moreouer, he saide vnto me, Sonne of man, behold, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

a Which signified the stubburnesse and hardnesse of their heart.

b Hereby he represented the idolatrie and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and howe they had remained therein three hundreth and ninetie yeeres.

c Which declared Iudah, who had nowe from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exo. 29.40.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish, Isa. 3.1. chap. 5. 17. and 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, or take thee a barbers rasor and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and bind them in thy [c] lappe,

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countries, that are round about her.

a To shaue their head & thy beard.

b To wit, of that city which he had pourtrayed vpon the brick, Chap. 4. By the first pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the second, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the wind those that fled into Egypt and into other partes after the citie was taken.

c Meaning, that a very few should be left, which the Lord would preserue among all these slaughters.

but not without troubles, and triall.

d Out of that fire which shall a fire come, which shall signifie the destruction of Israel.

8 And

6 And she hath changed my [c] iudgements into wickednesse more then the nations, and my statutes more then the countries, that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and wil execute iudgement in the middes of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers [x] shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the middes of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, & I wil draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shal execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the [‖] euill [h] arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 *So wil I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

c By your and false into idolatrie and superstitions.

f Because your idoles are in greater number, and your superstitions more then among the professed idolaters, reade, Isa.65.11. he condemneth their ingratitude in respect of his benefites.

*Leuit.26.29. deut.28.53. 2.king.6.29. lamen.4.10. baruch 2.3.

g That is, I will not be pacified till I be reuenged, Isa.1.24.

‖Or, dangerous.

h Which were the grashoppers, mildew, & whatsoeuer were occasions of famine.

*Chap.14.13.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the *mountaines of Israel, and prophecie against them,

*Chap.36.1.

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to [a] the mountaines and to the hils, to the riuers and to the valleis, Beholde, I, euen I will bring a sword vpon you, and I wil destroy your hie places:

a He speaketh to all the places where the Israelites accustomed to commit their idolatries threatning them destruction.

4 And your altars shall be desolate, and your images of the [b] sunne shall be broken: and I will cast downe your slaine men before your idoles.

b Read. 2.Kin. 23.11.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

c In contempt of their power & force, which shall neither be able to deliuer you nor themselues, 2.King.23.20.

6 In all your dwelling places the cities shalbe desolate, and the hie places shalbe laide waste, so that your altars shall be made waste & desolate, and your idoles shall be broken, and cease, and your images of the sunne shal be cut in pieces, and your workes shalbe abolished.

7 And the slaine shall fall in the middes of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreies.

d He sheweth that in all dangers God will preserue a seme, which shall be as the seede of his Church and call vpon his Name.

9 And they that escape of you, shal remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish heartes, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shall be displeased in themselues for the euils, which they haue committed in al their abominations.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine that I would doe this euill vnto them.

11 Thus saith the Lord God, [f] Smite with thine hand, and stretch foorth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

f By these signes he would that the Prophet should signifie the great destruction to come.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by ỹ sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

g That is, al nations when you shall see my iudgements.

13 Then [g] ye shall knowe, that I am the

Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste, and desolate [h] from the wildernesse vnto Diblath in all their habitations, and they shall knowe that I am the Lord.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An ende is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lord God, ‖ Beholde, one euill, euen one euill is come.

6 An ende is come, the ende is come, it [b] watched for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Nowe I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shalbe in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, behold, it is come: the morning is gone forth, the [e] rodde flourisheth: [f] pride hath budded.

11 ¶ Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them,

12 The time is come, the day draweth neere: let not the byer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [l] returne to that which is solde, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, and they returned not, [n] neither doeth any encourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sworde is without, and the pestilence, and the famine within: he that is in the fielde, shall die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleis: all they shall mourne, euery one for his iniquitie.

17 * All hands shalbe weake, and all knees shall fall away as water.

18 * They shal also girde themselues with sackecloth, and feare shall couer them, and shame shalbe vpon all faces, and baldnes vpon their heads.

19 They shal cast their siluer in [p] the streetes, and their gold shalbe cast farre off: their * siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [q] strangers to be spoiled, and to the wicked of the earth to be robbed, and they shal pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their [u] holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpō rumour: then shal they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsell from the Ancient.

27 The King shall mourne, and the prince shalbe clothed with desolation, and the handes of the people in the lande shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall knowe that I am

*Chap.5.14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and borderes vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning, the whole countrey.

a I will punish thee as thou hast deserued for thine idolatrie. ‖Or, behold, euill commeth after euill.
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth til there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy, and mirth.
e The scourge is in a readines.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present prosite.
k For he shall sole nothing.
l In the yeere of the Iubile, meaning, that none should enioy the priuiledge of the lawe, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.

n No man for all this inheriteth himself, or taketh heart to repent for his euill life.
o Some reade, for none shall be strengthened in his iniquitie of his life: meaning that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them.

*Isa.13.7. iere.6.24.

*Isa.15.3. iere.48.37.

*Pro.11.4. zephan.1.18. eccles.5.8.

p Meaning, the Sanctuarie.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was diuided, into three partes, Psal.68.35.

I am the Lord.

CHAP. VIII.

1 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Ieruſalem in the ſpirit. 6 The Lord ſheweth the Prophet the idolatries of the houſe of Iſrael.

AND in the [a] firſt yere, in the [b] firſt moneth, & in the fift day of the moneth, as I ſate in mine houſe, and the Elders of Iudah ſate before me, the hand of the Lord God fell there vpon me.

a Of the captiuitie of Ieconiah.
b Which conteined part of Auguſt, and part of September.

2 Then I beheld, and lo, there was a likeneſſe, as the appearance of [c] fire, to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightneſſe, and like vnto amber.

c As chap. 1.27.

3 And he ſtretched out the likeneſſe of an hand, and tooke me by an hairie locke of mine head, and the Spirite lift me vp betweene the earth, and the heauen, and brought me † by a Diuine [d] viſion to Ieruſalem, into the entry of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignatiõ, which prouoked indignation.

†Ebr. in the viſion of God.
d Meaning that he was thus caried in ſpirit, and not in body.
e Which was the porch or the court where the people aſſembled.
f So called becauſe it prouoked Gods indignation, which was the idole of Baal.

4 And behold, the glory of the God of Iſrael was there according to the viſion, that I ſawe in the field.

g Read Chap. 3.22.

5 Then ſaid he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the [h] altar, this idole of indignation was in the entrie.

h That is, in the court where the people had made an altar to Baal.

6 He ſaid furthermore vnto me, Sonne of man, ſeeſt thou not what they doe? euen the great abominations that the houſe of Iſrael committeth here to cauſe me to depart from [i] my Sanctuarie? but yet turne thee and thou ſhalt ſee greater abominations.

i For God will not be where idols are.

7 And he cauſed me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then ſaid he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a dooze.

9 And hee ſayd vnto me, Goe in, and beholde the wicked abominations that they doe here.

k Which were forbidden in the Law, Leui. 11.4.
l Thus they that ſhould haue kept all the reſt in the feare and true ſeruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.
m It was in ſuch abundance.
n For beſides their common idolatrie, they had particular ſeruice, which they had in ſecret chambers.

10 So I went in, and ſawe, and beholde, there was euery ſimilitude of creeping things and [k] abominable beaſts and all the idols of the houſe of Iſrael painted vpon the wall round about.

11 And there ſtoode before them ſeuentie [l] men of the Ancients of the houſe of Iſrael, & in the mids of them ſtood Iaazaniah, the ſonne of Shaphan, with euery man his cenſor in his hand, and the vapor of the incenſe went vp like [m] a cloud.

12 Then ſaid he vnto me, Sonne of man, haſt thou ſeene what the Ancients of the houſe of Iſrael [n] doe in the darke, euery one in the chamber of his imagerie? for they ſay, The Lorde ſeeth vs not, the Lord hath forſaken the earth.

13 Againe he ſaide alſo vnto me, Turne thee againe, and thou ſhalt ſee greater abominations that they doe.

14 And he cauſed me to enter into the entrie of the gate of the Lords houſe, which was toward the North: and beholde there ſate women mourning for [o] Tammuz.

o The Iewes write that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

15 Then ſaid he vnto me, Haſt thou ſeene this O ſonne of man? Turne thee againe, and thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of the Lordes houſe, and beholde, at the dooze of the Temple of the Lord betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lorde, and their faces toward the Eaſt, and they woorſhipped the ſunne towarde the Eaſt.

17 Then he ſaid vnto me, Haſt thou ſeene this, O ſonne of man? Is it a ſmall thing to the houſe of Iudah to commit theſe abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue caſt out [p] ſtinke before their noſes.

p Declaring that the ſeruings and ſeruice of the idolaters, are but infection and villanie before God.

18 Therefore wil I alſo execute my wrath: mine eye ſhall not ſpare them, neither will I haue pitie, and * though they crye in mine eares with a loude voyce, yet will I not heare them.

*Prou. 1.28. iſa. 46.7. iere. 11.11. mich. 3.4.

CHAP. IX.

1 The deſtruction of the citie. 4 They that ſhall be ſaued, are marked. 8 A complaint of the Prophet for the deſtruction of the people.

HE cryed alſo with a loude voyce in mine eares, ſaying, The viſitations of [a] the citie draw neere, and euery man hath a weapon in his hand to deſtroy it.

a The time to take vengeance.

2 And beholde, ſixe [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to deſtroy it: and one man among them was clothed with linnen, with a writers [d] inkehorne by his ſide, and they went in and ſtoode beſide the braſen altar.

b Which were Angels in the ſimilitude of men.
c Signifying, that the Babylonians ſhould come from the North to deſtroy the citie and the Temple.
d To marke the that ſhould be ſaued.

3 And the glory of the God of Iſrael was [e] gone vp from the Cherub, whereupon he was and ſtood on the ‖ dooze of the houſe, & hee called to the man clothed with linnẽ, which had the writers inkehorne by his ſide.

e Which declared, that he was not bound there vnto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and woorſhip him aright.
‖ Or, threſhold.

4 And the Lord ſaid vnto him, Go through the mids of the citie, euen through the mids of Ieruſalem, and ‖ ſet a marke vpon the foreheads of them that [f] mourne, and cry for all

‖ Or, marke with Thau.
f He ſheweth what is the maner of Gods children, whom he marketh to ſaluation: to wit, to mourne and cry out againſt the wickednes, which they ſee committed againſt Gods glory.

the

the abominations that bee done in the middes thereof.

5 And to the other hee sayd, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the olde, and the yong, and the maides, & the children, and the women, but touch no man, vpon whom is the [g] marke, and begin at my Sanctuarie. Then they began at the [h] ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courtes with the slaine, then goe forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayde he vnto mee, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full [k] of blood, and the citie full of corrupt iudgement: for they say, The Lorde hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither wil I haue pitie, but will recompence their wayes vpon their heads.

11 And behold, the man clothed with linen which hath the ynkehorne by his side, made report, and saide, Lord, I haue done as thou hast commanded me.

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12.22. Ezek. 7.3. but the chiefe marke is the Spirit of adoption, whereby the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8.11.

i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kind of wickednesse, read Isa. 1.15.

CHAP. X.

1 *Of the man that tooke hote burning coles out of the middle of the wheeles of the Chrubims.* 8 *A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.*

*Chap. 1.22.

a Which in the first Chap. ver. 5. he called the foure beasts.

b This signified, that the citie should be burnt.

c Meaning, that the glory of God should depart from the Temple.

d Read Chap. 1.24.

AND as I looked, beholde, in the * firmament that was aboue ỹ head of the [a] Cherubims there appeared vpon thē like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayde, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine handes with coales of fire from betweene the Cherubims, and scatter them ouer [b] the citie. And he went in in my sight.

3 Now the Cherubims stoode vpon the right side of the house, when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord [c] went vp from the Cherub, and stoode ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnes of the Lords glory.

5 And the [d] sounde of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God, when he speaketh.

6 And when hee had commaunded the man clothed with linen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stoode beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linen: who tooke it, and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings,

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chrysolite stone.

e Read Chap. 1.16.

10 And their appearance (for they were all foure of one facion) was as if one wheele had beene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they [f] turned not as they went.

f Vntil they had executed Gods iudgements.

12 And their whole body, and their ‖ rings, and their handes, and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

‖ Or, rents.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: *this is the beast that I saw at ỹ riuer Chebar.

*Chap. 1.5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When ỹ Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the [g] spirit of the beast was in them.

g There was one consent betweene the Cherubims and the wheeles.

18 [h] Then the glory of the Lord departed from aboue the doore of the house, and stoode vpon the Cherubims.

h Read Chap. 9.3.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on hie.

*Chap. 1.15.

20 * This is the [i] beast that I sawe vnder the God of Israel by the riuer Chebar, and I knew

i That is, the whole body of the foure beasts or Cherubims.

knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of ỹ Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 *Who they were that seduced the people of Israel.* 5 *Against these he prophecieth, shewing them how they shall be dispersed abroade.* 19 *The renewing of the heart commeth of God.* 21 *He threatneth them that leane vnto their owne counsels.*

MOreouer, the Spirite lift me vp, and brought mee vnto the East gate of the Lordes house, which lyeth Eastward, and beholde, at the entrie of the gate were fiue and twentie men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then sayd he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For They say, [a] It is not neere, let vs builde houses: this citie is the [b] caldron, and we be the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirite of the Lorde fell vpon me, and sayde vnto mee, Speake, Thus sayth the Lord, O ye house of Israel, this haue ye saide, and I know the that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus sayeth the Lorde God, They that ye haue slaine, and haue laide in the middes of it, they are [c] the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Yee haue feared the swoorde, and I will bring a swoorde vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] handes of strangers, and wil execute iudgements among you.

10 Ye shall fall by the swoorde, and I will iudge you in the border of [e] Israel, and ye shall know that I am the Lord.

11 This citie shal not be your caldron, neither shall ye be the flesh in the middest thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lorde: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the woorde of the Lorde came vnto me, saying,

14 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, & all thy house of Israel, wholy are they vnto whome the inhabitants of Ierusalem haue sayde, Depart yee farre from the Lorde: for the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a litle [h] Sanctuarie in ỹ countries where they shall come.

17 Therefore say, Thus sayeth the Lorde God I will gather you againe from the people, and assemble you out of the countries where ye haue beene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 *And I will giue them one heart and I will put a newe spirit within their bowels: and I will take the [i] stonie heart out of their bodies, and I will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on high.

23 And the glory of the Lorde went vp from the mids of the citie, and stoode vpon the mountaine which is towarde the East side of the citie.

24 Afterwarde the Spirite tooke mee vp, and brought mee in a vision by the Spirite of God into Caldea to them that were ledde away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all ỹ things that the Lorde had shewed me.

CHAP. XII.

1 *The parable of the captiuitie.* 18 *Another parable whereby the distresse of hunger and thirst is signified.*

THe woord of the Lord also came vnto mee, saying,

2 Sonne

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures.

b We will not be pulled out of Ierusalem, till the houre of our death come as the flesh is not taken out of the caldron till it be sod.

c Contrary to their vaine confidence he sheweth in what sence this citie is the caldron: that is, because of the dead bodies that haue beene murthered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, read 2. King 25.6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet a litle Church: shewing that the Lord will euer haue some to call vpon his Name, whome he will preserue and restore, though they be for a time afflicted.

*Iere. 32.39. chap. 36.26.

i Meaning, the heart wherevnto nothing can enter, and regenerate them anew, so that their heart may bee soft and ready to receiue my graces.

k When Iecaniah was led away captiue.

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eies to see, and see [a] not: they haue eares to heare, & heare not: for they are a rebellious house.

a That is, they receiue not the fruite of that which they see and heare.

3 Therefore thou sonne of man, †prepare thy stuffe to goe into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

† Ebr. make thee vessels to goe into captiuitie.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that go forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

b That as thou doest, so shal they doe, and therefore in thee they shall see their owne plague and punishment.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What [c] doest thou?

c Doe not they deride thy doings?

10 But say thou vnto them, Thus saith the Lord God, This ‖burden concerneth the chief in Ierusalem, and all the house of Israel that are among them.

‖ Or, propheſie.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shal go into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shal dig through the wall, to carie out thereby: he shal couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shal he not see it, though he shal die there.

d Whē the king shal thinke to escape by fleeing, I wil take him in my net, as Chap. 17.20. and 32.3.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garrisons, and I will draw out the sword after them.

15 And they shal know that I am the Lord when I shall scatter them among the nations, and disperse them in the countries.

16 But I wil leaue a [e] litle nũber of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

e Which should beare his Name & should be his Church, read Chap. 11.16.

17 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the lande, Thus saith the Lorde God of the inhabitants of Ierusalem, and of the land of Israel, They shal eate their bread with carefulnes, and drink their water with desolation: for the land shalbe desolat from her abundance because of the crueltie of them that dwel therein.

20 And the cities that are inhabited, shalbe left voyde, and the land shalbe desolate, and ye shal know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that Prouerbe that you haue in the land of Israel, saying, The dayes [f] are prolonged and all visions ‖ faile?

f Because they did not immediately see the propheſies accompliſhed, they condemned them as though they should neuer be fulfilled.

‖ Or, take none effect.

23 Tell them therefore, Thus sayeth the Lord God, I wil make this prouerbe to cease, and they shall no more vse it as a Prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

24 For no vision shalbe any more in vaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, and that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, wil I say the thing, & will performe it, saith the Lord God.

26 Againe the worde of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for [g] many dayes to come, and hee propheſieth of the times that are farre off.

g That is, it shal not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

28 Therefore say vnto them, Thus saieth the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shalbe done, saieth the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the worde of the Lord came vnto me, saying,

2 Sonne of man, propheſie against the Prophets of * Israel, that propheſie, and say thou vnto thē, that propheſie out of their [a] own hearts, Heare the word of the Lord.

* Chap. 14.9.

a After their owne fantasie, & not as hauing the reuelation of the Lord. Ier. 23.16.

3 Thus saith the Lord God, Wo vnto the foolish Prophets that folow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes [b] in the waste places.

b Watching to destroy the vineyard.

5 [c] Ye haue not risen vp in the gaps, neyther made vp the hedge for the house of Israel,

c He speaketh to the gouernours & true ministers that should haue resisted them.

to

to ſtand in the battell in the day of the Lord.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lord ſaith it, and the Lord hath not ſent them: and they haue made others to hope that they would confirme the worde of their propheſie.

7 Haue ye not ſeene a vaine viſion? and haue ye not ſpoken a lying diuination? [d] ye ſay, The Lord ſaieth it, albeit I haue not ſpoken.

8 Therfore thus ſaith the Lord God, Becauſe yee haue ſpoken vanitie and haue ſeene lies, therefore behold, I am againſt you, ſaieth the Lord God,

9 And mine hand ſhall bee vpon the Prophets that ſee vanitie, and diuine lies: they ſhall not be in the aſſemblie of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhal they enter into the land of Iſrael: and ye ſhall know that I am the Lord God.

10 And therefore, becauſe they haue deceiued my people, ſaying, [f] Peace, and there was no peace: and one built vp a wall, & beholde, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it ſhall fall: for there ſhal come a great ſhowre, and I will ſend haileſtones, which ſhall cauſe it to fall, and a ſtormy wind ſhall breake it.

12 Loe, when the wall is fallen, ſhall it not be ſaid vnto you, Where is the daubing wherwith ye haue daubed it?

13 Therefore thus ſaith the Lord God, I will cauſe a ſtormie winde to breake foorth in my wrath, and a great ſhower ſhall be in mine anger, and haileſtones in mine indignation to conſume it.

14 So I wil deſtroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, ſo that the foundation thereof ſhall be diſcouered, and it ſhall fall, and ye ſhalbe conſumed in the mids thereof, and ye ſhall know, that I am the Lord.

15 Thus will I accompliſh my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and wil ſay vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Iſrael, which propheſie vpon Ieruſalem, and ſee viſions of peace for it, & there is no peace, ſaieth the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their owne heart: and propheſie thou againſt them, and ſay,

18 Thus ſaieth the Lord God, Woe vnto the women that ſowe [i] pillowes vnder al arme holes, and make bailes vpon the head of euery one that ſtandeth vp, to hunt ſoules: wil ye hunt the ſoules of my people, and will ye giue life to the ſoules that come vnto you?

19 And will ye pollute me among my people for handfuls of [k] barly, & for pieces of bread to ſlay the ſoules of them that ſhould not die, & [l] to giue life to the ſoules that ſhould not liue in lying to my people, that heare your lies?

20 Wherefore thus ſaieth the Lorde God, Beholde, I will haue to doe with your pillowes, wherewith ye hunt the [m] ſoules to make them to flee, and I will teare them from your armes, and will let the ſoules goe, euen the ſoules, that ye hunt to make them to flee.

21 Your bailes alſo will I teare, and deliuer my people out of your hand, and they ſhall be no more in your hands to be hunted, and yee ſhall know that I am the Lord.

22 Becauſe with your lies yee haue made the heart of the [n] righteous ſad, whom I haue not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye ſhall know that I am the Lord.

d Ye promiſed peace to this people, & now ye ſee their deſtruction, ſo that it is manifeſt, that ye are falſe prophets.

e That is, in the booke of life, wherein the true Iſraelites are written.

f Read Iere. 6.14.

g Whereas the true Prophets propheſied the deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary and flattered them in their vanities, ſo that what one falſe prophet ſaid, (which is here called the building of the wall) an other falſe prophet would affirme, though he had neither occaſion nor good ground to beare him.

h Whereby is meant whatſoeuer man of himſelfe ſetteth forth vnder the authoritie of Gods worde.

i Theſe ſuperſtitious women for lucre woulde propheſie and tell euery man his fortune, giuing them pillowes to leane vpon, and kercheifs to couer their heads, to the intent they might the more allure them & bewitch them.

k Will ye make my word to ſerue your bellies?

l Theſe ſorcerers made the people beleeue that they could preſerue life or deſtroy it, & that it ſhould come to euery one accoꝛding as they propheſied.

m That is, to cauſe them to periſh, and that they ſhould depart from the body.

n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 *The Lord ſendeth falſe prophets for the ingratitude of the people.* 22 *Hee reſerueth a ſmall portion for his Church.*

THen came certaine of the Elders of Iſrael vnto me, and [a] ſate before me.

2 And the worde of the Lord came vnto me, ſaying,

3 Sonne of man, theſe men haue ſet vp their idoles in their [b] heart, and put the ſtumbling blocke of their iniquitie before their face: ſhould I, being required, anſwere them?

4 Therefore ſpeake vnto them, and ſay vnto them, Thus ſaieth the Lord God, Euery man of the houſe of Iſrael that ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord wil anſwere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from me through their idoles.

6 Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Returne, and withdrawe your ſelues, and turne your faces from your idoles, and turne your faces from al your abominations.

7 For euery one of the houſe of Iſrael, or of the ſtranger that ſoiourneth in Iſrael, which departeth from mee, and ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of

a He ſheweth the hypocriſie of the idolaters, who will diſſemble to heare the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, & alſo how by one means or other, God doeth diſcouer them.

b They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindnes, and cauſe them to ſtumble, & caſt them out of Gods fauour, ſo that he will not heare them when they call vnto him, read Iere. 10. 15.

c To inquire of things which the Lord hath appointed to come to paſſe.

d As his abomination hath deſerued, that is, he ſhalbe led with lies according as he delited therein, 2. Theſ. 2. 10.

e That is, conuince them by their owne conſciences.

of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him ‖ for my selfe,

‖Or, by my selfe.

8 And I will set my face against that man, and wil make him an example & prouerbe, and I wil cut him off from the mids of my people, and ye shal know that I am the Lord.

& The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroieth as well thole Prophets as that people.

9 And if the Prophet bee [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

f Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with like abominations.

10 And they shall beare their punishment: the punishment of the Prophet shal be euen as the punishment of him that asketh,

11 That the house of [g] Israel may goe no more astray from me, neither be polluted any more with al their transgressions, but that they may bee my people, and I may bee their God, saith the Lord God.

g Read Chap. 4. 16. and 5. 17. Isa. 3. 1.

12 The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespasse, then wil I stretch out mine hand vpon it, [h] & will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast fourth of it.

h Read Chap. 4. 16. and 5. 17. Isa. 3. 1.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, saith the Lord God.

i Though Noah and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, read Iere. 15. 1.

k Meaning, that a very few (which he calleth the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

15 If I bring noisome beastes into the lande, and they spoyle it, so that it bee desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 Or if I bring a sworde vpon this land, and say, Sworde, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shal deliuer neither sonnes nor daughters, but they onely shalbe deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousnes.

21 For thus saith the Lorde God, Howe much more when I send my *foure sore iudgements vpon Ierusalem, euen the sworde, and famine, and the noisome beast and pestilence, to destroy man and beast out of it?

*Chap 5. 17.

22 Yet behold, therein shall be left a [l] remnant of them that shall bee caried away both sonnes and daughters: behold, they shall come fourth vnto you, and ye shall see their way, and their enterprises: and yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

l Read Chap. 3.

23 And they shall comfort you, when ye see their way & their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saieth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the [a] trees of the forrest?

a Which bringeth fourth no fruite, no more then the other trees of the forrest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring fourth fruite, it should be surely destroyed.

3 Shal wood be taken thereof to doe any worke? or wil men take a pin of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meet for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saieth the Lord God, As the vine tree, that is among the trees of the forrest, which I haue giuen to the fire to bee consumed, so wil I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one [b] fire, and another fire shall consume them: and yee shall know, that I am the Lord, when I set my face against them,

b Though they escape one danger, yet another shal take them.

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fel. 60 Mercy is promised to the repentant.

AGaine, the worde of the Lord came vnto me, saying,

a Thus doeth he to the seede of Abraham, but thou art degenerate and soldest all the abominations of the wicked Canaanites as children do the maners of their fathers, Isa. 1. 4. & 57. 3.

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saieth the Lord God vnto Ierusalem, Thine habitation and thy kinred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And

4 And in thy nativitie when thou waſt
b borne, thy nauill was not cut: thou waſt not
waſhed in water to ſoften thee: thou waſt not
ſalted with ſalt, nor ſwadled in cloutes.

5 None eye pitied thee to doe any of theſe
vnto thee, for to haue compaſſion vpon thee,
but thou waſt caſt out in the open field to the
contempt of thy perſon in the day that thou
waſt borne.

6 And when I paſſed by thee, I ſaw thee
polluted in thine c owne blood, and I ſaid vnto
thee, when thou waſt in thy blood, Thou ſhalt
liue: euen when thou waſt in thy blood, I ſaid
vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiply as the
bud of the field, and thou haſt encreaſed and
waxen great, and thou haſt gotten excellent
ornaments: thy breaſtes are faſhioned, thine
haire is growen, whereas thou waſt naked and
bare.

8 Now when I paſſed by thee, and looked
vpon thee, behold, thy time was as the time of
loue, and I ſpred my ſkirts ouer thee, and co-
uered d thy filthineſſe: yea, I ſware vnto thee,
and entred into a couenant with e thee, ſaith the
Lord God, and thou becameſt mine.

9 Then waſhed I thee with f water: yea,
I waſhed away thy blood from thee, & I a-
nointed thee with oile.

10 I clothed thee alſo with broidred worke,
and ſhod thee with badgers ſkin: and I girded
thee about with fine linen, and I couered thee
with ſilke.

11 I decked thee alſo with ornaments, and
I put bracelets vpon thine hands, and a chaine
on thy necke.

12 And I put a frontlet vpon thy face, and
eare rings in thine eares, & a beautiful b crowne
vpon thine head.

13 Thus waſt thou deckt with golde and
ſiluer, and thy raiment was of fine linen, and
ſilke, and broidred worke: thou didſt eate fine
flowre, and honie and oyle, and thou waſt very
beautifull, and thou didſt grow vp into a king-
dome.

14 And thy name was ſpred among the
heathen for thy beautie: for it was perfite
through my i beautie which I had ſet vpon
thee, ſaith the Lord God:

15 Nowe thou didſt k truſt in thine owne
beautie, and plaiedſt the harlot, becauſe of thy
renowne, and haſt powred out l thy fornicati-
ons on euery one that paſſed by, thy deſire was
to him.

16 And thou didſt take thy garments, and
deckedſt thine hie places with diuers colours,
m and playedſt the harlot thereupon: the like
things ſhall not come, neither hath any done
ſo.

17 Thou haſt alſo taken thy faire iewels
made of my golde and of my ſiluer, which I had
giuen thee, and n madeſt to thy ſelfe images
of men, and diddeſt commit whoredome with
them,

18 And tookeſt thy broidred garments, and
couereddſt them: and thou haſt ſet mine oile and
my perfume before them.

19 My meate alſo, which I gaue thee, as
fine flowre, oyle, and honie, wherewith I fed
thee, thou haſt euen ſet it before them for a
ſweete ſauour: thus it was, ſaieth the Lord
God.

20 Moreouer thou haſt taken thy ſonnes
and thy daughters, whom thou haſt borne vnto
me, and theſe haſt thou ſacrificed vnto them, to
o be deuoured: is this thy whoredome a ſmall
matter?

21 That thou haſt ſlaine my children, and
deliuered them to cauſe them to paſſe thorow
fire for them?

22 And in all thine abominations & whore-
doms thou haſt not remembred the daies of thy
youth, when thou waſt naked and bare, & waſt
polluted in thy blood.

23 And beſide all thy wickednes (wo, wo
vnto thee, ſaieth the Lord God)

24 Thou haſt alſo built vnto thee an high
place, and haſt made thee an high place in euery
ſtreete.

25 Thou haſt built thine high place at eue-
ry ‖ corner of the way, and haſt made thy beau-
tie to be abhorred: thou haſt opened thy feet to
euery one that paſſed by, and multiplied thy
whoredome.

26 Thou haſt alſo committed fornication
with the p Egyptians thy neighbours, which
haue great members, and haſt encreaſed thy
whoredom to prouoke me.

27 Beholde, therefore I did ſtretch out
mine hand ouer thee, and will diminiſh thine
ordinarie, and deliuer thee vnto the wil of them
that hate thee, euen to the ‖ daughters of the
Philiſtims, which are aſhamed of thy wicked
way.

28 Thou haſt played the whore alſo with
the Aſſyrians, becauſe thou waſt inſatiable:
yea, thou haſt played the harlot with them, and
yet couldeſt not be ſatisfied.

29 Thou haſt moreouer multiplied thy for-
nication from the land of Canaan vnto Caldea,
and yet thou waſt not ſatisfied herewith.

30 Howe weake is thine heart, ſaieth the
Lord God, ſeeing thou doeſt all theſe things,
euen the worke of a ‖ preſumptuous whorish
woman?

31 In that thou buildeſt thine high place
in the corner of euery way, & makeſt thine high
place in euery ſtreete, and haſt not bene as an
harlot q that deſpiſeth a reward,

32 But as a wife that playeth the harlot,

b When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.
c Being thus in thy filthines and forſaken of all men, I tooke thee, & gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is nothing but filthineſſe & death. These words, as blood, pollution, nakednes, & filthineſſe are oftimes repeated, to beate downe their pride, and to cauſe them to conſider what they were before God receiued them to mercy, fauoured them and couered their ſhame.
e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee: and endue thee with al graces.
f I waſhed away thy ſinnes.
g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he ſaued his church enriched it, and gaue it power and dominion to reigne.
i He declareth wherein the dignitie of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beautie and excellencie.
k In abuſing my gifts, and in putting thy confidence in thine owne wiſdom and dignitie, which were the occaſions of thine idolatrie.
l There was none idolatry ſo vile wherewith thou diddſt not pollute thy ſelfe.
m This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

n Thou haſt conuerted my beſeis and inſtruments, which I gaue thee to ſerue me with, to the vſe of thine idoles.

o Meaning, by fire, read Leuit. 18.21.2. King. 23.10.

p He noteth the great impietie of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embrace their idolatrie, thinking thereby to make their amitie more ſtrong.
‖ Or, cities.

q Meaning, that ſome harlots contemn ſmal rewards, but do louers gaine & reward to Iſrael, but they gaue to all others: ſignifying, that all the idolaters deſpiſed all their ſubſtance, which they receiued of God for his glory, to ſerue their vile abominations.

‖ Or, that will beare rule.

and taketh others for her husband:

33 They giue giftes to all other whores, but thou giuest giftes vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saieth the Lorde God, Because thy ‖shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

‖Or, neather parts.

37 Behold, therefore I wil gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

r Egyptians, Assyrians and Caldeans whom thou tookest to be thy louers, shal come and destroy thee, Chap. 23.9.

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shed blood, and I will giue thee the blood of wrath and iealousie.

s I will iudge thee to death, as the aduulterers & murtherers.

39 I will also giue thee into their handes, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swordes.

41 And they * shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

* 2. King. 25.9.

42 So will I make my wrath toward thee to rest, and my [t] iealousie shall depart from thee, and I will cease and be no more angry.

t I will vtterly destroy thee, and so my iealousie shal cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue [u] brought thy way vpon thine head, saieth the Lord God: yet hast not thou had consideration of all thine abominations.

u I haue punished thy faults, but thou wouldest not repent.

44 Behold, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, [x] so is her daughter.

x Likewise the Canaanites, & the Hittites, and others pour preuaricators, so are pou their successors.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

y That is, of Samaria and Sodome.

46 And thine elder sister is Samaria, and her [z] daughters, that dwel at thy left hand, and †thy yong sister, that dwelleth at thy right hand is Sodome, and her daughters.

z That is, her cities.
†Ebr. thy sister yonger then thou.

47 Yet hast thou [a] not walked after their waies, nor done after their abominations: but as it had bene a very litle thing, thou wast corrupted more then they in all thy wayes.

a But done far worse.

48 As I liue, saieth the Lorde God, Sodome thy sister hath not done, neither she nor her daughters, as thou hast done & thy daughters.

49 Behold, this was the iniquitie of thy sister Sodome, [b] ‖pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

b He alleageth these foure vices, pride, excesse, idlenes and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19.24.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

c Which worshipped the calues in Bethel and Dan.
d Thou art so wicked, that in respect of her Sodome and Samaria were iust.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: bee thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is ment of the greatest part of the Iewes.

53 Therefore I will bring againe [e] their captiuitie with the captiuitie of Sodome, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest bee confounded in all that thou hast done, in that thou hast [f] comforted them.

f In that thou hast shewen thy selfe worse then they, and yet thought best to escape punishment.

55 And thy sister Sodome and her daughters shall returne to their former state, Samaria also and her daughters shal returne to their former state, [g] when thou and thy daughters shall returne to your former state.

g Meaning, that it should neuer come to passe.

56 For thy sister Sodome † was not heard of [h] by thy report in the day of thy pride,

†Ebr. was not a rumour in thy mouth.
h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

57 Before thy wickednesse was [i] discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about [k] her which despise thee on all sides.

i That is, til thou wast throwen to lower by the Syrians and Philistims, 2. Chron. 28.16.
k Which ioyned with the Syrians, & compassed about Ierusalem.

58 Thou hast borne therefore thy wickednesse and thine abomination, saieth the Lord.

59 For thus saieth the Lord God, I might euen deale with thee, as thou hast done: when

when thou didst despise the [l] othe, in breaking the couenant.

60 Neuertheless, I will [m] remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue [n] thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord.

63 That thou maiest remember, and be [p] ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I wil pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Where by he sheweth that among the most wicked he hath euer some seede of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruites Gods mercies worke in his, to wit, sorow, and repentance for his former life.

CHAP. XVII.

The parable of the two Egles,

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put foorth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great [a] egle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twig, and caried it into the land [b] of Marchants, and set it in a citie of marchants.

5 Hee tooke also of the [c] seede of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, & was [d] like a spreading vine of [e] low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought foorth branches, and shot foorth buds.

7 There was also [f] another great egle with great wings and many fethers, and behold this vine did turne her rootes towarde it, and spred foorth her branches towarde it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soile by great [g] waters, that it should bring foorth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lorde God, Shall it prosper? shall [h] hee not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shal wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not bee dried vp, and wither? [i] when the East winde shall touch it, it shal wither in the trenches, where it grew.

a That is, Nebuchad-nezzar, who hath great power, riches, and many countries vnder him, shall come to Ierusalem & take away Ieconiah the king, as verse 12.

b Meaning, to Babylon.

c This is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made King in sted of Ieconiah, 2. King. 24. 17. ere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebel against Babylon, as verse 14.

f Meaning, the King of Egypt, of whom Zedekiah sought succor against Nebuchad-nezzar.

g They thought to be mainteined by the waters of Nilus.

h Shal not Nebuchad-nezzar destroy it?

i By this drie winde, he meaneth the Babylonians.

11 Moreouer, the worde of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Knowe yee not, what these things meane? tell them, Beholde, the king of Babel is come to Ierusalem, and hath taken [k] the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the Kings seede, and made a couenant with him, and hath taken [l] an othe of him: he hath also taken the princes of the land.

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall he escape, that doth such things? or shall hee breake the couenant, and bee deliuered?

16 As I liue, saith the Lorde God, he shall die in the middes of Babel, in the place of the king, that had made him King, whose oath hee despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For hee hath despised the oath, and broken the couenant (yet loe, hee had giuen [m] his hand) because he hath done all these things, hee shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that hee hath despised, and my couenant that he hath broken, vpon his owne head.

20 *And I will spread my net vpon him, and he shal be taken in my net, and I wil bring him to Babel, and will enter into iudgement with him there, for his trespasse that hee hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sworde, and they that remaine, shall be scattered toward all the winds: and yee shall knowe that I the Lord haue spoken it.

22 Thus saith the Lorde God, I will also take off the top [n] of this hie cedar, and will set it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel wil I plant it: and it shall bring foorth boughs and beare fruite, and be an excellent cedar, and vnder it shall remaine all birdes, and euery [p] foule shall dwell in the shadowe of the branches thereof.

k That is, Ieconiah, 2. King. 24. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment.

*Chap. 12. 13. and 32. 3.

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree.

o I will keepe it and defende it.

p Both Iewes and Gentiles shall be gathered into it.

q All the world shall know that I haue pluckt downe the proud enemies, and set vp my Church which was lowe and contemned.

24 And all the qtrees of the field shal know that I the Lorde haue brought downe the high tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and haue done it.

CHAP. XVIII.

2 Hee sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is propheciedto the righteous, which turneth backe from the right way.

THe worde of the Lorde came vnto mee againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the lande of Israel, saying, a The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Ierem. 31. 29.

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, al soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawful, and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbours wife, neither hath † lien with a *menstruous woman,

b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honour them thereby.
*Leuit. 18. 20.
†Ebr. come neere.
*Leuit. 20. 18.
*Ie. 58 7. matth. 25. 35.

7 Neither hath oppressed any, but hath restored the pledge to his dettour: hee that hath spoiled none by violence, * but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

*Exod. 22. 25. leuit. 25. 37. deut. 23. 19. psal. 15. 5.

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

‖Or, a cruel man.

10 ¶ If he beget a sonne, that is ‖ a thiefe, or a sheader of blood, if hee doe any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

c He sheweth how the sonne is punished for his fathers fault: that is, If he be wicked as his father was, and doeth not repent, he shall be punished as his father was, or elle not.

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall hee liue? he shall not liue: seeing hee hath done all these abominations, c hee shal die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

*Deut. 24. 16. 2. king. 14. 6. 2. chron. 25. 4.

20 *The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnes of the righteous shall bee vpon him, and the wickednes of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my d statutes, and doe that which is lawfull and right, he shal surely liue, and shall not die.

d He speaketh not of the obseruation of the commandements with repentance: for none can repent in deed except he labour to keepe the Lawe.
‖Or, not laid to his charge.

22 All his transgressions that he hath committed, they shall not be ‖ mentioned vnto him, but in his e righteousnes that he hath done, hee shall liue.

e That is, in the fruites of his faith which declare that God doth accept him.

23 f Haue I any delite that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffring declareth, Chap. 33. 11. Albeit God in his eternal counsell appointed the death and damnation of the reprobate, yet the ende of his counsell was not their destruction, but chiefly his owne glory. And also because he doth not approue sinne, therefore it is here sayd, that he would haue them to turne away from it that they might liue.
‖Or, rather that he may remoue from his wayes and liue.

24 But if the righteous turne away from his righteousnes, and commit iniquitie, and do according to al the abominations, that the wicked man doeth, shall he liue? all his g righteousnes that he hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that he hath sinned, in them shall he die.

g That is, the false opinion that the hypocrites haue of their righteousnes.

25 Yet ye say, The way of the Lorde is not h equall: heare nowe, O house of Israel. Is not my way equall? or are not your wayes vnequall?

h In punishing the father with the children.

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie, that he hath done.

27 Againe when the wicked turneth away from his wickednes that hee hath committed, and doeth that which is lawfull and right, he

he shal saue his soule aliue.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shal surely liue & shall not die.

29 Yet saith the house of Israel, The way of the Lorde is not equall. O house of Israel, are not my waies equal? or are not your waies unequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saieth the Lorde God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not bee your destruction.

31 Cast away from you all your transgressions, wherebye ye haue transgressed, and make i you a new heart and a new spirit: for why will ye die, O house of Israel?

i He sheweth that man cannot forsake his wickednes till his heart be changed which is only the worke of God.

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the Lions whelpes, and by the Lion.* 10 *The prosperitie of the citie of Ierusalem that is past, & the miserie thereof that is present.*

THou also, take vp a lamentation for the a Princes of Israel,

a That is, Iehoahaz and Iehoiakim, Iosiahs sonnes, who for their pride and crueltie are compared vnto Lions.

2 And say, Wherefore lay thy b mother as a Lioneſſe among the Lions? she nourished her yong ones among the Lions whelpes,

b To wit, Iehoahaz mother, of Ierusalem.

3 And she brought vp one of her whelpes, & it became a Lion, and it learned to catch the praie, & it deuoured men.

4 The c nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

c By Pharaoh Necho king of Egypt, 2. King. 23. 33.

5 Now when she sawe, that she had waited, and her hope was lost, she tooke another of her d whelpes, and made him a Lion.

d Which was Iehoiakim.

6 Which went among the Lions, and became a Lion, and learned to catch the praie, & he deuoured e men.

e He slew of the Prophets, and them that feared God, & ranished their wiues.

7 And he knew their widowes, and he destroyed their cities, and the lande was wasted, and all that was therein by the noise of his roaring.

8 Then the f nations set against him on euery side of the countries, & laied their nets for him: so he was taken in their pit.

f Nebuchadnezzar with his great armie which was gathered of diuers nations. g He speaketh this in the reproch of this wicked king, in whose blood, that is, in the race of his predecessors, Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitful vine.

9 And they put him in prison & in chaines, and brought him to the King of Babel, and they put him in holdes, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy g mother is like a vine in thy blood, planted by the waters: shee brought foorth fruit and branches by the abundant waters,

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the h East winde dried vp her fruite: her branches were broken, and withered: as for the rodde of her strength, the fire consumed it.

h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.

13 And now shee is planted in the wildernesse in a dry and thirstie ground.

14 And fire is gone out i of a rodde of her branches, which hath deuoured her fruite, so that she hath no strong rod to bee a scepter to rule: this is a lamentation, and shall bee for a lamentation.

i Destruction is come by Zedekiah who was the occasion of this rebellion.

CHAP. XX.

3 *The Lorde denieth that he will answere them when they pray, because of their vnkindnes.* 33 *He promiseth that his people shall returne from captiuitie.* 46 *By the forest that should be burnt, is signified the burning of Ierusalem.*

AND in the a seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the elders of Israel to enquire of the Lord, and sate before me.

a Of the captiuitie of Ieconiah.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saieth the Lord God, Are ye come to enquire of me: as I liue, saieth the Lord God, when I am asked, I will not answer you.

b This declareth the great loue & patience of God which calleth sinners to repentance before he condemne them. c I sware that I would be their God, which maner of othe was obserued from al antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of trueth, & the defender thereof, & also the iudge of the heart, wishing y he should take vengeance, if they concealed any thing which they knew to be trueth.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause b them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and c lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, d & defile not your selues with the idoles of Egypt: for I am the Lord your God.

d God had euer this respect to his glory, that he would not haue his Name euil spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof y godly euer prayed, as Exo. 32. 12 Num. 14. 13.

8 But they rebelled against me, and would not heare me: for none cast away the abominations of e their eies, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eies & outward senses.

9 But I had respect to my f Name, that

f God for his glorie sake.

it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them foorth of the land of Egypt.

10 Wherefore I caried them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shal liue in them.

12 Moreouer I gaue them also my * Sabbaths to be a signe betweene me and them, that they might know that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against me in the wildernesse: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernes to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the land, which I had giuen them, flowing with milk and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgemēts, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idols.

17 Neuertheles, mine eie spared them, that that I would not destroy them, neither would I consume them in the wildernesse.

18 But I sayde vnto their children in the wildernes, Walke ye not in the ordinances of your [i] fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that yee may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to do them, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the wildernesse.

22 Neuertheless I withdrew mine hand and had respect to my Name that it should not be polluted before the heathen, in whose sight I brought them foorth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eies were after [k] their fathers idols.

25 Wherefore I [l] gaue them also statutes that were not good, and iudgements wherein they should not liue.

26 And I polluted thē in their own [m] gifts, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end, that they might know that I am the Lord.

27 Therefore, Sonne of man, speake vnto the house of Israel, and say vnto them, Thus saieth the Lord God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me.

28 [n] For when I had brought them into the lande, for the which I lifted vp mine hand to giue it to them, then they sawe euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauour, and powred out there their drinke offrings.

29 Then I said vnto them, What is the hie place whereunto yee goe? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saieth the Lord God, Are yee not polluted † after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, & make your sonnes to passe thorow the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, [p] I will not answer you when I am asked.

32 Neither shal that be done that commeth into your mind: for ye say, We will bee as the heathen, and as the families of the countries, and serue wood, and [q] stone.

33 As I liue, saieth the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, & in my wrath powred out.

34 And wil bring you from the people, and will gather you out of the countries wherein ye are scattred, with a mighty hand, and with a stretched out arme, and in my wrath powred out,

35 And I will bring you into the [r] wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I plead with you, saieth the Lord God.

37 And I will cause you to passe vnder the rod, and wil bring you into the bond of the couenant.

38 And

*Leuit.18.5. rom.10.5. gal.3.12.
*Exod.20.8. and 31.13. deut.5.12.
*Num.14.28,29 and 26.65.
g Who might thereby take an occasion to blaspheme my name, and to accuse me of lacke of ability, or else that I had sought meanes to destroy them more commodiously.
h That is, my true religion which I had commanded them, and gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say that they will folow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approoueable thereby or no.
k Meaning, that they set their delight vpon them.
l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as verl. 39 Rom.1.21,24.
m I condemne those things, and counted them as abominable which they thought had his excellent, and to haue declared moll zeale, Luke 16.15. for that which God required as moll excellent, that gaue they to their idols.
n Not onely in the wilderners, when I brought them out of Egypt, but euer I placed them in this land: which declareth how prompt mans heart is to idolatry, seeing that by no admonitions he can be wonnen backe.
o Which signifieth an hie place, declaring that they haued thē selues of their idolatry, & were not ashamed thereof, though God had commanded them expressly, they should haue no altar lifted vp on hie by staires, Exo. 20.26.
† Ebr. in the way.
p He sheweth, that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue y comfort of his worde.
q He declareth that man of nature is wholy enemy vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiuing his rebellion and wickednesse.
r I wil bring you amongst strange nations, as into a wildernesse, and there wil visit you, & call you to repentance, and then bring the godly home againe, Isa.65.9.

38 And I will [f] chuſe out from among you the rebels, and them that tranſgreſſe against me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhall knowe that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, [t] Goe you, and ſerue euery one his idole, ſeeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Iſrael, ſaith ỹ Lord God, there ſhall all the houſe of Iſrael, and all in the land, ſerue me: there will I accept thē, & there wil I require your offrings, & the firſt fruits of your oblations, with all your holy things.

41 I wil accept your ſweete ſauour, when I bring you from the people, and gather you out of the countreis, wherein ye haue bin ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know, that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there ſhall yee remember your wayes, and all your workes, wherein ye haue beene defiled, and ye [u] ſhall iudge your ſelues worthy to be cut off, for all your euils, that ye haue committed.

44 And ye ſhal know, that I am the Lord, when I haue reſpect vnto you for my Names ſake, and not after your wicked wayes, nor according to your corrupt workes, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreouer, the word of the Lorde came vnto me, ſaying,

46 Sonne of man, ſet thy face toward the way of Teman, and drop thy word toward [x] the South, and prophecie toward the forreſt of the field of the South,

47 And ſay to the forreſt of the South, Heare the word of the Lord: thus ſaith ỹ Lord God, Behold, I will kindle a fire in thee, and it ſhall deuoure all the [y] greene wood in thee, and all the drie wood: the continuall flame ſhall not be quenched: and euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched. Then ſaide I, Ah Lord God, they ſay of me, Doeth not he ſpeake [z] parables.

CHAP. XXI.

3 He threatneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fall of king Zedekiah. 28 He is commanded to prophecie the deſtruction of the childrē of Ammon. 30 The Lord threatneth to deſtroy Nebuchad. nezzar.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop thy word toward the holy places, and prophecie againſt the land of Iſrael,

3 And ſay to ỹ land of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, & will draw my ſword out of his sheath, & cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore ſhall my ſworde goe out of his sheath, againſt all fleſh from the South to the [c] North,

5 That all fleſh may know that I ỹ Lord haue drawen my ſword out of his sheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe [e] of the bruit: for it commeth, and euery heart ſhall melt, and all handes ſhall be weake, and all mindes ſhall faint, and all knees ſhall fall away as water: beholde, it commeth, and ſhall be done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, prophecie, & ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is fourbiſhed that it may [f] glitter: howe ſhall we reioyce? for it contemneth the [g] rod of my ſonne, as [h] all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharpe, and is fourbiſhed, that he may giue it into the hand of the [i] ſlayer.

12 Crie, and houle, ſonne of man: for this ſhall come to my people, and it ſhall come vnto all the princes of Iſrael: the terrors of the ſword ſhall be vpon my people: [k] ſmite therefore vpon thy thigh.

13 For it is a triall, [l] and what ſhall this be, if the ſword contemne euen the rodde? It ſhalbe no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecie, and ſmite [m] hand to hand, and let the ſword be doubled: let the ſword that hath killed, returne the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſworde into al their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is drieſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine hands together, and

[f] Signifying that he will not burne the corne with the chaffe, but chuſe out the wicked to punish them when he will ſpare his.

[t] This is ſpoken to the hypocrites.

[u] Your owne conſciences ſhall conuict you after that you haue felt my mercies.

[x] For Iudah ſtoode South from Babylon.

[y] Both ſtrong and weake in Ieruſalem.

[z] The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.

[a] Speake ſenſibly, that all may vnderſtand.

[b] That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe, by obſeruation of the ceremonies of the Lawe.

[c] Meaning, throughout all the land.

[d] As though thou were in extreme anguiſh.

[e] Becauſe of the great noiſe of the armie of the Caldeans.

[f] And to cauſe a feare.

[g] Meaning, the ſceptre: ſhewing, that he will not ſpare the king who ſhould be as the ſonne of God, and in his place.

[h] That is, the reſt of the people.

[i] To wit, into the armie of the Caldeans.

[k] Reade Ier. 31.19.

[l] Ezekiel moued with compaſſion, thus complaineth, fearing the deſtruction of the kingdome which God had confirmed to Dauid, and his poſteritie by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it ſhould vtterly perish.

[m] That is, encourage the ſworn.

[n] Prouide ſay thy ſelfe: for thou ſhalt ſee Gods plague of all parts on this countrey.

and

and will cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lorde came vnto me againe, saying,

19 Also thou sonne of man, appoint thee o two wayes, that the swoorde of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the swoorde may come to Rabbath of the Ammonites, and p to Iudah in Ierusalem the strong citie.

21 And the King of Babel stoode at the q parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in r the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engins of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them s as a false diuination in their sight for the othes made vnto them: t but he will call to remembrance their iniquitie, to the intent they shoulde be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou u prince of Israel polluted, and wicked, whose day is come, when iniquity shall haue an end,

26 Thus saith the Lord God, I will take away the x diademe, and take off the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he y come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The swoord, the swoord is drawen forth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see z vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

o This was spoken, because that whē Nebuchadnezzar came against Iudah, his purpose was also to go against the Ammonites: but doubting in the way, which enterpryse to vndertake first, he consulted with his southsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselues in Ierusalem.

q To knowe whether he should goe against the Ammonites, or them of Ierusalem.

r He vseth coniuring & sorcerie.

s Because there was a league betweene the Iewes & the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptiās to make himselfe hie, and able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehozadek the Priest went into captiuitie with the King.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Grekes & Romanes, yet this restitution was not till Christes comming, and at length should be accomplished, as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleue that thou, to wit, the swoord, shouldest come vpon them, and said that the prophets, which threatned, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes.

CHAP. XXII.

1 Ierusalem is reproued for cruelnie. 25 Of the wicked doctrine of the false prophets and priestes, and of their insatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the word of the Lord came vnto me, saying,

2 Nowe thou sonne of man, wilt thou a iudge, wilt thou iudge this bloudie citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh idoles c against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreis.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in d name and sore in affliction.

6 Behold, the princes of Israel euery one in thee was readie to his power, to shed blood.

7 In thee haue they despised father and mother in the middes of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue f smitten mine hands vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath beene in the mids of thee.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth here by that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

*Leuit. 20, 11, 18.

*Iere. 5. 8.

f In token of my wrath and vengeance.

14 Can

14 Can thine heart endure, or can thine handes bee strong, in the dayes that I shall haue to do with thee? I the Lord haue spoken it, and will doe it.

g That is, able to defend thy selfe.

15 And I will scatter thee among the heathen, and disperse thee in the countries, & will cause thy [h] filthinesse to cease from thee.

h I will thus take away the occasion of thy wickednes.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are braſſe, and tin, and yron, and leade in the mids of the furnace: they are euen the drosse of siluer.

k Which before was moſt precious.

19 Therefore, thus saith the Lorde God, Because ye are all as drosse, beholde, therefore I will gather you in the mids of Ieruſalem.

20 As they gather siluer and braſſe, and yron, and leade, and tinne into the middes of the furnace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there [l] and melt you.

l Meaning, thereby, that the godly should be tried & the wicked deſtroyed.

21 I will gather you, I say, and blowe the fire of my wrath vpon you, and you shalbe melted in the mids thereof.

22 As siluer is melted in the middest of the furnace, so shall ye be melted in the mids thereof, and yee shall knowe, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lorde came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] and not rained vpon in the day of wrath.

m Thou art like a barren lande which the Lord plagueth with drought.

25 There is a conſpiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widows in the mids thereof.

n The falſe prophets haue conſpired together to make their doctrine more probable.

26 Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

o They haue neglected my ſeruice.

27 Her princes in the * mids thereof are like wolues, rauening the pray to shed blood, and to deſtroy soules for their owne couetous lucre.

* Mich. 3. 11. Zeph. 3. 3.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto thē, saying, Thus saieth the Lord God, when the Lord had not spoken.

p They which should haue reproued them, flattered them in their vices & couered their doings with lies, Chap. 13. 10.

29 The people of the lande haue violently oppreſſed by spoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppreſſed the ſtranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and ſtand in the gappe before me for the land, that I should not deſtroy it, but I found none.

q Which would shew himselfe zealous in my cause by reſiſting vice. Iſa. 59. 16. and 63. 5. and also pray vnto me to withhold my plagues, Pſal. 106. 23.

31 Therefore haue I powred out mine indignation vpon them, and conſumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

a Meaning, Israel and Iudah, which came both out of one family.

3 And they committed fornication [b] in Egypt, they cōmitted fornication in their youth: there were their breasts preſſed, and there they bruiſed the teates of their virginitie.

b They became idolaters after the maner of the Egyptians.

4 And the names of [c] them were Aholah the elder, & Aholibah her ſister: and they were mine, and they bare sonnes and daughters: thus were their names. Samaria is Aholah, and Ieruſalem Aholibah,

c Aholah ſignifieth a mantion or dwelling in her ſelfe, meaning Samaria which was the royall cittie of Israel: and Aholibah ſignifieth my mantion in her, whereby is ment Ieruſalem where Gods Temple was.

5 And Aholah plaied the harlot † when [d] she was mine, & she was set on fire with her louers, to wit, with the Aſſyrians her neighbours,

† Ebr. Vnder me.

d When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

6 Which were clothed with blewe silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus thee committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom shee doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornications learned of the Egyptians: for in her youth they [e] lay with her, and they bruiſed the breasts of her virginitie, and powred their whoredome vpon her.

e The holy Ghost vſeth these termes which seeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatrie ſo to be abhorred that vnneth any should abide to heare the name thereof mentioned.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Aſſyrians, vpon whom she doted.

10 These diſcouered her shame: they tooke away her sonnes and her daughters, and slewe her with the ſworde, and shee had an euill name among women: for [f] they had executed iudgement vpon her.

f Meaning, the Aſſyrians.

11 And when her ſiſter Aholibah saw this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her ſiſter with her fornications.

12 Shee doted vpon the Aſſyrians her neighbours, both captains and princes clothed with diuers ſutes, horsemen riding vpon horſes: they were all pleasant yong men.

13 Then

13 Then I saw that she was defiled, and that they were both after one sort.

14 And that thee increased her fornications: for when she saw men spainted vpon the wall, the images of the Caldeans paintedwith vermillion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bedde of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembraunce the dayes of her youth, wherein she had plaied the harlot in the land of Egypt.

20 For shee doted vpon their seruaunts whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembraunce the wickednesse of thy youth, when thy teats were hurted by the Egyptians: therefore the paps of thy youth are thus.

† 22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renoumed, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet rounde about: and † I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the swoorde: they shall carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of thē, whom thou hatest: euen into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shall be discouered, both thy wickednesse, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cuppe into thine hand.

22 Thus saith the Lorde God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt bee filled with [n] drunkennesse and sorowe, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God:

35 Therefore thus saieth the Lorde God, Because thou hast forgotten mee, and cast mee behind thy backe: therfore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord saide moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue plaied the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meate.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from [p] farre vnto whome a messenger was sent, and loe, they came? for whome thou diddest wash thy selfe, and painedst thine eyes, and deckedst thee with ornaments,

41 And satest [q] vpon a costly bed, and a table

g This declareth þ no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lusts dote vpon the images and paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

† Ebr. I will giue iudgement before them.
‖ Or, lawes.

i They shall destroy thy princes and Priests with the rest of thy people.

k All the treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seuerite.

n Meaning, that the afflictions should be so great that they should cause the to lose their senses, and reason.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

ble prepared before it, whereupon thou haſt ſet mine incenſe and mine oile.

42 And a voyce of a multitude being at eaſe, was with her: and with the men to make the company great were brought men of [r] Saba from the wilderneſſe, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I ſaid vnto her, that was olde in adulteries, Now ſhall ſhe and her fornications come to an end.

44 And they went in vnto her as they goe to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And the righteous men they ſhall iudge them, after the maner of [ſ] harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

46 Wherefore thus ſaith the Lord God, I will bring a multitude vpon them, & will giue them vnto the tumult, and to the ſpoile,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwordes: they ſhall ſlay their ſonnes, & their daughters, and burne vp their houſes with fire.

48 Thus will I cauſe wickednes to ceaſe out of the land, that all [t] women may be taught not to doe after your wickedneſſe.

49 And they ſhall lay your wickedneſſe vpon you, and ye ſhall beare the ſinnes of your idoles, and ye ſhall knowe that I am the Lord God.

CHAP. XXIIII.

He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yere, in the tenth moneth, in the tenth day of the [b] moneth, came the word of the Lord vnto me, ſaying,

2 Sonne of man, write thee the name of the day, euen of this ſame day: for the King of Babel ſet himſelfe againſt Ieruſalem this ſame day.

3 Therefore ſpeake a parable vnto the rebellious houſe, and ſay vnto them, Thus ſaith the Lord God, Prepare a [c] pot, prepare it, and alſo powre water into it.

4 Gather the [d] peeces thereof into it, euen euery good piece, as the thigh and the ſhoulder, and fill it with the chiefe bones.

5 Take one of the beſt ſheepe, and ‖ burne alſo the [e] bones vnder it, and make it boile well, and ſeeth the bones of it therein.

6 Becauſe the Lord God ſaith thus, Woe to the bloody citie, euen to the pot, [f] whoſe ſkumme is therein, and whoſe ſkumme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

7 For her blood is in the middes of her: ſhe ſet it vpon an high [i] rocke, and powred it not vpon the ground to couer it with duſt,

8 That it might cauſe wrath to ariſe and take vengeance: euen I haue ſet her blood vpon an hie rocke that it ſhould not be couered.

9 Therefore thus ſaith the Lord God, *Woe to the bloody citie, for I will make ‖ the burning great.

10 Heape on much wood: [k] kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it emptie vpon the coales thereof, that ‖ the braſſe of it may be hot, and may burne, and that the filthineſſe of it may be molten in it, and that the [ſ] kumme of it may be conſumed.

12 [l] She hath wearied her ſelfe with lies, and her great [ſ] kum went not out of her: therefore her [ſ] kum ſhall be conſumed with fire.

13 Thou remaineſt in thy filthineſſe and wickedneſſe: becauſe I would [m] haue purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe, till I haue cauſed my wrath to light vpon thee.

14 I the Lord haue ſpoken it: it ſhal come to paſſe, and I will doe it: I wil not goe backe, neither will I ſpare, neither will I repent: according to thy wayes, and according to thy workes ſhall [n] they iudge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came vnto me, ſaying,

16 Sonne of man, beholde, I take away from thee the [o] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares runne downe.

17 Ceaſe from ſighing: make no mourning for the dead, and binde the tire of thine head vpon thee, [p] and put on thy ſhooes vpon thy feete, and couer not thy lips, and eate [q] not the bread of men.

18 So I ſpake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commanded.

19 And the people ſaid vnto me, Wilt thou not tell vs what theſe things meane toward vs that thou doeſt ſo?

20 Then I anſwered them, The word of the Lord came vnto me, ſaying,

21 Speake vnto the houſe of Iſrael, Thus ſaith the Lord God, Beholde, I will [ſ] pollute my Sanctuarie, euen the [t] pride of your power, the pleaſure of your eyes, and your hearts deſire and your ſonnes, and your daughters whom ye haue left, ſhall fall by the ſword.

22 And ye ſhall doe as I haue done: ye ſhal not couer your lippes, neither ſhall ye eate the bread of men.

23 And your tire ſhalbe vpon your heads, and your ſhooes vpon your feete: ye ſhall not mourne

r Which ſhould teach the maner of worſhipping their gods.

ſ That is, worthy death, reade Chap. 16, 38.

t Meaning, all other cities and countries.

a Of Iechonias captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchadnezzar beſieged Ieruſalem.

c Whereby was ment Ieruſalem.

d That is, the citizens, and the chiefe men thereof.

‖ Or, heape.

e Meaning, of the innocents, whom they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.

f Whoſe iniquities, and wicked citizens there yet remaine.

g Signifying, that they ſhould not be deſtroyed all at once, but by litle & litle.

h Spare none eſtate or condition.

i The citie theweth her cruelties as all the world, and was not aſhamed thereof, neither yet hid it.

* Nah. 3. 1. habak. 2. 12.

‖ Or, an heape of wood.

k Meaning, that the citie ſhould be vtterly deſtroyed, and that he would giue the enemies an appetite thereunto.

‖ Or, bottome.

l The citie hath flattered her ſelfe in vaine.

m I laboured by ſending my Prophets to call thee to repentance, but thou wouldeſt not.

n That is, the Babylonians.

o Meaning, his wife in whom he delited as verſe 18.

p For in mourning they went bare headed and bare footed, and alſo couered their lips.

q That is, which the neighbours ſent to them that mourned.

r Meaning, the morning following.

ſ By ſending the Caldeans to deſtroy it, as Chap. 7. 22.

t Wherein you boaſt and delite.

mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal doe: and when this commeth, ye shall knowe that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the †desire of their heart, their sonnes and their daughters,

†Ebr. lifting vp of their soules.

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped: and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea, and the Philistims.*

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the worde of the Lord God, Thus saieth the Lord God, Because thou saydst, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroyed my citie and Temple.

4 Behold, therefore I wil deliuer thee to the [b] men of the East for a possession, and they shall set their [c] palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.
c They shall chase thee away, and take thy goodly houses to dwell in.

5 And I will make [d] Rabbah a dwelling place for camels, & the Ammonites a sheepecote, and ye shall know that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12, 27.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I wil cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of the cities [e] of his cities, I say, in his frontiers with the pleasant countrey, Bethiesimoth, Baal-meon, and Kariathaim.

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shal no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saieth the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I wil cut off the [f] Cherethims, and destroy the remnant of the Sea coast.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a garde, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 *He Prophecieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem.* 15 *The wondring and astonishment of the merchants for the destruction of Tyrus.*

AND in the [a] eleuenth yeere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be [c] replenished,

b That is, the famous citie Ierusalem, wherevnto all people resorted.
c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shal destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the Sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And

6 And her [d] daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

d The townes that belonged vnto her.

7 For thus saith the Lord God, Beholde, I wil bring vpon Tyrus Nebuchad-nezzar king of Babel, a King of Kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 Hee shall slay with the sword thy daughters in the fielde, & hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall hee tread downe all thy streetes: hee shall slay thy people by the sworde, and the [e] pillars of thy strength shall fall downe to the ground.

e For Tyrus was much built by art, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowme. *Iere.7.34.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber, and thy dust into the mids of the water.

13 * Thus will I cause the sounde of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I wil lay thee like the toppe of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

f I will make thee so bare that thou shalt haue nothing to couer thee.

15 Thus saith the Lorde God to Tyrus, Shal not the yles tremble at the sound of thy fal: and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, & put off their broydered garments, and shall clothe themselues with astonishment: they shal sit vpon the ground, and be astonied at euery moment, and bee amased at thee.

g The gouernours and rulers of other countreys that dwel by the sea: whereby he signifieth that her destruction should be so horrible, that al the world should heare thereof and be afraid.

17 And they shal take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea men, the renowmed citie which was strong in the sea both she and her inhabitants, which cause their feare to be on all that haunt therein!

h Meaning, marchants which by their trafficque did enrich her wonderfully and increase her power.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shal make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, & great waters shal couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of olde time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the [k] liuing,

i Which were dead long ago.

k Meaning in Iudea, when it shalbe restored.

21 I will ‖ bring thee to nothing, and thou shalt be no more: though thou bee sought for, yet shalt thou neuer bee found againe, saith the Lord God.

‖ Or, make thee a terrour.

CHAP. XXVII.

The prophet bewaileth the desolatiō of Tyrus, shewing what were the riches, power, and authoritie thereof in time past.

THe worde of the Lorde came againe vnto me, saying,

2 Some of man take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the marte [a] of the people for many yles, Thus saith the Lorde God, O Tyrus, thou hast saide, I am of perfite beautie.

a Which serueth al the world with thy marchandise.

4 Thy borders are in the † middes of the sea, and thy builders haue made thee of perfite beautie.

†Ebr. heart.

5 They haue made all thy ship boardes of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make maste for thee.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of [c] Chittim.

c Which is taken for Grecia and Italie.

7 Fine linen with broidred worke brought from Egypt, was spread ouer thee to bee thy saile, blue silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

‖ Or, shipmasters

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shielde and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, and the [e] Gammadims were in thy towres: they hanged their shieldes vpon thy walles rounde about: they haue made thy beautie perfite.

e That is, they of Cappadocia, of Pigmes and dwarfes, which were so called, because that out of the die towers they seemed little.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and leade, which they brought to thy faires.

13 They of [f] Iauan, Tubal, & Meshech were thy marchants, [g] concerning the liues of

f Of Grecia, Italy and Cappadocia.

g By selling slaues.

men, and they brought vessels of brasse for thy marchandise.

14 They of the house of [h] Togarmah brought to thy faires, horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine hands: they brought thee for a present [i] hornes, teeth, and peacockes.

16 They of Aram were thy marchants: for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broidered worke, and ‖ fine linen, and coral, and pearle.

17 They of Iudah and of the lande of Israel were thy marchants: they brought for thy marchandise wheate of [k] Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and golde.

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in raiment of blewe silke, and broyded worke, and in coffers for the rich apparell, which were bounde with cordes, chaines also were among thy marchandise.

25 The Shippes of Tarshish ‖ were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] East winde hath broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all the multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The [m] suburbes shall shake at the sound of the cry of thy pilotes.

29 And all that handle the oare, the mariners and all the pilotes of the sea shall come downe from their ships, and shall stande vpon the land,

30 And shall cause their voice to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee and girde them with a sackcloth, and they shall weepe for thee with sorowe of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, and thou didst enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the mids of thee, shall fall.

35 All the inhabitants of the Iles shall be astonished at thee, and all their Kings shall bee sore afraid and troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt be a terror, and neuer shalt be [n] any more.

CHAP. XXVIII.

2 *The word of God against the king of Tyrus for his pride.* 21 *The word of the Lorde against Zidon.* 25 *The Lord promiseth that he wil gather together the childrē of Israel.*

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, [a] I am a God, I sit in the seate of God in the mids of the Sea, yet thou art but a man and not God, and † though thou didst thinke in thine heart, that thou wast equall with God.

3 Beholde, thou art wiser then [b] Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding, thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lorde God, because thou didst thinke in thine heart, that thou wast equall with God,

7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swordes against the beautie of thy wisedome, and they shall defile thy brightenesse.

8 They shall cast thee downe to the pitte, and

h Which are taken for a peasants of Asia minor.

i Meaning, Elephants teeth.

‖ Or, workes.

‖ Or, carbuncle.

‖ Or, silke.

k Where the best wheate growed.

‖ Or, turpentine, or, triacle.

‖ Or, were marchants whose marchandise passed through thine hands.

‖ Or, came in company toward thee.

‖ Or, rowers.

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isa. 23. 15.

a I am safe that none can come to hurt me, as God is in the heauen.

† Ebr. Though thou set thine heart as the heart of God.

b Thus he spreadeth by derision for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this.

and thou ſhalt die the death of them that are ſlaine in the middes of the ſea.

9 Wilt thou ſay then before him, that ſlayeth thee, I am a god? but thou ſhalt be a man, and no God, in the hands of him that ſlayeth thee.

10 Thou ſhalt die the death of the [e] vncircumciſed by the hands of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 ¶ Moreouer the word of the Lord came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſaith the Lord God, Thou ſealeſt vp the ſumme, and art full of [d] wiſedome and perfite in beautie.

13 Thou haſt bene in Eden the garden of God: euery precious ſtone was in thy garment, the rubie, the topaze and the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir, ‖ emeraude, and the carbuncle and golde: the workemanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art [e] the anointed Cherub, that couereth, and I haue ſet thee [f] in honour: thou waſt vpon the holy mountaine of God: thou haſt walked in the middes of the [g] ſtones of fire.

15 Thou waſt perfit in thy wayes from the day that thou waſt [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandiſe, they haue filled the middes of thee with crueltie, and thou haſt ſinned: therefore I will caſt thee as prophane out of the [i] mountaine of God: and I wil deſtroy thee, O couering Cherub from the mids of the ſtones of fire.

17 Thine heart was lifted vp becauſe of thy beautie, and thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to ỹ ground: I will lay thee before Kings that they may behold thee.

17 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandiſe: therefore will I bring forth a fire from ỹ mids of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that beholde thee.

19 All they that knowe thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſaith the Lord God, Behold, I come againſt thee, O Zidon, and I will be [l] glorified in the middes of thee: and they ſhall knowe that I am the Lord, when I ſhall haue executed iudgements in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreetes, and the ſlaine ſhall fall in the middes of her: [m] the enemie ſhal come againſt her with the ſword on euery ſide, and they ſhall know that I am the Lord.

24 And they ſhall be no more a pricking thorne vnto the houſe of Iſrael, nor any grieuous thorne of all that are round about them, and deſpiſed them, and they ſhall knowe that I am the Lord God.

25 Thus ſaith the Lord God, When I ſhal haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land, that I haue giuen to my ſeruant Iaakob.

26 And they ſhall dwell ſafely therein, and ſhall builde houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall knowe that I am the Lord their God.

e Like the reſt of the heathen and infidels, which are Gods enemies.

d He deriderh the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

‖ Or, iaſper.

‖ Or, carbuncle.

e He meaneth the royall ſtate of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this worde anointed he ſignifieth the ſame.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomõ things neceſſary for the worke.

g To wit, among my people Iſrael, which ſhined as precious ſtones.

h Which was when I firſt called thee to this dignitie.

i Thou ſhalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ Or, brought to nothing.

l By executing my iudgements againſt thy wicked ſtreetes.

m That is, Nebuchad-nezzar.

n He ſheweth for what cauſe God will aſſemble his Church, and preſerue it ſtill, though he deſtroy his enemies: to wit, that they ſhould praiſe him, and giue thankes for his great mercies.

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour, which he tooke againſt Tyrus.

IN the [a] tenth yeere, and in the tenth moneth in the twelfth day of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, and prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lord God, Beholde, I come againſt thee, Pharaoh king of Egypt, the great [b] Dragon, that lieth in the middes of his riuers, which hath ſaide, The riuer is mine, and I haue made it for my ſelfe.

4 But I wil put [c] hookes in thy chawes, and I will cauſe the fiſh of thy riuers to sticke vnto thy ſcales, and I will draw thee out of the middes of thy riuers, and all the fiſh of thy riuers ſhall sticke vnto thy ſcales.

5 And I wil leaue thee in the wildernes, both thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open fielde: thou ſhalt not be brought together, nor gathered: for I haue giuen thee for meate to the beaſtes of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhall knowe that I am the Lord, becauſe they haue bene a ſtaffe of [d] reede to the houſe of Iſrael.

7 When they tooke hold of thee with their hand, thou diddeſt breake, and rent all their ſhoulder: and when they leaned vpon thee,

a To wit of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of their prophecies, and how the former ſometimes ſtandeth after the latter, reade Iere. 17.1.

b He compareth Pharaoh to a Dragon which hideth himſelfe in the riuer Nilus. as Iſa. 51.9.

c I will ſend enemies againſt thee, which ſhall pluck thee and thy people which truſt in thee, out of thy ſure places.

d Reade 2. Kin. 18.21. Iſa. 36.6.

thou brakest and madest all their loynes to ‖stand [c] vpright.

8 Therefore thus saith the Lord God, Beholde, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and waste, and they shall knowe that I am the Lord: because he hath saide, [f] The riuer is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from the towre of Seueneh, euen vnto the borders of the †blacke Moores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreis.

*Iere.46.26.

13 Yet thus saith the Lord God, *At the end of fourtie yeeres wil I gather the Egyptians from ỹ people, where they were scattered.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a [g] small kingdome.

15 It shalbe the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their [h] iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great [k] seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had he no wages, [l] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lorde God, Beholde, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoile her spoile, and take her pray, and it shall be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖ against it, because they wrought ‖ for me, saith the Lord God.

21 In that day wil I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

[c] When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

[f] Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

†Ebr. Cush, or Ethiopia.

[g] Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

[h] Lest I should by this meanes punish their sinnes.

[i] Counting from the captiuitie of Jeconiah.

[k] He tooke great paines at the siege of Tyrus and his armie was sore handled.

[l] Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

‖Or, in it.

‖Or, euill against me.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man prophecie, and say, Thus saith the Lord God, Howle and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shal come vpon Egypt, and feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

[a] By Phut and Lud are meant Aphrica and Libya.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of [b] Seueneh shall they fall by the sword, saith the Lord God.

[b] Which was a strong citie of Egypt, Chap. 29.10.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shal know that I am ỹ Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth fromme in shippes, to make the careless Moores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall drawe their swords against Egypt, and fill the land with the slaine.

12 And I wil make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖Noph, and there shalbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

‖Or, Memphis, or Alkaira.

14 And I wil make Pathros desolate, and will set fire in ‖Zoan, and I wil execute iudgement in No.

‖Or, Tanis.

15 And I wil powre my wrath vpō ‖Sin, which is the strength of Egypt: and I wil destroy the multitude of ‖No.

‖Or, Pelusium.

‖Or, Alexandria.

16 And

16 And I wil set fire in Egypt: Sin shalbe great sorow, and No shalbe destroyed, and Noph shall haue sorowes dayly.

‖Or, Heliopolis. ‖Or, Pubastum.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shall fall by the sworde: and these cities shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction. d That is, the strength & force.

18 At Tehaphnehes the day c shal restraine his light, when I shal breake there the d barres of Egypt: and when the pompe of her power shal cease in her, a cloude shall couer her, and her daughters shal goe into captiuitie.

19 Thus wil I execute iudgements in Egypt, and they shal know that I am the Lord.

e Of the captiuitie of Iechoniah or of Zedekiahs reigne.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the worde of the Lorde came vnto mee, saying,

f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Iere. 46,26.

21 Sonne of man, f I haue broken the arme of Pharaoh King of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to binde it, & so make it strong, to holde the sworde.

g His force, and power.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and wil breake g his arme, that was strong, but is broken, and I will cause the sworde to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arme of the King of Babel, and put my sworde in his hand, but I wil breake Pharaohs armes, and he shal cast out sighings, as the sighings of him, that is wounded before him.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he wil they must cease.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shal knowe that I am the Lorde h when I shall put my sworde into the hand of the King of Babel, and he shal stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, & disperse them among the countryes, and they shal know, that I am the Lord.

CHAP. XXXI.

2 *A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians.* 10 *He propheseth alike destruction to them both.*

a Of Zedekiahs reigne or of Ieconiahs captiuitie.

AND in the a eleuenth yeere, in the thirde moneth, and in the first day of the moneth the word of ỹ Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou b like in thy greatnesse?

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

3 Beholde, Ashur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his toppe was among the thicke boughes.

4 The waters nourished him, & the deepe exalted him on hie with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the ‖ fielde.

c Many other nations were vnder their dominion. ‖Or, countrey.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the fielde bring foorth their young, and vnder his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnes, and in the length of his branches: for his roote was neere great waters.

d Signifying, that there was no greater power in the world then his was.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches, and the chessenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

‖Or, thou wast lift vp.

10 Therefore thus saith the Lorde God, Because ‖ he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height.

e That is of Nebuchad-nezzar, who afterward was the Monarche and onely ruler of world.

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednes.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleis his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Upon his ruine shal all the foules of the heauen remaine, and all the beastes of the fielde shalbe vpon his branches.

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoote vp their top among the thicke boughes neither shal their leaues stand vp in their height which drinke so much water: for they are al deliuered vnto death in the nether partes of the earth in the mids of the children of men among them that go downe to the pit.

g The deepe waters that caused him to mourne (meaning, his great abundance & pompe) shall now lament as though they were couered with sackcloth.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I s couered the deepe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the fielde fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon:

euen all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

17 They alſo went downe to hel with him vnto them that bee ſlaine with the ſworde, and his arme, and they that dwelt vnder his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt down with the trees of Eden vnto the nether partes of the earth: thou ſhalt ſleepe in the mids of the [k] vncircumciſed, with them that be ſlaine by the ſworde: this is Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

2 The Prophet is commaunded to bewaile Pharaoh King of Egypt. 12 He propheſieth that deſtruction ſhall come vnto Egypt through the King of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, and in the firſt day of the moneth the worde of the Lorde came vnto mee, ſaying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a [b] lyon of the nations and art as a ‖dragon in the ſea: thou caſteſt out thy riuers [c] and troubleſt the waters with thy feete, and ſtampeſt in their riuers.

3 Thus ſaith the Lord God, * I will therefore ſpread my net ouer thee with a great multitude of people, and they ſhall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will caſt thee vpon the open fielde, and I will cauſe all the foules of the heauen to remaine vpon thee, and I will fill all the beaſtes of the field with thee.

5 And I will lay thy fleſh vpon the mountaines, and fill the valleys [d] with thine height.

6 I wil alſo water with thy blood the land wherein thou [e] ſwimmeſt, euen to the mountaines, and the riuers ſhalbe full of thee.

7 And when I ſhal [f] put thee out, I wil couer the heauen, and make the ſtarres thereof darke: * I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lightes of heauen will I make darke for thee, and bring [g] darkeneſſe vpon thy land, ſaith the Lord God.

9 I will alſo trouble the heartes of many people, when I ſhall bring thy deſtruction among the nations, and vpon the countreyes which thou haſt not knowen.

10 Yea, I will make many people amaſed at thee, and their Kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſworde to glitter againſt their faces, and they ſhall bee afraide at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſworde of the King of Babel ſhall come vpon thee.

12 By the ſwordes of the mightie will I cauſe thy multitude to fall: they all ſhall bee terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhalbe conſumed.

13 I wil deſtroy alſo all the beaſtes thereof from the great water ſides, neither ſhall the foote of man trouble them any more, nor the hooffes of beaſt trouble them.

14 Then wil I make [i] their waters deepe, and cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be layd waſte: when I ſhall ſmite all them which dwel therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſayeth the Lord God.

17 ¶ In the twelft yeere alſo in the fifteenth day of the moneth, came the word of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, euen them and the daughters of the mighty nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doeſt thou paſſe [l] in beautie? go downe and ſleepe with the vncircumciſed.

20 They ſhall fall in the middes of them that are ſlaine by the ſworde: [m] ſhe is deliuered to the ſworde: draw her downe, and all her multitude.

21 The moſt mighty and ſtrong ſhall ſpeake to [n] him out of the middes of hell with them that helpe her: they are gone downe and ſleepe with the vncircumciſed that be ſlaine by the ſworde.

22 Aſſhur is there and all his companie: their graues are about him: all they are ſlaine and fallen by the ſworde.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: all they are ſlaine and fallen by the ſworde, which cauſed feare to be in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: all they are ſlaine and fallen by the ſworde which are gone downe with the vncircumciſed into the nether partes of the earth, which cauſed themſelues to be feared in the lande of the [p] liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine with all his multitude: their graues are round about him: all theſe vncircumciſed are ſlaine

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h Becauſe this deſtruction of Aſſyria is to ſeeme more horrible, he ſetteth forth other Kings and princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

i Meaning, that Pharaohs power was nothing ſo great as his was.

k Leaue Chap. 28.10.

a Which was the firſt yeere of the generall captiuitie vnder Iedekiah.

b Thus the ſcriptures compare tyrants to cruel and huge beaſts which deuoure all that be weaker then they, and ſuch as they may ouercome.

‖ Or, whale.

c Thou preparedſt great armies.

* Chap. 12.13. and 17.20.

d With heapes of the carkaſes of thine armie.

e As Nilus ouerflowеth Egypt, ſo will I make the blood of thine hoſte to ouerflow it.

f The word ſignifieth to be put out as a candle is put out.

* Iſa. 13.10. Ioel 2.31. and 3.15. Matth. 24.29.

g By this maner of ſpeach is meant the great ſorow that ſhall be for the ſlaughter of the King and his people.

h This came to paſſe in leſſe then foure yeres after this propheſie.

i To wit, of the Caldeans thine enemies, which ſhall quietly enioy all thy commodities.

k That is, propheſie, that they ſhall be caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his word, reade Ier. 1.10.

l Haſte not other kingdomes, more beautifull then thou, periſhed?

m That is, Egypt.

n To make the matter more ſenſible, he bringeth in Pharaoh whom the dead ſhall meete and marueile at him, reade Iſa. 14.9.

o Meaning, the Perſians.

p Whom in this life all the world feared.

slaine by the swoꝛde: though they haue caused their feare in the land of the liuing, yet haue they boꝛne their shame with them that go down to the pit: they are laid in the mids of them, that be slaine.

26 There is [q] Meshech, Tubal, & all their multitude, their graues are round about them: al these vncircumcised were slain by the swoꝛd, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laid their swoꝛdes vnder their heads, but their iniquitie shalbe vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the swoꝛd.

29 There is Edom, his Kings, and all his pꝛinces, which with their strength are laide by them that were slaine by the swoꝛde: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the pꝛinces of the [t] North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the swoꝛde, and beare their shame with them that go downe to the pit.

31 Pharaoh shall see them, and he shall be [u] comfoꝛted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the swoꝛde, saith the Lord God.

32 Foꝛ I haue caused my [v] feare to be in the land of the liuing: and he shall be laid in the mids of the vncircumcised with them, that are slaine by the swoꝛde, euen Pharaoh and all his multitude, saith the Lord God.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coate armour & signes of honour.

t The Kings of Babylon.

u As the wicked reioyce when they see others partakers of their miseries.

v I will make the Egyptians afraide of me, as they caused others to feare them.

CHAP. XXXIII.

2 *The office of the gouernours & ministers.* 14 *He strengtheneth them that despaire, and boldeneth them with the promise of mercie.* 30 *The words of the Lord against the mockers of the Prophet.*

AGaine the woꝛde of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of my people, and say vnto them, When I bring the swoꝛd vpon a land, if the people of the lande take a man ‖ from among them, and make him their [a] watchman,

3 If when he seeth the swoꝛd come vpon the lande, he blow the trumpet, and warne the people,

4 Then hee that heareth the sound of the trumpet, and will not be warned, if the swoꝛde come, and take him away, his blood shall be vpon his owne head.

‖ Or, of their coastes.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

5 Foꝛ hee heard the sound of the trumpet, and would not bee admonished: therefoꝛe his blood shall be vpon him: but hee that receiueth warning, shall saue his life.

6 But if the watchman see the swoꝛde come, and blow not the trumpet, and the people be not warned: if the swoꝛd come, and take any person from among them, hee is taken away foꝛ his [b] iniquitie, but his blood will I require at the watchmans hand.

7 *So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefoꝛe thou shalt heare the woꝛde at my [c] mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die foꝛ his iniquitie, but his blood will I [d] require at thine hand.

9 Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die foꝛ his iniquitie, but thou hast deliuered thy soule.

10 Therefoꝛe, O thou sonne of man, speak vnto the house of Israel, Thus ye speake and say, If our transgressions and our sinnes bee vpon vs, & wee are consumed because of them, [e] how should we then liue?

11 Say vnto them, As I liue, saieth the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill waies, foꝛ why will ye die, O ye house of Israel?

12 Therefoꝛe thou sonne of man, say vnto the children of thy people, The [g] righteousnesse of the righteous shall not deliuer him in the day of his transgression, noꝛ the wickednes of the wicked shall cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue foꝛ his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall bee no moꝛe remembred, but foꝛ his iniquitie that hee hath committed, he shall die foꝛ the same,

14 Againe when I shall say vnto the wicked, thou shalt die the death, if hee turne from his sinne, and doe that which is lawfull and [h] right,

15 To wit, if the wicked reſtoꝛe the pledge, and giue againe that he had robbed, and walk in the statutes of life, without committing iniquitie, he shal surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him: because he hath done that, which is lawfull, and right, he shall surely liue.

b Signifying that the wicked shal not escape punishment though the watchman be negligent, but if the watchman blowe the trumpet, and then he will not obey, he shal deserue double punishment.

* Chap. 3. 17.

c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they beare Gods iudgements for their sinnes, despaire of his mercies and murmure.

f Reade Chap. 18. 23.

g Reade of this righteousnesse, Chap. 18. 22, 24.

h Hereby he condemneth al them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

17 Yet

17 Yet the children of thy people ſay, *The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, hee ſhal euen die thereby.

19 But if the wicked returne from his wickednes, and do that which is lawfull and right, he ſhal liue thereby.

20 Yet ye ſay, The way of the Lord is not equall. O ye houſe of Iſrael, I will iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaide, The citie is ſmitten.

22 Now the [k] hand of the Lord had bin vpon me in the euening afore he that had eſcaped, came, and had opened my mouth vntil he came to me in the morning: and when he had opened my [l] mouth, I was no more dumme.

23 Againe the word of the Lorde came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, [m] Abraham was but one, and hee poſſeſſed the land: but we are many, therefore the land ſhalbe giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Ye eate with the [n] blood, and lift vp your eyes toward your idoles, and ſhead blood: ſhould ye then poſſeſſe the land?

27 Ye leane vpon your [o] ſwords: ye worke abomination, and yee defile euery one his neighbours wife: ſhould yee then poſſeſſe the lande?

27 Say thus vnto them, Thus ſaith the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſworde: and him that is in the open fielde, will I giue vnto the beaſte to be deuoured: & they that be in the forts and in the caues, ſhal die of the peſtilence.

28 For I will lay the lande deſolate and waſte, and the * pompe of her ſtrength ſhall ceaſe: and the mountaines of Iſrael ſhalbe deſolate, and none ſhall paſſe through.

29 Then ſhall they knowe that I am the Lord, when I haue laide the land deſolate and waſte, becauſe of all their abominations, they haue committed.

30 Alſo thou ſonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vſeth to come: and my people ſit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make [q] ieſts, and their heart goeth after their couetouſneſſe.

32 And loe, thou art vnto them, as a ‖ ieſting ſong of one that hath a pleaſaunt voyce, and can ſing wel: for they heare thy words, but they doe them not.

33 And when this commeth to paſſe (for loe, it will come) then ſhall they knowe, that a Prophet hath bene among them.

CHAP. XXXIIII.

2 *Againſt the ſhepheards that deſpiſe the flocke of Chriſt, and ſeeke their owne gaine.* 7 *The Lord ſaith that hee will viſite his diſperſed flocke, and gather them together.* 23 *He promiſeth the true ſhepheard Chriſt, and with him peace.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, prophecie againſt the ſhepheards of Iſrael, prophecie and ſay vnto them, Thus ſaith the Lord God vnto the ſhepheards, * Wo be vnto the [a] ſhepheards of Iſrael, that feed themſelues: ſhould not the ſhepheards feede the flockes?

3 Ye eate the [b] fat, and ye clothe you with the wooll: yee kill them that are fedde: but ye feede not the sheepe.

4 The [c] weake haue yee not ſtrengthened: the ſicke haue yee not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue yee ſought that which was loſt, but with crueltie, and with rigour haue ye ruled them.

5 And they were ſcattered without a ſhepheard: & when they were diſperſed, they were [d] deuoured of all the beaſts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery hie hill: yea, my flocke was ſcattered through all the earth, and none did ſeeke or ſearch after them.

7 Therefore yee ſhepheards, heare the worde of the Lord.

8 As I liue, ſaith the Lorde God, ſurely becauſe my flocke was ſpoyled, and my sheepe were deuoured of all the beaſts of the field, hauing no ſhepheard, neither did my ſhepheards ſeeke my ſheepe, but the ſhepheards fed themſelues, and fed not my ſheepe,

9 Therfore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Beholde, I come againſt the ſhepheards, and will require my ſheepe at their hands, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feede themſelues any more: for I will deliuer my ſheepe from [e] their mouthes, and they ſhall no more deuoure them.

11 For thus ſaith the Lord God, Beholde, I will ſearch my ſheepe, and ſeeke them out.

12 As a ſhepheard ſearcheth out his flocke, when he hath bene among his ſheepe that are ſcattered,

Chap. 18. 25.

i When the prophet was led away captiue with Ieconiah.

k I was indued with the Spirit of prophecie, Chap. 8. 2.

l Whereby is ſignified that the miniſters of God cannot ſpeake till God giue them courage and open their mouthes, Chap. 24. 27. & 29. 21. Ephe. 6. 19.

m Thus the wicked thinke themſelues more worthie to enioy Gods promiſes then the Saints of God, to whom they were made: and would binde God to be ſubiect to them, though they would not bee bound to him.

n Contrary to the Law, Leuit. 17. 14.

o As they that are ready ſtill to ſhed blood.

* Chap. 7. 24. and 24. 21. & 30. 6, 7

p In deriſion.

q This declareth that wee ought to heare Gods word with ſuch zeale and affection, that we ſhould in all points obey it, els we abuſe the word to our owne condemnation, and make of his miniſters as though they were ieſts to ſerue mens fooliſh fantaſies. ‖ Or, pleaſant, and loue long.

* Iere. 23. 1.

a By the ſhepheards he meaneth the King, the magiſtrates, Prieſts, and Prophets.

b Ye ſeeke to enrich your ſelues by their commodities, and ſo ſpoyle their riches and ſubſtance.

c He deſcribeth the office and duetie of a good paſtor, who ought to loue and ſuccour his flocke and not to be cruell toward them.

d For lacke of good gouernaunt and doctrine they periſhed.

e By deſtroying couetous hirelings & reſtoring true ſhepheards, wherof we haue a ſigne ſo oft as God ſendeth true preachers who both by doctrine and life labour to feed his ſheepe in the pleaſant paſtures of his word.

scattred, so wil I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattred in f the cloudie and darke day,

f In the day of their affliction and miserie: and this promes is to comfort the Church in all dangers.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne lande, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shal they lie in a good fold, and in fat pasture shal they feed vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saieth the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake: but I will destroy the fat and the g strong, and I will feed them with h iudgement.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either, as they deserue.

17 Also you my sheepe, Thus saieth the Lord God, beholde, I iudge betweene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the i good pasture, but yee must treade downe with your feete the residue of your pasture: and to haue drunke of the deepe waters, but yee must trouble the residue with your feete:

i By good pasture and deepe waters is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore, til they had corrupted it.

19 And my sheepe eate that which ye haue troden with your feete, and drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I wil iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, & pusht all the weake with your hornes, till ye haue scattred them abroad,

22 Therefore will I helpe my sheepe, and they shal no more bee spoyled, and I wil iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shal feed them, euen my seruant k Dauid, he shal feed them, and he shal be their shepheard.

k Meaning, Christ, of whom Dauid was a figure. Iere. 30.9. Hose. 3.5.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them, I the Lord haue spoken it.

l This declareth, that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church where they should neuer perish.

25 And I wil make with them a couenant of peace, and wil cause the euil beasts to cease out of the land: and they shal l dwel safely in the wildernes, and sleepe in the woods.

26 And I wil set them as a blessing, euen round about my mountaine: and I will cause raine to come in due season, and there shall bee raine of blessing.

m The fruites of Gods grace shall appeare in great abundāce in his Church.

27 And the m tree of the field shall yeeld her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselues of them.

28 And they shal no more be spoiled of the heathen, neither shal the beastes of the land deuour them, but they shal dwel safely and none shal make them afraid.

29 And I wil raise vp for them a n plant of renoume, and they shall bee no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

n That is, the rod that shall come out of the roote of Ishai, Isa. 11.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saieth the Lord God.

CHAP. XXXV.

1 *The destruction that shall come on mount Seir, because they troubled the people of the Lord.*

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount a Seir, and prophesie against it,

a Where the Idumeans dwelt.

3 And say vnto it, Thus saieth the Lorde God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I wil make thee desolate and waste.

4 I will lay the cities wast, and thou shalt bee desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flighe by the force of the sword in the time of their calamitie, when their b iniquitie had an end:

b When by their punishment I called them from their iniquitie.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou c hate blood, euen blood shal pursue thee.

c Except thou repent thy former cruelitie.

7 Thus wil I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth,

8 And I wil fill his mountaines with his slaine men: in thine hils, and in thy valleis and in all thy riuers shall they fall, that are slaine with the sword.

9 I wil make thee perpetual desolations, and thy cities shal not d returne, & ye shal know that I am the Lord.

d To wit, to their former estate.

10 Because thou hast said, e These two nations, and these two countreis shall bee mine, and we wil possesse them (seeing the Lord was f there)

e Meaning Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

11 Therefore as I liue, saieth the Lorde God, I will euen do according to thy g wrath, and according to thine indignation which thou

g As thou hast done cruelly, so shalt thou be cruelly handled.

thou haſt vſed in thine hatred againſt them: and I will make my ſelfe knowen among [h] them when I haue iudged thee.

12 And thou ſhalt know, that I the Lorde haue heard all thy blaſphemies which thou haſt ſpoken againſt the mountaines of Iſrael, ſaying, They lie waſte, they are giuen vs to bee deuoured.

13 Thus with your mouthes ye haue boaſted againſt mee, and haue multiplied your wordes againſt me: I haue heard them.

14 Thus ſaith the Lord God, So ſhall all the world reioyce when I ſhall make thee deſolate.

15 As thou didſt reioyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I doe vnto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholy, & they ſhall know, that I am the Lord.

CHAP. XXXVI.

8 He promiſeth to deliuer Iſrael from the Gentiles. 22 The benefits done vnto the Iewes, are to be aſcribed to the mercy of God, & not vnto their deſernings. 26 God renueth our hearts, that we may walke in his commandements.

ALſo thou ſonne of man, prophecie vnto the * mountaines of Iſrael, and ſay, Yee mountaines of Iſrael, heare the worde of the Lord.

2 Thus ſaith the Lord God, Becauſe the [a] enemie hath ſayd againſt you, Aha, euen the [b] hie places of the world are ours in poſſeſſion.

3 Therefore prophecie, and ſay, Thus ſaieth the Lorde God, Becauſe that they haue made you deſolate, and ſwalowed you vp on euery ſide, that ye might bee a poſſeſſion vnto the reſidue of the heathen, and ye are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Iſrael, heare the worde of the Lord God, Thus ſaieth the Lorde God to the mountaines and to the hils, to the riuers, and to the valleis, and to the waſte, & deſolate places, and to the cities that are forſaken: which are ſpoyled and had in deriſion of the reſidue of the heathen that are round about.

5 Therefore thus ſaieth the Lord God, Surely in the fire of mine indignation haue I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which [d] haue taken my land for their poſſeſſion, with the ioy of al their heart, and with deſpiteful mindes to caſt it out for a praie.

6 Prophecie therefore vpon the land of Iſrael, and ſay vnto the mountains, and to the hils, to the riuers, & to the valleys, Thus ſaith the Lord God, Behold, I haue ſpoken in mine indignation, and in my wrath, becauſe ye haue ſuffred the [e] ſhame of the heathen.

7 Therefore thus ſaieth the Lord God, I haue [f] lifted vp mine hand, ſurely the heathen that are about you ſhal beare their ſhame.

8 But you, O mountaines of Iſrael, yee ſhall [g] ſhoote forth your branches, and bring forth your fruite to my people of Iſrael: for they are ready to come.

9 For behold, I come vnto you, & I will turne vnto you, and ye ſhalbe tilled & ſowen.

10 And I will multiply the men vpon you, euen all the houſe of Iſrael wholy, and the cities ſhall bee inhabited, and the deſolate places ſhalbe builded.

11 And I will multiplie vpon you man and beaſt, and they ſhall encreaſe, and bring fruite, and I will cauſe you to dwell after your olde eſtate, and I will beſtowe beneſites vpon you more then [h] at the firſt, and yee ſhall know that I am the Lord.

12 Yea, I will cauſe men to walke vpon [i] you, euen my people Iſrael, and they ſhall poſſeſſe ‖ you, and ye ſhall be their inheritance, and ye ſhall no more henceforth depriue them of men.

13 Thus ſaith the Lord God, Becauſe they ſay vnto you, Thou [k] land deuoureſt vp men, and haſt bene a waſter of thy people,

14 Therefore thou ſhalt deuoure men no more, neither waſte thy people henceforth, ſaith the Lord God,

15 Neither will I cauſe men to heare in thee the ſhame of the heathen any more, neither ſhalt thou beare the reproch of the people any more, neither ſhalt cauſe thy folke to fall any more, ſaieth the Lord God.

16 ¶ Moreouer the word of the Lord came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their own waies, and by their deeds: their way was before mee as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it.

19 And I ſcattered them among the heathen, & they were diſperſed through the countries: for according to their wayes, and according to their deeds, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſayd of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therfore ſay vnto the houſe of Iſrael, Thus ſaieth the Lorde God, I doe not this for your ſakes, O houſe of Iſrael, but for mine [m] holy

h Shewing, that when God puniſheth the enemies, the godly ought to conſider that he hath a care ouer them, and ſo prayſe his Name: and alſo that the wicked rage as though there were no God, till they feele his hand to their deſtruction.

a That is, the Idumean.
b That is, Ieruſalem, which for Gods promiſes was the chiefeſt of all the world.

c Be are made a matter of talke and deriſion to all the world.

d They appointed with themſelues to haue it, and therefore came with Nebuchad-nezzar againſt Ieruſalem for this purpoſe.

e Becauſe you haue bene a laughing ſtocke vnto them.

f By making a ſolemne othe, read Cha. 20. 5.

g God declareth his mercies and goodnes toward his Church, by ſtil preſerueth his, euen when he deſtroieth his enemies.

h Which was accompliſhed vnder Chriſt, to whom all theſe temporal deliuerances did direct them.
i That is, vpon the mountains of Ieruſalem. ‖ Or, thee.

k This the enemies imputed as the reproch of the land, which God did lay the ſinnes of the people according to his iuſt iudgement.

*Chap. 6. 2.

*Ie. 52. 5. rom. 2. 24.

l And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproued me, if I had ſuffred my Churche periſh

m holy

holy Names ſake, which ye polluted among the heathen whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhall know that I am the Lorde, ſaith the Lord God, when I ſhalbe ſanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreis, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye ſhalbe cleane: yea, from al your filthines, and from all your idoles wil I cleanſe you.

26 * A new heart will I alſo giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my ſpirite within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them.

28 And yee ſhall dwell in the land, that I gaue to your fathers, and ye ſhalbe my people, and I will be your God,

29 I will alſo deliuer you from all your filthineſſe, and I will call for [o] corne, and will increaſe it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increaſe of the fielde, that ye ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall yee remember your owne wicked wayes, and your deeds that were not good, and ſhall iudge your ſelues worthie to haue bene [p] deſtroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your ſakes, ſaith the Lord God: therefore, O ye houſe of Iſrael, be aſhamed, & confounded for your owne wayes.

33 Thus ſaith the Lord God, What time as I ſhall haue cleanſed you from all your iniquities, I wil cauſe you to dwell in the cities, and the deſolate places ſhalbe builded.

34 And the deſolate lande ſhall bee tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaide, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhal [q] know that I the Lorde build the ruinous places, and plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lorde God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I wil encreaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſts, ſo ſhal the deſolate cities be filled with flocks of men, and they ſhal know that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He ſhewith the vnion of the tenne tribes with the two.

THe hand of the Lorde was vpon me, and caried me out in the ſpirit of the Lord, and ſet me downe in the mids of the ‖ fielde, which was full of [a] bones.

2 And he led me round about by them, and behold, there were very many in the open field, and loe, they were very drie.

3 And he ſaid vnto me, Sonne of man, can theſe bones liue? And I anſwered, O Lorde God thou knoweſt.

4 Againe he ſaid vnto me, Prophecie vpon theſe bones and ſay vnto them, O ye dry bones, heare the word of the Lord.

5 Thus ſaieth the Lorde God vnto theſe bones, Behold, I wil cauſe breath to enter into you, and ye ſhal liue.

6 And I will lay ſinewes vpon you, & make fleſh grow vpon you, and couer you with ſkin, and put breath in you, that ye may liue, and ye ſhal know that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noiſe, and behold, there was a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grewe vpon them, and aboue, the ſkinne couered them, but there was no breath in them.

9 Then ſaid he vnto me, Prophecie vnto the winde: prophecie, ſonne of man, and ſay to the winde, Thus ſaith the Lorde God, Come from the foure [b] winds, O breath, and breathe vpon theſe ſlaine, that they may liue.

10 So I prophecied as he had commaunded me: and the breath came into them, and they liued, and ſtood vp vpon their feet, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therfore prophecie, and ſay vnto them, Thus ſaith the Lord God, Behold, my people, I wil open your graues, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And yee ſhall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And ſhall put my Spirite in you, and ye

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n This excludeth from man all dignitie, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name.

‖ Or, your.

n That is, his Spirit whereby he reformeth the heart and regenerateth his, Iſa.44.3. * Iere.32.39. chap.11.19.

o Vnder the abundance of temporall beneſites he concludeth the ſpirituall graces.

p Be ſhall come to true repentance, and thinke your ſelues vnworthy to be of the number of Gods creatures for your ingratitude againſt him.

q He declareth that it ought not to be referred to the ſpoile or plentifulneſſe of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curſes declare, when he maketh it barren.

‖ Or, valley.

a Hee ſheweth by a great miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and to raiſe them vp againe.

b Signifying, all parts where as the Iſraelites were ſcattered: that is, the faithfull ſhall be brought to the ſame vnitie of ſpirit, & doctrine, wherſoeuer they are ſcattered thorow the world.

c That is, when I haue brought you out of thoſe places, & townes where you are captiues.

ye ſhall liue, and I ſhall place you in your owne land: then ye ſhall know that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The worde of the Lord came againe vnto me, ſaying,

16 Moreouer thou ſonne of man, take thee a piece of wood, & write vpon it, Unto Judah, and to the children of Iſrael his companions: then take [d] another piece of wood, and write vpon it, Unto Joſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

d Which ſignifieth the ioyning together of the two houſes of Iſrael, and Judah.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meaneſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I will take the tree [e] of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, euen with the tree of Judah, and make them one tree, and they ſhalbe one in mine hand.

e That is, the houſe of Iſrael.

20 And the pieces of wood, whereon thou writeſt, ſhalbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaieth the Lord God, Behold, I wil take the children of Iſrael from among the heathen, whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Iſrael, * and one king ſhalbe king to them all: and they ſhall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

* Iohn 10.16.

23 Neither ſhal they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I wil ſaue them out of all their dwelling places, wherein they haue ſinned, and wil cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And Dauid my * ſeruant ſhalbe king ouer them, and they al ſhal haue one shepheard: they ſhal alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

* Iſa. 40.11. iere. 23.5. chap. 34.23 dan. 9.24.

25 And they ſhall dwell in the [f] land, that I haue giuen vnto Jaakob my ſeruant, where your fathers haue dwelt, and they ſhall dwell therein, euen they, and their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid ſhalbe their prince for euer.

f Meaning, that the elect by Chriſt ſhal dwell in the heauenly Ieruſalē which is meant by the land of Canaan.

26 Moreouer, I will make * a couenant of peace with them: it ſhalbe an euerlaſting couenant with them, and I will place them, and multiplie them, and will ſet my ſanctuarie among them for euermore.

* Pſal. 109.4. and 116.2.

27 My Tabernacle alſo ſhalbe with them: yea, I will be their God, and they ſhall bee my people.

28 Thus the heathen ſhall knowe, that I the Lord doe ſanctifie Iſrael, when my Sanctuarie ſhalbe among them for euermore.

CHAP. XXXVIII.

2 He propheſieth that Gog & Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt [a] Gog, and againſt the lande of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt him,

a Which was a people that came of Magog, the ſonne of Iapheth, Gen. 10. 2. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe two countreis which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reue. 20.1.

3 And ſay, Thus ſaith the Lorde God, Behold, I come againſt thee, O Gog the chiefe prince of Meſech and Tubal.

4 And I will deſtroy thee, and put hookes in thy chawes, and I will bring thee forth, and all thine hoſte both horſes, and horſemen, all clothed with all ſortes of armour, euen a great multitude with bucklers, and ſhields, all [b] handling ſwords.

b He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould be to their deſtruction.

5 They of [c] Paras, of Tuſh, and Phut with them, euen all they that beare ſhield and helmet.

c The Perſians, Ethiopians, and men of Africa.

6 [d] Gomer and all his bands, and the houſe of Togarmah of the North quarters, and all his bands, and much people with thee.

d Gomer was Japhets ſonne and Togarmah the ſonne of Gomer, and are thought to be they that inhabite Alla minor.

7 Prepare thy ſelfe, and [e] make thee ready, both thou, and all thy multitude, that are aſſembled vnto thee, and be thou their ſafegard.

e Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church & Chriſt their head.

8 After manie dayes thou ſhalt bee viſited: for in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lien waſte: yet ‖ they haue bene brought out of the people, and they ſhall dwell all ſafe.

‖ Or, in meaning, the land of Iſrael.

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhall many things come into thy minde, and thou ſhalt thinke [f] euill thoughts.

f That is, to moleſt and deſtroy the Church.

11 And thou ſhalt ſay, I will go vp to the land that hath no walled towres: [g] I will goe to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres nor gates.

g Meaning, Iſrael which had now bene deſtroyed, and was not yet built againe: declaring here by the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodnes of God.

12 Thinking to ſpoile the pray, & to take a bootie, to turne thine hand vpon the deſolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwel in the mids of the land.

13 Sheba and Dedan, and the marchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, [h] Art thou come to ſpoyle the praye? haſt thou gathered thy multitude to take

h One enemie ſhall enuie another becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

take a bootie? to carie away siluer and golde, to take away cattell and goods, and to spoile a great pray?

14 Therefore, Sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel [i] dwelleth safe, shalt thou not knowe it?

15 And come from thy place out of the North partes, thou & much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may knowe me, when I [l] shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, [m] by the hand of my seruants the Prophets of Israel which prophecied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the Sea, and the foules of the heauen, and the beastes of the fielde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be ouerthrowen, & the [n] staires shal fall, and euery wall shall fall to the ground.

21 For I wil call for a sword against him [o] throughout al my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine and haile stones, fire, and brimstone.

23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 *He sheweth the destruction of Gog, and Magog.* 11 *The graues of Gog and his hoste.* 17 *They shall be deuoured of birdes and beastes.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

THerefore, thou sonne of man, prophecie against Gog, and say, Thus saith the Lord God, Beholde, I come against thee, O Gog, the chiefe Prince of Meiech and Tubal.

2 And I wil destroy thee, [a] and leaue but the sixt part of thee, and wil cause thee to come vp from the North partes, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bandes and the people, that is with thee: for I will giue thee vnto the birdes, and to euery feathered foule and beast of the fielde to be deuoured.

5 Thou shalt fall vpon the open fielde: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So wil I make mine holy name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy name any more, and the heathen shall knowe that I am the Lord, the holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day wherein I haue spoken.

9 And they that dwell in the cities of Israel, shall [e] goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forrests: for they shall burne the weapons with fire, and they shall rob those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their [g] noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of ‖Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shal bury them, and they shall haue a name when I shall be glorified, saith the Lord God,

14 And they shall chuse out men to goe continually through the [i] land with them that trauaile, to burye those that remaine vpon the ground, and cleanse it: they shall search to the end of seuen moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be ‖Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the

Doo Lord

? Shalt not thou spie thine occasions to come against my church when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23. and 37. 28.

m Hereby he declareth that none affliction can come to the Church, wherof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they knowe that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe shall faile, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog.

* Chap. 36.23. and 37.28.

a Or, destroy thee with fiue plagues as Chap. 38.22.

b Meaning, that by the vertue of Gods word ỹ enemies shalbe destroyed wheresoeuer he assaileth his Church.

c That is, among al nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell and cannot be changed.

e After this destrucion the church shall haue great peace and tranquillitie, and burne all their weapons, because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ Or, of the multitude of Gog.

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ Or, multitude.

Lord God, Speake vnto euery feathered foule, and to all the beastes of the fielde, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate fleth, and drinke blood.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, euen of all fat beastes of Bashan.

19 And ye shall eate fat till you be full, and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, sayeth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laied vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for [l] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saieth the Lord God, Now wil I bring againe the captiuitie of Iaakob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercome not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

* Chap. 36. 23.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very hie mountaine, whereupon was as the building of a citie, toward the South.

3 And he brought me thither, and behold, there was a [b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man saide vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, & an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reed broade, and ‖ the other poste of the gate, which was one reede broade.

7 And euery chamber was one reede long, and one reede broade, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porche of the gate of eight cubites, and the ‖ postes thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate tenne cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was

a The Iewes counted the beginning of the yeere after two lotes: for their feastes they began to count in March, and for their other assaites in September: so that this is to be vnderstood of September.

‖ Or, visions of God.

b Which was an Angel in forme of a man, that came to measure out this building.

Vers. 5. The wall that compasseth about the Temple & the courts, as appeareth in the second and in the great figure.

A B The thicknesse of the wall was sixe cubites for so long the reed was.

A C The height of the wal, which was also sixe cubites: this wall contained two thousand cubits, that is, on the East side 500.

C H And on the North side 500.

H I As much on the South side.

C K And 500 on the West side.

I K This wall did separate the Temple from the citie, Chap. 42. 20.

‖ Or, threshold.

‖ Or, vpper post.

Verse 6. This gate in the great figure is marked with D. vnto the which appertain seuen steps E. Thence they go into the porch where are sixe chambers F. which porch was closed with a wall G.

Verse 7. E F G. The length. The breadth.

E O G. The space of fiue cubites, and beyond was sixe cubites.

H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

Verse 11. L M The breadth of the gate, and the height A N.

Verse 12. The space before the chambers as a litle galerie O.

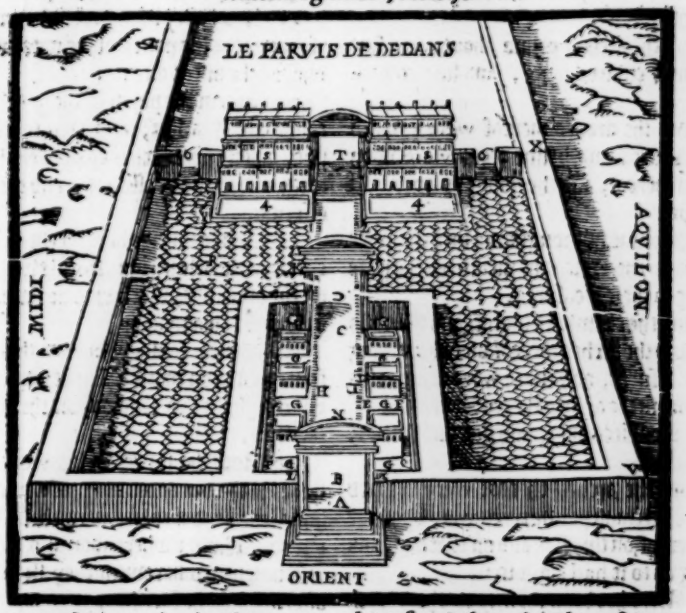
bites betweene the chambers, and so much space was on this the chambers. G. From the threshold inwarde to the porche A B. B C The porch.

Verse 9. C D The vpper postes. H I The breadth

one

THE DESCRIPTION OF THE FIGVRE
which beginneth, verſe 5.

Le Parvis dededans: or, The innct court.



one cubite on that ſide, and the chambers were ſixe cubites on this ſide, and ſixe cubits on that ſide.

Verſe 13. The breadth of the whole porch frō the vtmoſt chamber to the gate 25. cubites. In the 14. verſe he ſpeaketh of the vpper poſts or pentiſes, which in all were 60. cubites: ſay euery chamber hauing, and the threſhold, and lintel of ꝑ dooze, either 12. K figures.

13 Hee meaſured then the gate from the roofe of a chamber to the top of the gate: the breadth was fiue and twentie cubites, dooze againſt dooze.

14 Hee made alſo poſtes of threeſcore cubites, and the poſtes of the court, & of the gate had one meaſure round about.

15 And vpon the fozefront of the entrie of the gate vnto the fozefront of the porch of the gate within were fiftie cubites.

Verſe 15. A.D. The ſixty cubits.

16 And there were narow windowes in the chambers, & in their poſtes within the gate round about, and likewiſe to the arches: and the windowes went round about within: and vpon the poſtes were palme trees.

Verſe 17. The outward court R ſo called, becauſe it was the outward court in reſpect of the Temple, as appeareth in the great figure N. but it is the inner court in reſpect of the porch which hath bene deſcribed. S The thirtie chambers fifteen on a ſide.

17 ¶ Then brought he mee into the outward court, and loe, there were chambers and a pauement made foz the court round about, & thirtie chambers were vpon the pauement.

18 And the pauement was by the ſide of the gates ouer againſt the length of the gates, and the pauement was beneath.

The two litle gates 6. which are by the great gate T.

19 Then he meaſured the breadth from the fozefront of the lower gate without, vnto the fozefront of the court within, an hundzeth cubites Eaſtward and Nozthward.

Verſe 19. The lower gate A. which had ſeuen ſteps, and the gate within eight. T between A T were 100. cubites, and had as much from South to North V X.

20 And the gate of the outward court, that looked toward the Nozth, meaſured hee after the length and breadth thereof.

Verſe 20. This muſt be conſidered in the great figure. The outward court in reſpect of the Temple M R. The Northſide. The porch S. The court without T. The length of the porch with the chambers, as in the Eaſtſide. V X. The breadth 25. cubites Y Z.

21 And the chambers thereof were, three on this ſide, and three on that ſide, and the poſts thereof, and the arches thereof were after the meaſure of the firſt gate: the length thereof was fiftie cubites, and the breadth fiue & twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the meaſure of the gate that looketh toward the Eaſt, and the going vp vnto it had ſeuen ſteps, and the arches thereof were before them.

23 And the gate of the inner court ſtood ouer against the gate toward the Nozth, and toward the Eaſt, and hee meaſured from gate to gate an hundzed cubits.

Verſe 23. The gate of the inner court B. ouer againſt the gate of the outward court R. and toward the Eaſt C. an hundzed cubits R B.

24 After that, hee brought me toward the South, and loe, there was a gate toward the South, and hee meaſured the poſtes thereof, and the arches thereof according to theſe meaſures.

Verſe 24. The South gate in the great figure D. The outward court E.

25 And there were windowes in it, and in the arches thereof round about, like thoſe windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were ſeuen ſteps to goe vp to it, and the arches thereof were before them: and it had palme trees, one on this ſide, and another on that ſide vpon the poſt thereof.

Verſe 27. The inner court gate F. An hundzed cubits D F. which was the length of a court, and his chambers.

27 ¶ And there was a gate in the inner court toward the South, & he meaſured from gate to gate toward the South an hundzed cubites.

Verſe 28. The inner court G. The eight ſteps are bid with the building, but they are like them of the Eaſt gate Q. for all the courts were of one meaſure, quantitie and faſhion.

28 And he brought me into the inner court by the South gate, & hee meaſured the South gate according to theſe meaſures,

26 And the chambers thereof, & the poſtes thereof, and the arches thereof according to theſe meaſures, and there were windowes

in it, and in the arches thereof round about, it was fiftie cubits long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

Verse 32. The inner court on the East side N. And so in all he maketh fiue courts, two on the East side, two on the North, and two on the South side. Looke in the great figure.

32 ¶ Againe he brought me into the inner court toward the East, & he measured the gate according to these measures.

33 And the chambers therof, and the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes therof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the posts thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the posts thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, & the entrie thereof was vnder the postes of the gates: there they washed the burnt offring.

Verse 38. He speaketh of fiue chambers, which were in the porch of the inner court on the Northside I. The entrie of the chambers, that is, the doores were vnder the vpper postes or pentiles, which hanged ouer the chambers, as also did ouer the gate. I. ooke in the great figure. Verse 39. In the porch of the inner court were foure tables K, & as many in the outward court S. a cubite & an halfe long, & as broad, and one cubite high. Verse 44. The chambers in the inner porch on the Northside for the singers L. but the perspectiue hindereth the sight, therefore behold them which are in the East court, for they are al alike likewise on the South side. The Prophet was now in the East court, where he sawe the altar measured, and describeth one rowe of chambers, which was for the Priests.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offring, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

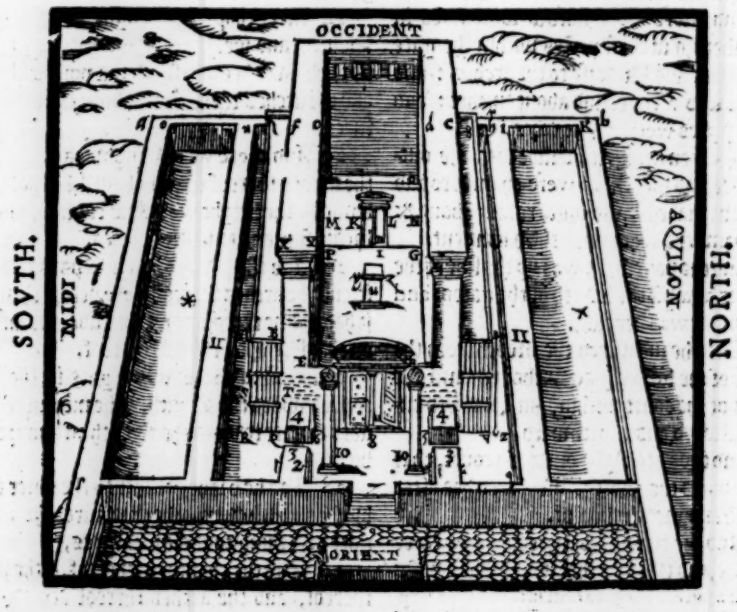
41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables laie the flesh of the offering.

44 And without the inner gate were the chambers of the singers in the inner Court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

THE FIGVRE OF THE TEMPLE.



45 And

45 And he saide vnto mee, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad, euen foure square: likewise the altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Vers. 45. He speaketh of the two rowes of chambers, which were in the inner Court N. whereof they on the Northside were for the Priestes that sacrificed O. and they on the South side for them that kept the Temple N. which chambers were East and by South, as the other O. were East and by North. These must be seene in the great figure.

Vers. 47. The altar P.

Vers. 48. He entred by the gate Q. to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstoode. Vers. 48. By the postes of the porch hee meaneth the wall which was fiue cubites thicke on either side of the alley or porch. 1. 2. The two little gates in the side of the porch 3. 4. which were to goe to the Priestes chambers that were by the Temple, A B. Vers. 49. The length of the porch 20. cubites 5. 6. And the breadth eleuen 7. 8. The steps whereby the Prophet came into the porch of the Temple 9 7. The two pillars 10.

CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

AFterward, he brought mee to the Temple, and measured the postes, fiue cubites broad on the one side, and fiue cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went hee in, & measured the postes of the entrie two cubites, and the entrie fiue cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he said vnto me, This is the most Holy place.

5 After, he measured the wall of the house, fiue cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entered into the wall made for the chambers which was rounde about the house, that the postes might bee fastened therein, and not bee fastened in the wall of the house.

7 And it was large, and went rounde mounting vpwarde to the chambers: for the staire of the house was mounting vpwarde, rounde about the house: therefore the house was larger vpwarde: so they went vp from the lowest chamber to the highest by the middes.

8 I sawe also the house high round about: the foundations of the chambers were a full reede of fiue great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites round about the House on euery side.

11 And the doores of the chambers were towarde the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place towarde the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So hee measured the house an hundred cubites long, and the separate place & the building with the walles thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house and of the separate place towarde the East, was an hundred cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The posts and the narrow windowes, and the chambers rounde about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by al the wal round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was be-

Verse 1. The vpper postes or pentises, meaning the tops of the chambers on the sides of the Temple A B. The second chamber G. goeth out more then the first R. and the third A. more then the second.

Verse 2. The breadth of the entrie or gate tenne cubites. C D. Fiue cubites from the Temple wall to the gate on either side E C. D F. The length of fourtie cubits, from the Temple gate to the most holy place 8. 1. The breadth of the Temple 20. cubites E F. or G P. He speaketh not here of the height: therefore it is made of 30. cubites, according to Salomons. Verse 3. The Angell went into the most holy place. The poste of the entrie, that is, the threshold, or thickenesse of the wall. H I. The gate 6. cubites. K L. The breadth on either side the gate 7. cubites, M K. and L N. which make in all 20. cubites. Verse 4. The length 20. cubites G O. so it was square. Verse 5. The first chamber was 4. cubites. Q R. The second fiue. S T. and the third fiue. A B. There were three heights or stages of chambers. R S A. The turning staire cannot bee shewed in the figure, but may easily be conceiued.

Verse 8. The foundations of fiue cubites, meaning the high chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plummet, B Z.

Verse 9. The chamber without was the hie chamber, from that chamber the wall was but fiue cubites thicke. B X Y. for downeward it was fiue Q 6.

Verse 10. The chambers on the one side were distant from them on the other side twentie cubites, which was the breedth of the Temple.

Verse 11. The doores of the chambers on the North side, opened toward the North, V. and they on the South side toward the South, R. for there was an alley of fiue cubits round about the Temple. V Z, and was so closed with a wall, 11.

Verse 12. The building, or the great place compassed with a wall of fiue cubits thicke, and was farther off the Temple then the alley, or separate place", and this is more plainely set forth in the great figure.

Verse 16. He declareth that whatsoeuer was of stone worke from the bottome to the top, was couered with wood on the East, South and North side.

tweene a Cherub and a Cherub: and euery Cherub had two faces,

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

Verse 22. The altar V. which was three cubites high Y X. and two cubites long Y Z.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he sayde vnto mee, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims & palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

Verse 1. Having described the length & breadth of the Temple, he commeth to the outward court on the Northside T. This appeareth in the great figure. He brought mee into the chamber: that is, the rowe of chambers, which were toward the separate place Westward 1. Verse 2. He measureth that the North was an hundreth cubites long X Y. and in breadth fiftie B X. Verse 4. This gallerie appeareth in the great figure by this number 12. Verse 5. These chambers were contrary facioned to them of the Temple.

THen brought he mee into the vtter court by the way towarde the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubits, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite and their doores towarde the North.

5 Now the chambers aboue were narower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundreth cubites.

Verse 8. So that the wal for the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

Verse 9. Under these chambers were entries, or doores to passe from one place to another, which are noted euer by Z. in the great figure.

10 The chambers were in the thickenesse of the wall of the court towarde the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broade as they: and all their entries were like, both according to their fashions, and according to their doores.

Verse 10. 11. The chambers P. of the East court M. were like to the chambers of the North court.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then saide he vnto mee, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priestes that approch vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, & the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

Verse 13. Which chambers were in the East gate toward the North and South 3. and toward the separate place or backe building 4. which chambers are called holy, because they were by the Temple.

14 When the Priestes enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rodde, fiue hundreth reedes, euen with the measuring reede round about.

17 Hee measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South ‖ side fiue hundreth reedes with the measuring reede.

‖ Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 Hee measured it by the foure sides: it had a wall rounde about, fiue hundreth reedes long, and fiue hundreth broade to make a separation

paration betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

1 Hee seeth the glory of God going into the Temple from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commaunded to call them againe to repentance.

AFterward he brought me to the gate, euen the gate that turneth toward ỹ East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was * like the vision, euen as the vision that I saw [a] when I came to destroy the citie: and the visions were like the vision that I sawe by the riuer Chebar: and I fell vpon my face,

4 And the [b] glorie of the Lorde came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto mee, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more [c] defile mine holie Name, neither they, nor their Kings by their fornication, nor by the carkeises of [d] their Kings in their high places.

8 Albeeit they set their threshold by my thresholds, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may bee ashamed of their wickednes, and let them measure the paterne.

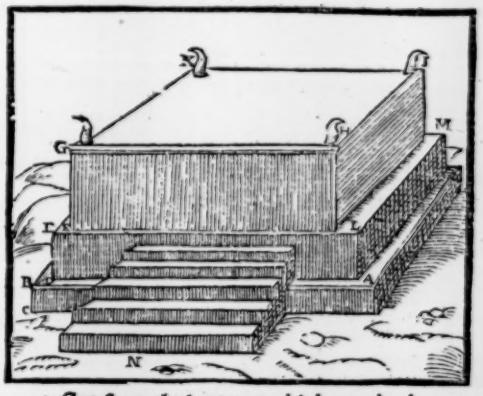
11 And if they be ashamed of all that they haue done, shew them the forme of the House, and the paterne thereof, & the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the † description of the house, It shalbe vpon the top of the mount: all the limits thereof round about shall bee most holy. Beholde, this is the description of the house.

13 And these are the measures of the Altar, after the cubits, the cubit is a cubit, and an hand bredth, euen the bottome shalbe a cubit, and the bredth a cubit, and the border therof by the edge thereof round about shalbe a spanne: and this shalbe the height of the altar.

Verse 13. The mids or bottome A. which was a cubite lie B C. and a cubite broade B D.

THE FIGVRE OF THE ALTAR.



14 And from the bottome which toucheth the ground to the lower piece shall be two cubites: and the breadth one cubite, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpward shall be foure hornes.

16 And the altar shall be twelue cubites long, and twelue broad, and foure square in the foure corners thereof,

17 And the frame shall be foureteene cubites long, and foureteene broade in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lorde God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seede of Zadok, which approch vnto me, to minister vnto me, saith the Lord God, a yong bullock for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleuse it, and reconcile it.

21 Thou shalt take the bullock also of the sinne offring, and burn it in the appointed place of the house without the Sanctuarie.

Verse 14. The lower piece which standeth on the bottome and is the middlemost piece and vnder the highest. is two cubits D E. The breadth one cubite E F. From the litle piece, which was the second, to the highest foure cubits F G.

Verse 15 Foure cubites, meaning the higher part of the altar F G.

Verse 16. Length and breadth G H. I K. Which note also the 4. hornes of the altar.

Verse 17. The frame whereupon the highest piece stoode, is foureteene cubites: for on euery side it is longer by a cubite then the vppermost E L. L M

22 But

* Chap. 9. 3.

a When I prophesied the destruction of the city by the Caldeans.

b Which was departed afore, Chap. 10. 4. & 11. 22.

c By their idolatries.

d He alludeth to Ammon & Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† Ebr. Lawe.

22 But the ſecond day thou ſhalt offer an hee goate without blemiſh for a ſinne offring, and they ſhall cleanſe the altar, as they did cleanſe it with the bullocke.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a young bullocke without blemiſh, and a ramme out of the flock without blemiſh.

24 And thou ſhalt offer them before the Lord, and the Prieſts ſhal caſt ſalt vpon them, and they ſhal offer them for a burnt offring vnto the Lord.

25 Seuen dayes ſhalt thou prepare euery day an hee goate for a ſinne offering: they ſhall alſo prepare a yong bullocke and a ramme out of the flocke, without blemiſh.

† Ebr. fill his hand.

26 Thus ſhal they ſeuen dayes purifie the altar, and cleanſe it, and † conſecrate it.

27 And when theſe dayes are expired, vpon the eight day and ſo forth, the Prieſts ſhall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, ſaieth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumciſed in heart, and in the fleſh. 9 Who are to be admitted to the ſeruice of the Temple, and who to be refuſed.

Verſe 1. The Eaſt gate D. in the great figure.

THen he brought me toward the gate of the outward Sanctuarie, which turneth toward the Eaſt, and it was ſhut.

a Meaning, from the common people, but not from the Prieſts, nor the prince, read Chap. 46. 1, 9.

2 Then ſaid the Lord vnto mee, This gate ſhalbe [a] ſhut, and ſhal not be opened, and no mã ſhal enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhalbe ſhut.

3 It appertaineth to the prince: the prince himſelfe ſhall ſitte in it to eate bread before the Lord: he ſhall enter by the way of the porch of that gate, and ſhall goe out by the way of the ſame.

4 ¶ Then brought hee mee towarde the North gate before the Houſe: and when I looked, beholde, the glorie of the Lorde filled the houſe of the Lord, and I fell vpon my face.

† Ebr. ſet thine heart.

5 And the Lord ſaid vnto mee, Sonne of man, † marke wel, and behold with thine eyes, and heare with thine eares, all that I ſay vnto thee, concerning all the ordinances of the houſe of the Lord, and al the lawes therof, and marke well the entring in of the houſe with euery going forth of the Sanctuarie,

6 And thou ſhalt ſay to the rebellious, euen to the houſe of Iſrael, Thus ſaieth the Lorde God, O houſe of Iſrael, ye haue ynough of all your abominations,

b For they had brought idolaters which were of other countreys, to teach them their idolatrie, Chap. 23. 40.

7 Seeing that yee haue brought into my Sanctuarie [b] ſtrangers, vncircumciſed in heart, and vncircumciſed in fleſh, to bee in my Sanctuarie, to pollute mine houſe, when ye offer my bread, euen fat and blood: and they haue broken my couenant, becauſe of all your abominations.

c Ye haue not offred vnto me according to my Law.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your ſelues haue ſet other to take the charge of my Sanctuarie.

9 Thus ſaith the Lorde God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh, ſhal enter into my ſanctuary, of any ſtranger that is among the children of Iſrael,

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Prieſts office, although they had bene of the houſe of Aaron, but muſt ſerue in the inferior offices, as to watch and to keep the doores, read 2. Kin. 23. 9

10 Neither yet the [d] Leuites that are gone back from me, when Iſrael went aſtray, which went aſtray from me after their idols, but they ſhall beare their iniquitie.

11 And they ſhal ſerue in my Sanctuarie, and keepe the gates of the Houſe, and miniſter in the Houſe: they ſhal ſlay the burnt offering and the ſacrifice for the people: and they ſhall ſtand before them to ſerue them.

12 Becauſe they ſerued before their idoles and cauſed the houſe of Iſrael to fall into iniquitie, therefore haue I lift vp mine hand againſt them, ſaith the Lord God, and they ſhall beare their iniquitie,

13 And they ſhall not come neere vnto me to doe the office of the Prieſt vnto me, neither ſhall they come neere vnto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the Houſe, for all the ſeruice thereof, and for all that ſhalbe done therein.

e Which obſerued the Law of God, and fell not to idolatrie.

15 But the Prieſtes of the Leuites, the ſonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Iſrael went aſtray from me, they ſhall come neere to mee to ſerue mee, and they ſhall ſtand before me to offer me the fat and the blood, ſaith the Lord God.

16 They ſhall enter into my Sanctuarie, and ſhall come neere to my table, to ſerue me, and they ſhall keepe my charge.

17 And when they ſhal enter in at the gates of the inner court, they ſhalbe clothed with linnen garments, and no wooll ſhall come vpon them while they ſerue in the gates of the inner court, and within.

18 They ſhal haue linen bonets vpon their heads, and ſhal haue linnen breeches vpon their loynes: they ſhall not girde themſelues in the ſweating places.

19 But when they goe forth into the vtter court, euen to the vtter court to the people, they ſhall put off their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhal not ſanctifie the people with their garments.

f As did the idolatrous Prieſts and Leuites.

20 They ſhall not alſo [f] ſhaue their heads, nor ſuffer their locks to grow long, but round their heads.

21 * Neither

*Leuit.10.9. 21 *Neither ſhall any Prieſt drinke wine when they enter into the inner court.

*Leuit.21.13, 14. 22 Neither ſhall they take for their *wiues a widow, or her that is diuorced: but they ſhall take maidens of the ſeede of the houſe of Iſrael, or a widow that hath beene the widowe of a Prieſt.

23 And they ſhall teach my people the difference betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtand to iudge, and they ſhall iudge it according to my iudgements: and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, & they ſhall ſanctifie my Sabbaths.

*Leuit.21.1, 2,11. 25 *And they ſhall come at no dead perſon to defile themſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none huſband in theſe may they be defiled.

§ They may be at their buriall, which was a defiling.

26 And when he is cleanſed, they ſhall reckon vnto him ſeuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to miniſter in the Sanctuarie, he ſhall offer his ſinne offering, ſaith the Lord God.

*Deut.18.1, numb.18.20. 28 *And the Prieſthood ſhall be their inheritance, yea, I am their inheritance: therefore ſhall ye giue them no poſſeſſion in Iſrael, for I am their poſſeſſion.

29 They ſhall eate the meate offering, and the ſinne offering, & the treſpaſſe offering, and euery dedicate thing in Iſrael ſhall be theirs.

*Exod.13.2.and 22.29.and 34. 19.num.3.13. 30 *And all the firſt of all the firſt borne, and euery oblation, euen all of euery ſort of your oblations ſhall be the Prieſts. Ye ſhall alſo giue vnto the Prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

*Exod.22.31. leuit.22.8. 31 The Prieſts ſhal not eate of any thing, that is *dead, or torne, whether it be fowle or beaſt.

CHAP. XLV.

1 Out of the land of promiſe are there ſeparate foure portions, of which the firſt is giuen to the Prieſts and to the Temple, the ſecond to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Iſrael. 10 Of iuſt weights and meaſures. 13 Of the firſt fruites, &c.

MOreouer when ye ſhall diuide the land for inheritance, ye ſhall offer an oblation vnto the Lord an *holy portion of the land, 1 Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for the Prieſts, for the citie and for the Prince. five and twentie thouſand reeds long, and ten thouſand broade: this ſhall be holy in all the borders thereof round about.

2 Of this there ſhalbe for the Sanctuary five hundreth in length, with five hundreth in breadth, all ſquare round about, and fiftie cubites round about for the ſuburbes thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twentie thouſand, and the breadth of ten thouſand: and in it ſhall be the Sanctuarie, and the moſt holy place.

4 The holy portion of the land ſhall be the Prieſts, which miniſter in the Sanctuary, which came neere to ſerue the Lorde: and it ſhall be a place for their houſes, and an holy place for the Sanctuarie.

5 And in the five and twentie thouſand of length, and the ten thouſand of breadth ſhall the Leuites, that miniſter in the houſe, haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhall appoint the poſſeſſion of the citie, five thouſand broade, and five & twentie thouſand long ouer againſt the oblation of the holy portion: it ſhall be for the whole houſe of Iſrael.

7 And a portion ſhalbe for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the citie, euen before the oblation of the holy portion, and before the poſſeſſion of the citie from the Weſt corner Weſtward, & from the Eaſt corner Eaſtward, and the length ſhall be by one of the portions from the Weſt border vnto the Eaſt border.

8 In this land ſhalbe his poſſeſſion in Iſrael: and my Princes ſhall no more oppreſſe my people, & the reſt of the land ſhall they giue to the houſe of Iſrael, according to their tribes.

b The Prophet ſheweth that the heads muſt be firſt reformed before any good order can be eſtabliſhed among the people.

9 Thus ſaith the Lord God, Let it b ſuffice you, O Princes of Iſrael: leaue off crueltie and oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſaith the Lord God.

c Ephah and Bath were both of one quantitie, ſaue that Ephah conteined in dry things, that which Bath did in licour, Leuit. 5.11. 2.king. 5.11.

10 Ye ſhall haue iuſt balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath ſhall be equall: a Bath ſhall conteine the tenth part of an Homer, and an Ephath the tenth part of an Homer: the equalitie thereof ſhall be after the Homer.

*Exod.30.13. leuit.27.25. num.3.47. d That is, three ſcore ſhekels make a weighe called Mina: for he ſo much three ſhekels more or leſſe make a Mina.

12 *And the ſhekell ſhall be twentie Gerahs, and twentie ſhekels, and d five & twentie ſhekels, & fifteene ſhekels ſhalbe your Maneh.

13 ¶ This is the oblation that ye ſhall offer, the firſt part of an Ephah of an Homer of wheate, and ye ſhall giue the firſt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oile, euen of the Bath of oile, ye ſhall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one lambe of two hundreth sheepe out of the fat paſtures of Iſrael for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the land ſhall giue this oblation for the Prince in Iſrael.

17 And

17 And it shall be the Princes part to giue burnt offrings, and meate offrings, and drinke offrings in the solemne feastes and in the newe Moones, and in the Sabbaths, and in all the high feastes of the house of Israel: he shall prepare the sinne offring, & the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of e the moneth, thou shalt take a yong bullocke without blemish, and clense the Sanctuarie.

e Which was Nisan, conteining part of March and part of April.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖ Or, court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, and ye shall eate vnleauened bread.

* Exod. 12. 18. Leuit. 23. 5.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, euen of seuen bullockes, and seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ram, and an f Hin of oile for an Ephah.

f Reade Exod. 29. 40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oile.

CHAP. XLVI.

1 The sacrifice of the Sabbath, and of the newe Moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

Verse 1. The inner court gate Q. wherevnto they went by by eight steps, as appeareth in the great figure.

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shalbe shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the newe Moone it shall be opened.

2 And the Prince shall enter by the way of the porch of that gate without, and shal stand by the post of the gate, and the Priestes shall make his burnt offring, and his peace offrings, and he shal worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not be shut till the euening.

3 Likewise the people of the lande shall worship at the entrie of this gate before the Lord on the Sabbathes, and in the newe Moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be sixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes a gift of his hand, and an Hin of oile to an Ephah.

a That is, as much as he will.

6 And in the day of the newe Moone it shall be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Hin of oile to an Ephah.

b Meaning, as he shall thinke good.

8 And when the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shall go out by the way of ỹ South gate: and hee that entreth by the way of the South gate, shall goe foorth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shal goe foorth ouer against it.

Verse 9. He that entreth in by the North gate R. shall goe out by the South gate D. and contrary and in going forward they worshipped in the middes M.

10 And the Prince shall be in the mids of them: he shall go in when they go in, and when they go foorth, they shall go foorth together.

11 And in the feasts, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oile to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish thou shalt doe it euery morning.

14 And thou shalt prepare a meate offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oile, to mingle with the fine flowre: this meate offring shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oile euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince

Prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance,

17 But if hee giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] peere of libertie: after, it shall returne to the Prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer, the Prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherite of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the Priests shall seeth the trespasse offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter Court, [e] to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused me to go by the foure corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the Court there were courtes ioyned of fortie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wal about them, euen about those foure, and kitchins were made vnder the wals round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 13 The coastes of the land of promise, and the diuision thereof by tribes.

AFterward he brought me vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran down from vnder the right side of the house, at the South side of the altar.

2 Then brought he mee out toward the North gate, and led me about by the way without vnto the vpper gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ankles.

4 Againe hee measured a thousand, and brought mee through the waters: the waters were to the knees: againe he measured a thousand, & brought me through: the waters were to the loines.

5 Afterward he measured a thousand, & it was a [b] riuer, that I could not passe ouer: for the waters were risen, & the waters did flowe, as a riuer that could not be passed ouer.

6 And he said vnto me, Sonne of mã, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, beholde, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto mee, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] Sea: they shall run into another Sea, and the [e] waters shall be wholesome.

9 And euery thing that liueth, which moueth, whereſoeuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shal come thither: for they shalbe wholesome, and euery thing shal liue whither the riuer commeth.

10 And then the [f] fishers shal stand vpon it, & from En-gedi euen vnto [g] En-eglaim, they shal spread out their nets: for their fish shall be according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marrises thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof on this side, and on that side shall growe all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuarie: and the fruit thereof shall be meat, and the leafe thereof shalbe for ‖ medicine.

13 ¶ Thus saieth the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes *of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: *concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for your inheritance.

15 And this shalbe the border [k] of the land toward the Northside, from the maine sea toward Hethlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shal be Hazar, Enan, and the border of Damascus, & the residue of the North, Northward, and the border of Hamath: so shalbe the Northpart.

18 But

c Which was at the Iubile, Leuit. 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

Verse 19. Describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place, which was on the West side S. which verse 21. is called the vtter court, in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

e That the people should not haue to doe with those things which appertaine to the Lord and thinke it lawful for them to eate them.

Verse 22. The litle court in euery corner, was fortie cubites long 7.8. & thirtie broad 8, 9. and 7, 9.

Verse 23. About the wals of these litle courtes, which were as kitchins, were litle chambers for the Cookes 10.

Verse 1. The doore of the Temple R. and from vnder the threshold issued out waters, which came out of the South side, and ran toward the East. Looke in the great figure 11.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdom of Christ.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea, or Genezareth, and the Sea called, Mediterraneum, Zech. 14.8.

e The waters which of nature are salt and vnwholsome, shalbe made sweete and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching win many.

g Which were cities at the corners of the salt or dead sea.

h They shalbe here of all sortes, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

‖ Or, tree for meate.

‖ Or, for bruises and sores.

*Gen. 48.22.

*Gen. 12.7. and 13.15. and 15.18 and 26.4. deut. 34.4.

k By the land of promise he signifieth the spirituall land whereof this was a figure.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jorden, and from the border vnto the East sea: and so shal be the East part.

19 And the South side shalbe toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

‖ Or, strife.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall yee diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwel among you, which shall beget children among you, and they shalbe vnto you, as borne in the countrey among the children of Israel, ‖ they shall part inheritance with you in the mids of the tribes of Israel.

‖ Meaning, that in this spiritual kingdom there should be no difference between Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The partes of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

NOwe these are the names of the [a] tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

a The tribes after that they entered into the land vnder Iosua, diuided the land somewhat otherwise then is here set forth by this vision.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side a portion for Manalleh.

5 And by the border of Manalleh from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part [b] shal be the offering which they shal offer of fiue and twentie thousand reedes broad, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall bee in the mids of it.

b That is, the portion of the ground, which they shal separate & appoint to the Lord, which shall be diuided into three parts: for the Priestes, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the Lord, shalbe of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shal be this holy oblation, toward the North fiue & twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, & toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shalbe in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray as the Leuites went astray. * Chap. 44. 15.

12 Therefore this oblation of the land that is offered, shalbe theirs, as a thing most holy by the border of the Leuites.

13 And ouer against y border of the Priests the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: al the length shalbe fiue & twentie thousand, and the breadth ten thousand.

14 And they shal not sel of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shalbe a prophane place for the citie, for housing, and for suburbes, and the citie shal be in the mids thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth & foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, & the West part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, & toward the South two hundreth and fiftie, & toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portiō shalbe ten thousand Eastward, and ten thousand Westward: and it shall bee ouer against the oblation of the holy portion, and the increase thereof shalbe for food vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shall bee fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twe ntie thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue & twentie thousand of the oblation toward the East border, and

West-

Westward ouer against the fiue and twentie thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall bee the princes: betweene the border [c] of Judah, and between the border of Beniamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part of Beniamin shalbe a portion.

24 And by the border of Beniamin from the East side vnto the West side Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Isshachar a portion.

26 And by the border of Isshachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar, vnto the waters of Meribath in Kadesh, and to the [h] riuer that runneth into the maine sea.

29 This is the land which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saieth the Lorde God.

30 And these are the boundes of the citie, on the North side fiue hundreth, & foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, & one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Joseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three ports, one gate of Simeon, one gate of Isshachar, & one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shalbe, † The Lord is there.

c So that Judah was on the North side of the Princes and Leuites portions and Beniamin on the South side.

f Which is here taken for Idumea.

g Which was Jericho the citie of palme trees.

h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Iehouah shammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercy toward his Church are most liuely here set foorth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel and Daniel, whom he adorned with such graces of his holy spirite, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should bee the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wil still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdom in the heauens.

CHAP. I.

1 *The captiuitie of Iehoiakim king of Iudah.* 4 *The king chuseth certaine yong men of the Iewes to learne his law.* 5 *They haue the Kings ordinarie appointed,* 8 *They abstaine from it.*

a Read 2. King. 24. 1. and iere. 25. 1.

IN the [a] third yeere of the reigne of Iehoiakim king of Judah, came Nebuchadnezzar King of Babel vnto Jerusalem and besieged it.

b Which was a plaine by Babylon, where was the Temple of their great god, as is here taken for Babylon.

2 And the Lord gaue Iehoiakim king of Judah, into his hand, with part of the vessels of the house of God, which hee caried into the land [b] of Shinar, to the house of his God, and he brought his vessels into his gods treasurie.

3 And the King spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring certaine of the children of Israel, of the [e] kings seed, and of the princes:

4 Children in whom was no blemish, but wel [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach

c Who was ouer master of the wardes.

d He calleth them Eunuches whom the king nourished and brought vp to be rulers of other countries afterward.

e His purpose was to keepe the as hostages, and that he might shew himselfe

victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this means the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The king required three things, that they should be of noble birth, that they should be wonte ouer learned, and that they should be of a strong and comely nature, that they might do him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthie praise, that he esteemed learning, and knew that it was a necessary meane to gouerne by.

the s learning, and the tongue of the Chaldeans.

5 And the King appoynted them prouision euery day of a h portion of the kings meate, and of the wine which hee dranke, so nourishing them i three yeere, that at the ende thereof, they might stand k before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah,

7 Unto whome the chiefe of the Eunuches l gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not m defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chief of the Eunuches)

10 And the chiefe of the Eunuches sayde vnto Daniel, n I feare my lord the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall yee make me lose mine head vnto the king.

11 Then saide Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Proue thy seruants, I beseech thee, o ten dayes, and let them giue vs p pulse to eate, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances of the children that eate of the portion of the kings meat: q as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their q countenances appeared fairer and in † better liking then all the children, which did eate the portion of the kings meate.

16 Then Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in al learning r and wisedome: also hee gaue Daniel vnderstanding of all s visions and dreames.

18 Now when the time was t expired, that the king had appoynted to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah, therefore stood they before the king.

20 And in all matters of wisdome, and vnderstanding that the king enquired of them, hee found them tenne times better then all the inchanters and Astrologians, that were in all his realme.

21 And Daniel was vnto u the first yeere of king Cyrus.

CHAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The king commandeth all the wise men of Babylon to be slaine because they could not interprete his dreame.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the king and sheweth him his dreame and the interpretation thereof.* 44 *Of the euerlasting kingdom of Christ.*

AND in the a seconde yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his spirite was c troubled, and his d sleepe was vpon him.

2 Then the king commaunded to call the inchanters, and the astrologians and the sorcerers, and the c Caldeans for to shewe the king his dreames: so they came and stood before the king.

3 And the king saide vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the f Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and wee shall shew the interpretation.

5 And the king answered and saide to the Caldeans, The thing is gone from me. If yee will not make me vnderstand the dreame with the interpretation thereof, ye g shall be drawen in pieces, and your houses shall bee made a iakes.

6 But if yee declare the dreame and the interpretation thereof, yee shall receiue of mee giftes and rewards, and great honour: therefore shew mee the dreame and the interpretation thereof.

7 They

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not y he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strãge a dreame, that he had not had the like.

d He was so brused with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken frõ him.

e For all these Astrologers and sorcerers called themselues by this name of honour as though all the wisdome and knowledge of the country depended vpon them, and that al other countries were boyd of the same.

f That is, in the Syrian tongue which differed not much from the Caldean, saue it seemed to bee more eloquent, and therfore the learned vsed to speake it: as the Iewish writers doe to this day.

g This is a iust reward of their arrogancie (which daunted of themselues that they had the knowledge of all things) that they should be preuented fooles, and that to their perpetual shame and confusion.

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.

s So that he only was a prophet and name of the other: for by dreames & visions God appeared to his Prophets, Num. 12. 6.

t Of the three yeres aboue mentioned, verse 5.

u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

g That they might forget their owne religion and countrey facions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that he would not eate the meate which the king appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainment they might learne to forget the mediocritie of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therfore this was a great tentation, and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eat) but because the king should not enuie him by this sweete poison to forget his religion and accustomed holinesse, and that in his meate and drinke he might daily remember of what people he was: o Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, & at length called him to be a Prophet. n He supposed they did this for their religion, which was contrary to the Babylonians & therefore herein he representeth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne.

o Meaning, that within this space hee might haue the tryall, and that no man should bee able to discerne it: and thus hee spake, being mooued by the Spirit of God. p Not that it was a thing abominable to eate deintie meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King and haue refused their owne religion, that meate and drinke had bene accursed. q This bare feeding and that also of Moses when he fledde from the court of Egypt, declareth that we must liue in such sobrietie as God doeth call vs vnto, seeing hee will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth. †Ebr. facter in flesh.

7 They answered againe, and said, Let the King shewe [h] his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered, & said, I know certainely that ye † would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before mee till the time be changed: therefore tell me the dreame, that I may know if yee can declare mee the interpretation thereof.

10 Then the Caldeans answered before the King, and saide, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor prince nor lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, hee answered and sayde vnto Arioch the Kings captaine, Why is the sentence so hastie from the King? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leasure, and that hee would shewe the King the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisedome and strength are his,

21 And he changeth the times and seasons: he taketh away kings: he setteth vp Kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen mee wisedome and [m] strength, and hast shewed mee nowe the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: he went and saide thus vnto him, Destroy not [n] the wise men of Babel, but bring mee before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and saide thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayde vnto Daniel, whose name was Beltesshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demaunded, can neither the wise, the Astrologians, the Inchanters, nor the Soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that reuealeth secrets, telleth thee, what shall come.

30 As for me, this secret is not shewed me for any wisedome that I haue, more then any other liuing, but onely to shewe the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and beholde, there was a great image: this great image whose glorie was so excellent, stoode before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer, and the golde broken all together,

h Herein appeared their ignorance, that notwithstanding their braggs, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthy to die.

† Ebr. redeeme the time.

i Which declareth, that God would not haue his seruants ioyned in the companie of these sorcerers, and Astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ Or, the captaine of the garde.

* Psal. 113. 2. and 115. 18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindenesse, and ignorance of himselfe: for it commeth onely of God, that we vnderstandeth any thing.

l To whom the maiesti thy promises, and who liued in thy feare wherebyhe excluderh all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, and not considering if their Science were lawful or no.

o He affirmeth that man by reason and arte is not able to attaine to the cause of Gods secrets: but the vnderstanding onely thereof must come of God: wherefore he smiteth the king with a certaine feare and reuerence of God, that he might bee the more apt to receiue the high mysteries, that should be reuealed.

p Because he had saide that God onely must reuelle the signification of this dreame, the king might haue asked, why Daniel did enterprise to interprete it, and therefore he sheweth, that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q By golde, siluer, brasse, and yron, are meant the Caldean, Persian, Grecian, and Romane kingdome, which should successiuely rule all the worlde till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not endure with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the ende of the fourth Monarchie.

and became like the chaffe of the Sommer floures, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shall rise another kingdome, [s] inferiour to thee, of siluer, and another [t] thirde kingdome shalbe of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [u] pieces, and bruise all.

41 Where as thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe [x] deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay and earth, they shall mingle themselues with [y] the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay,

44 And in the dayes of these kings, shal the God of heauen set vp a kingdome, which [z] shall neuer be destroyed: and this kingdome shal not bee giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Where as thou sawest, that the [a] stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fel vpon his face, [b] bowed himselfe vnto Daniel, and commaunded that they shoulde offer meate offerings, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and said, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the king, and he set Shadrach, Meſach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a monarchie and generall empire, and also because he would declare the things, that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonians kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruel.

s Meaning, the Persians which were not inferiour in dignitie, power, and riches, but were worse touching ambition, cruelty, and all kinde of vices then the Babylonians, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardnesse thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill warres and continuall discordes among themselues.

y They shall by mariages and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearts.

z His purpose is to shewe, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shal onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should bee small and without beautie to mans iudgement, but should at length growe and fil the whole earth, which he calleth a great mountaine as verse 35. And this kingdome, which is not only referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall bee eternall: for the spirit that is in them, is life eternall, Rom. 8, 10.

b Though this humbling of the King seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9.28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was destrous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also bee receiued them, lest hee should offend this cruel king, which willingly gaue them.

e He did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue some release and ease by this benefite.

f Meaning, that either hee was a Iudge, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the Kings commaundement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the king made [a] an Image of golde, whose height was three score cubites, and the breadth thereof sixe cubites: hee set it vp in the plaine of Dura, in the prouince of Babel.

a Vnder pretence of religion, and holinesse in making an Image to his idole Bel, he sought his owne ambition and vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are ouercome with the greatnesse of his workes. The Greeke interpreters write, that this was done eighteene yeeres after the dreame, and as may appeare, the King feared least the Iewes by their religion should haue altered the state of his common

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernors of the prouinces, for that they shoulde come to the [b] dedication of the Image, which Nebuchad-nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the Image, that Nebuchad-nezzar the king had set vp: and they stoode before the Image, which Nebuchad-nezzar had set vp.

4 Then an herald cried aloude, Vnto it knowen to you, O people, [d] nations, and languages,

wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glory.

b Shewing, that the idole is not knowen for an idole so long as he is with the workemen: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were aleaged for the establishing thereof, not considering in the meane season what Gods word did permit.

d These are the two naughtie and dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the cruelty of the punishment: for though some feared God, yet the multitude and consented to the wickednesse, abhorred them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true Religion.

5 That when yee heare the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, dulcimer, and all inſtruments of muſike, yee fall down and worſhip the golden image, that Nebuchad-nezzar the king hath ſet vp.

6 And whoſoeuer falleth not downe and worſhippeth, ſhall the ſame houre bee caſt into the mids of an hote firie fornace.

7 Therefore as ſoone as all the people heard the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and all inſtruments of muſike, all the people, nations and languages, fell downe, and worſhipped the golden image that Nebuchad-nezzar the king had ſet vp.

8 ¶ By reaſon whereof at that ſame time came men of the Caldeans, and gricuouſly accuſed the Iewes.

9 For they ſpake and ſaid to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O King, haſt made a decree, that euery man that ſhall heare the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſike, ſhall fall downe and worſhip the golden image,

11 And whoſoeuer falleth not downe, and worſhippeth, that hee ſhould bee caſt into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou haſt ſet ouer the charge of the prouince of Babel, [e] Shadrach, Meſhach, and Abednego: theſe men, O king, haue not regarded thy commandement, neither will they ſerue thy gods, nor worſhip the golden image, that thou haſt ſet vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commaunded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the king.

14 And Nebuchad-nezzar ſpake, and ſayd vnto them, What diſorder [f] will not you, Shadrach, Meſhach, and Abednego ſerue my god, nor worſhip the golden image that I haue ſet vp?

15 [f] Nowe therefore are ye readie when ye heare the ſound of the cornet, trumpet, harpe ſackebut, pſalterie and dulcimer, and all inſtruments of muſike, to fall downe, and worſhip the image which I haue made? for if yee worſhip it not, ye ſhall be caſt immediately into the middes of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered and ſayd to the King, O Nebuchadnezzar, we [g] are not careful to anſwere thee in this matter.

17 Beholde, our God whom wee ſerue, is [h] able to deliuer vs from the hote fierie fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that we will not ſerue thy gods, nor worſhip the golden image, which thou haſt ſet vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: therfore he charged and commanded that they ſhould heate the fornace at once ſeuen [i] times more then it was wont to be heate.

20 So theſe men were bound in their coates, their hoſen, and their clokes, with their other garments, and caſt into the mids of the hote fierie fornace.

21 So theſe men were bounde in their coates, their hoſen, and their clokes, with their other garments, and caſt into the mids of the hote fierie fornace.

22 Therefore, becauſe the kings commandement was ſtraite, that the fornace ſhould bee exceeding hote, the flame of the fire ſlew thoſe men that brought forth Shadrach, Meſhach, and Abednego.

23 And theſe three men Shadrach, Meſhach and Abednego fel downe bound into the mids of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was aſtonied and roſe vp in haſte, and ſpake, and ſaid vnto his counſellers, Did not we caſt three men bound into the middes of the fire? Who anſwered and ſayd vnto the king, It is true, O king.

25 And hee anſwered, and ſayd, Loe, I ſee foure men looſe, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the [k] ſonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, and ſpake and ſayd, Shadrach, Meſhach and Abednego, the ſeruants of the high God, goe forth and come hither: ſo Shadrach, Meſhach and Abednego [l] came forth of the mids of the fire.

27 Then the nobles, princes and Dukes, and the kings counſellers came together to ſee theſe men, becauſe the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any ſmell of fire came vpon them.

28 Wherefore Nebuchad-nezzar ſpake and ſayd, [m] Bleſſed be the God of Shadrach, Meſhach and Abednego, who hath ſent his Angel, and deliuered his ſeruaunts, that put their truſt in him, and haue changed the kings commaundement, and yeelded their bodies rather then they would ſerue or worſhip any god, ſaue their owne God.

29 Therefore I make a decree, that euery people, nation and language, which ſpeake any [n] blaſ-

[e] It ſeemeth, that they named not Daniel becauſe he was greatly in the kings fauour, thinking if theſe three had bin deſtroyed, they might haue had better occaſion to accuſe Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which ſought nothing but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude.

[f] Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

[g] For they ſhould haue done iniurie to God, if they ſhould haue doubted in this holy cauſe, and therefore they ſay, that they are reſolued to die for Gods cauſe.

[h] They ground on two points, firſt on the power and prouidence of God ouer them, and ſecondly on their cauſe, which was Gods glory, & the teſtifying of his true religion with their blood, and to make open confeſſion, that they will not ſo much as outwardly conſent to idolatrie.

[i] This declareth that the more that tyrants rage, and the more wittie they ſhew themſelues in inuenting ſtrange and cruel punishments, the more is God glorified by his ſeruants, to whom he giueth patience and conſtancie to abide the cruelties of their puniſhment: for either he deliuereth them from death, or els for this life giueth them a better.

[k] For the Angels were called the ſonnes of God, becauſe of their excellencies: therfore the king called this Angel, whom God ſent to comfort his in theſe great tormentes, the ſonne of God.

[l] This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke till the Lord called him forth.

[m] He was moued by the greatnes of the miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to conuert men to God, but that doctrine muſt chiefly be adioyned, without the which there can be no faith.

If this heathen king moued by Gods Spirit would not see blaſphemie puniſhed, but made a law and ſet a puniſhment to ſuch tranſgreſſors, much more ought all they that profeſſe religion, take order that ſuch impietie reigne not, leſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

o Meaning ſo farre as his dominiõ extended.

p Read Chap. 2.44.

n blaſphemie againſt the God of Shadrach, Meſhach & Abednego, ſhalbe drawen in pieces, and their houſes ſhall be made a iakes, becauſe there is no God that can deliuer after this ſort.

30 Then the king promoted Shadrach, Meſhach & Abednego in the prouince of Babel.

31 Nebuchad-nezzar king, vnto all people nations and languages, that dwel in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the ſignes and wonders, that the hie God hath wrought toward me.

33 How great are his ſignes, & how mightie are his wonders! p his kingdom is an euerlaſting kingdom, and his dominion is from generation to generation.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he ſhould become as a beaſt. 31 After, he confeſſeth the power of God, and is reſtored to his former dignitie.

a There was no trouble that might cauſe me to dreame, and therefore it came onely of God.

b This was another dreame beſides that which he ſaw of the foure empires: for Daniel both declared what that dreame was and what it ment: and here he only expounderh the dreame.

c In that that he ſent abroad to others whole ignorance in times paſt he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer ſeeke to the ſeruants of God, but for very neceſſity, and then they ſpare no flatterings.

d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which alſo was a great griefe to the Prophet to be numbred among the ſorcerers and men whole practiſes were wicked and contrary to Gods word.

f By the tree is ſignified the dignitie of a king whom God ordeineth to be a defence for all kind of men, and whole ſtate is profitable for mankind.

I Nebuchad-nezzar being at a reſt in mine houſe, and flouriſhing in my palace,

2 Saw a b dreame, which made me afraid, and the thoughts vpon my bed, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhould bring all the wiſe men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the aſtrologians, the Caldeans & the ſoothſayers, to whom I told the dreame, but c they could not ſhew me the interpretation thereof,

5 Til at the laſt Daniel came before me, (whoſe name was d Belteſhazzar, according to the name of my god, which hath the ſpirit of the holy gods in him) and before him I tolde the dreame, ſaying,

6 O Belteſhazzar, e chiefe of the inchanters, becauſe I know, that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tel me the viſions of my dreame that I haue ſeene, and the interpretation thereof.

7 Thus were the viſions of mine head in my bed. And beholde, I ſawe a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and ſtrong, and the height thereof reached vnto heauen, & the ſight thereof to the ends of all the earth.

9 The boughes thereof were faire, & the fruit thereof much, and it was meate for all: it made a ſhadowe vnder it for the beaſts of the field, and the foules of the heauen dwelt in the boughes thereof, and all fleſh fed of it.

10 I ſaw in the viſions of mine head vpon my bed, and beholde, a watchman and an holy one came downe from heauen,

g Meaning, the Angel of God, which neither eateth nor ſleepeth, but is euer ready to do Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knowe that it ſhould not be cut downe by man, but by God.

11 And cried aloud, & ſaid thus, Hew down the tree, and breake off his branches: ſhake off his leaues, and ſcatter his fruit, that the beaſts may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe, leaue the ſtumpe of his rootes in the earth, and with a band of iron and braſſe bind it among the graſſe of the field, and let it be wet with the deaw of heauen, and let his portion be with the beaſts among the graſſe of the field.

h Hereby he meaneth that Nebuchadnezzar ſhould not onely for a time loſe his kingdom, but be like a beaſt.

13 h Let his heart be changed from mans nature, and let a beaſts heart bee giuen vnto him, and let ſeuen times be paſſed ouer him.

i God hath decreed this iudgement and the whole armie of heauen haue as it were ſubſcribed vnto it, like as alſo they deſire the execution of his decree againſt all them that ſtir vp themſelues againſt God.

14 i The ſentence is according to the decree of the watchmen, and according to the word of the holy ones: the demaund was anſwered, to the intent that liuing men may know, that the moſt High hath power ouer the kingdome of men, and giueth it to whom ſoeuer he will, and appointeth ouer it the moſt abiect among men.

15 This is the dreame, that I king Nebuchad-nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhewe mee the interpretation: but thou art able, for the ſpirite of the holy gods is in thee.

k He was troubled for the great iudgement of God which he ſaw ordeined againſt the king: and ſo the Prophets died on the one part to pronounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compaſſion vpon man and alſo to conſider that they ſhould be ſubiect to Gods iudgements, if he did not regard them with pitie.

16 ¶ Then Daniel (whoſe name was Belteſhazzar) held his k peace by the ſpace of one houre, and his thoughts troubled him, and the king ſpake and ſayd, Belteſhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered and ſayd, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof through all the world,

18 Whoſe leaues were faire and the fruit thereof much, and it was meate for all, vnder the which the beaſts of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mightie: for thy greatneſſe is growen, and reacheth vnto heauen, & thy dominion to the endes of the earth.

20 Where as the king ſawe a watchman and an holy one that came down from heauen, and ſayd, Hewe downe the tree and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a band of iron and braſſe, binde it among the graſſe of the fielde, and

let

let it be wette with the dew of heauen, and let his portion be with the beastes of the field, l till seuen times passe ouer him.

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King.

22 That they shall driue thee from men, and thy dwelling shalbe with the beastes of the fielde: they shall make thee to eate grasse as the m oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that n the most High beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they saide, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsel be acceptable vnto thee: and o breake off thy sinnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there be a p healing of thine errour.

25 All these things shal come vpon the king Nebuchad-nezzar.

26 ¶ At the ende of twelue q moneths, he walked in the royall palace of Babel.

27 And the king spake and saide, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling shall be with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as egles feathers, and his nailes like birdes clawes.

31 And at the ende of these r dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I praysed and honoured him, that liueth for euer, *whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his s will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellours t and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Nowe therefore I Nebuchad-nezzar u prayse, and extoll and magnifie the king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he ment of yeeres.

m Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoided mans company, or was cast out for his tyrannie, and so wandred among the beastes and ate herbes and grasse.

n Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sins, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be repelled.

q After that Daniel had declared this dissent: and this his pride declareth that it is not in man to conuert vs to God, except his Spirite moue him. Seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres was accomplished.

*Chap. 7.14. mich. 4.7. luke 1.33.

s He confesseth God's will to be the rule of all iustice and a most perfite lawe wherby he gouerneth both man, and Angels, and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith & giue him the glory.

t By whom it seemeth that he had beene put from his kingdome before.

u He doth not onely prayse God for his deliuerance, but also confesseth his fault, that God may onely haue the glory and man the shame, and that he may be exalted, and man cast downe.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The southsayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

a Daniel reciteth this historie of king Belshazzar Euilmerodachs sonne, to shewe Gods iudgements against † wicked for the deliuerance of his Church, and howe the prophecie of Jeremiah was true, that they should be deliuered after seuentie yeeres.

b The kings of the East parts then vsed to sit alone commonly and disdained that any should sit in their company: and nowe to shew his power, and how litle he set by his enemie, which then besieged Babylon he made a solemne banket, and vsed excesse in their company which is meant here by drinking wine: thus the wicked are most dissolute, and negligent, when their destruction is at hand.

2 And Belshazzar ‖ Whiles he tasted the wine, commaunded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

‖ Or, ouercome with wine.

c Meaning, his grandfather.

3 Then were brought the golden vessels, that were taken out of the Temple of † Lords house at Jerusalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine and praysed the d gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

d In contempt of the true God they praysed their idoles, not that they thought, that the gold or siluer were gods, but that there was a certaine vertue, and power in them to doe them good, which is also the opinion of all Idolaters.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

e That it might the better be seene.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioints of his loines were loosed, and his f knees smote one against the other.

f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements.

7 Wherefore the king cried loude, that they should bring g the Astrologians, the Caldeans and the Soothsayers. And the King spake, and saide to the wise men of Babel,

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not him who is the onely comfort in all afflictions.

Whosoeuer

Whosoeuer can reade this writing, and declare me the interpretation thereof, shalbe clothed with purple, and shall haue a chaine of gold about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wise men, but they could neither reade the writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

10 Nowe the h Queene by reason of the talke of the King, and his princes came into the banket house, and the Queene spake, and said, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be chãged.

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the King Nebuchadnezzar thy father, the King, I say, thy father, made chiefe of the i enchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubtes) were founde in him, euen in Daniel, whom the King named Beltesshazzar: nowe let Daniel be called, and hee will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirite of prophecie, and vnderstanding came of them.

14 Nowe I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisedome is found in thee.

15 Now therefore, wise men and astrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

l Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth, that he doeth not sinne of ignorance, but of malice.

17 Then Daniel answered, and saide before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I wil reade the writing vnto the King, and shewe him the interpretation.

18 O king, heare thou, The most high God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory,

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till he knewe, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast prayed the gods of siluer and golde, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently waited for thine amendement.

24 m Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that hee hath written, n MENE, MENE, TEKEL VPHARSIN.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted, signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

‖ Or, wanting.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commaundement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that hee should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

31 And Darius o of the Medes tooke the kingdome, being threescore and two yeere olde.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte against Daniel. 16 He is put into a denne of Lyons by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the Lyons. 25 Darius by a decree magnifieth the God of Daniel.

It

IT pleased Darius to set ouer the kingdome an hundreth and twentie gouernors, which should be ouer the whole kingdome.

a Reade Ester. Chap.1.1.

2 And ouer these, three rulers (of whome Daniel was one) that the gouernours might giue accompts vnto them, and the king should ‖ haue no domage.

‖ Or, not be troubled.

3 Nowe this Daniel b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, & the King thought to set him ouer the whole realme.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and the gouernours c sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault founde in him.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

5 Then saide these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God,

6 Therefore the rulers and these gouernours went together to the King, and saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, & dukes haue consulted together to make a decree for the King and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, hee shalbe cast into the denne of lyons.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

d Herein is condemned the wickednesse of the king, who would be let vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

9 Wherefore King Darius d sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that hee had sealed the writing, hee went into his house, and his e windowe being open in his chamber toward Jerusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did afore time.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Jerusalem, when he prayed: both to shewe vp himselfe vnto the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see, that he would neither consent in heart to this decree for these three dayes to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake to the King concerning the kings decree; Hast thou not sealed the decree that euery man that shal make a request to any god or man within thirty daies saue to thee, O king, shalbe cast into the den of lyons? The king answered, & said, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king hearde these wordes, he was sore displeased with himself, and set his heart on Daniel, to deliuer him: and hee laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Understand, O King, that the law of the Medes and Persians is that no decree nor Statute which the king confirmeth, may be f altered.

f Thus the wicked maintein euill lawes by constancie, and authority, which is oft times either lightnes, or stubbernesse, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor bee ashamed to breake such.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lyons: now the King spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee,

17 And a stone was brought, and laid vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

g This declareth that Darius was not touched with the true knowledge of God because he doubted of his power.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the King arose earely in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel: O Daniel, the seruant of the liuing God, is not thy God (whome thou alway seruest) s able to deliuer thee from the lions?

h By iust cause and vprightnes in this thing wherein I was charged, is approued of God.

i For he did disobey the Kings wicked commandement to obey God, and so did no iniurie to the King, who ought to command nothing whereby God should be dishonoured.

21 Then saide Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt mee: for h my iustice was founde out before him: and vnto thee O king, I haue done i no hurt.

k Because he committed himselfe wholy vnto God whole cause he did defend, he was assured.

23 Then was the king exceeding gladde for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because he k beleeued in his God.

l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God. and also admonisheth Princes how to punish such, whē their wickednes is come to light: though not in euery point of like circumstances, yet to execute true iustice vpon them.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were l cast into the den of lions, euen they, their children, and their wiues: and the lions had the maistry of them, and brake all their bones apieces, or euer they came at the ground of the denne.

m This proueth not that Darius did worship God aright, or else was conuerted: for thē he would haue destroyed all superstition and idolatrie, & not onely giuen God the chiefe place, but also waste: but this was a certaine confession of Gods power, wherevnto hee was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

25 ¶ Afterward king Darius wrote, Vnto all people, nations & languages, that dwell in al the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominiō of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing

God,

God, and remaineth for euer: and his kingdom shall not perish, and his dominion shall be euerlasting.

27 He rescueth and deliuereth, and he worketh signes & wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius & in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel, Daniel sawe a dreame, and there were visions in his head, vpon his bedde: [a] then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and beholde, the foure windes of the heauen stroue vpon [b] the great sea:

3 And foure great beasts came vp from the sea one diuers from another.

4 The first was as a [c] lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the second, was like a [d] beare & stood vpon the [e] one side: and he had three ribs in his [f] mouth betweene his teeth, and they saide thus vnto him, Arise and deuoure much flesh.

6 After this I beheld, and loe, there was an other like a [h] leopard, which had vpon his backe [i] foure wings like a fowle: the beast had also foure heads, and [k] dominion was giuen him.

7 After this I saw in the visions by night, and beholde, the [l] fourth beast was fearefull and terrible and very strong. It had great [m] yron teeth: it deuoured & brake in pieces and stamped [n] the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had [o] ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little [p] horne, before whom there were [q] three of the first horns pluckt away: & behold, in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of dayes did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

10 A firie streame issued, and came foorth from before him: thousand thousands ministred vnto him: and ten thousand [u] thousands stoode before him: the iudgement was set, and the [x] bookes opened.

11 Then I beheld, [y] because of the voyce of the presumptuous wordes, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As [z] concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I behelde in visions by night, beholde, [a] one like the sonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him.

14 And hee gaue him [c] dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [d] troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto [e] one of them

a Whereas the people of Israel looked for a continual quietnes after these seuentie yeeres, as Jeremiah had declared, hee theweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be reuealed & reuealed, by whom they should haue a spiritual deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world & at sundry times

c Meaning, the Assyrian & Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had wings to flie: yet their wings were pulled by the Persians and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians, which were barbarous and cruell.

e They were small in the beginning and were shutte vp in their mountaines and had no bruite.

f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commaundement, who by this meanes punished the ingratitude of the worlde.

h Meaning, Alexander the King of Macedonie.

i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonie, and Ptolemeus had Egypt.

k It was not of himselfe nor of his owne power that hee gate all these countreis: for his armie conteined but thirtie thousand men, and he ouercame in one battell Darius, which had ten hundreth thousand, when he was so beastie with sleepe that his eyes were scarle open, as the storyes report: therefore this power was giuen him of God.

l That is, the Romane empire, which was as a monster and could not be compared to any beast, because the nature of none was able to expresse it.

m Signifying the crueltie and greedinesse of the Romanes.

n That which the Romanes could not quietly enioy in other countreis, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete.

o That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euerie one might be compared to a King.

p Which is meant of Iulius Cesar Augustus, Tiberius, Caligula, Claudius, & Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a litle horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernment: therefore this cannot be applied vnto them, and also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the liberalitie of chosing the deputies to sende into the Prouinces, and tooke the gouernment of certaine countreis to himselfe.

r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might haue the power, and therefore in elections and Councils would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is heere meant by the proude mouth.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should beginne at the first comming of Christ.

t That is God, which was before all times, and is here described as mans nature is able to comprehend some portion of his glorie.

u That is, an infinite number of Angels, which were readie to execute his commaundement.

x This is meant of the first comming of Christ, by reason the will of God was plainely reuealed by his Gospel.

y Meaning, that he was astonied, when he sawe these Emperours in such dignitie and power, and so sodainly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.

z As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointments, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.

b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour.

c This is meant of the beginning of Christes kingdome, when God the Father gaue vnto him all dominions, as to the Mediatour, to the ende that he should gouerne here his Church in earth continually till the time that he brought them to eternall life.

d Through the strangenesse of the sight.

e Meaning, of the Angels, as verse 10.

that

that stoode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are foure Kings, which shall arise out of the earth,

18 And they shal take the [f] kingdome of the Saints of the [g] most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the trueth of the fourth beast, which was so [h] vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the [i] residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [k] looke was more stoute then his fellowes.

21 I beheld, and the same [l] horne made battell against the Saintes, yea, and preuailed against them,

22 Until [m] the Ancient of dayes came, and iudgement was giuen to the Saintes of the most High: and the time approched, that the Saintes possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And [p] ten hornes out of this kingdome are ten kings that shall rise: and an other shall rise after them, and he shalbe vnlike to the first, and he shall subdue [n] three Kings.

25 And shall speake wordes against [o] the most High, and shall consume the Saintes of the most High, and thinke that he may [p] change times and lawes, and they shall be giuen into his hand, vntill a [q] time, and times and the diuiding of time.

26 But the [r] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [s] kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all [t] powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

curiously: yet he was content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the third yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto mee Daniel, [a] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [b] of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and sawe, and beholde, there stoode before the riuer a [c] ramme, which had two hornes: and these two hornes were hie: but one was [d] hier then another, and the highest came vp last.

4 And I saw the ramme pushing against the West, and against the North, and against the South: so that no [e] beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, [f] a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, he [h] smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [i] horne was broken: and for it came vp foure that appeared toward the foure windes of the heauen.

9 And out of one of them came forth [l] a little horne, which waxed very great toward the [m] South, and towarde the [n] East, and

[a] After the generall vision, he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
[b] That is, of Persia.
[c] Which represented the kingdome of the Persians & Medes, which were ioyned together.
[d] Meaning Cyrus, which after grew greater in power then Darius his vncle and father in lawe.
[e] That is, no Kings or nations.
[f] Meaning Alexander that came from Grecia with great speede and expedition.
[g] Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.
[h] Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.
[i] Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.
[k] That is, which were famous: for almost in the space of fifteene yere there were fifteene diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolomeus Egypt.
[l] Which was Antiochus Epiphanes, who was of a seruile & flattering nature, & also there were other betweene him & the kingdome, & therefore is here called a litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.
[m] That is, toward Egypt.
[n] Whereby he meaneth Ptolemais,

toward

[f] Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beastes of tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an ende at length.
[g] That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth.
[h] For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.
[i] Reade verse 7.
[k] This is meant of the fourth beast, which was more terrible then the other.
[l] Meaning the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.
[m] Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the worlde, and were called the Church of God, or the kingdome of God.
[n] Reade the exposition hereof verse 8.
[o] That is, shall make wicked decrees & proclamations against Gods worde, and send throughout al their dominion, to destroy al that did professe it.
[p] These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Dereius, Cyberius, Caligula, Nero, Domitianus, &c.
[q] God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will asswage these troubles and shorten the times for his elects sake, Matt. 24. 22. which is here meant by diuiding of time.
[r] God by his power shall restore things that were out of order, and so destroy this litle horne, that it shall neuer rise vp againe.
[s] He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes. Vnder the heauen: and therefore he heere speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

toward the ° pleasant land.

10 Yea, it grewe vp vnto the ᵖ hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,

11 And exalted himselfe against ỳ ᵍ prince of the hoste from whom the ʳ daply sacrifice was taken away, and the place of his Sanctuarie was cast downe.

12 And ˢ a time shall be giuen him ouer the daply sacrifice for the iniquitie: and it shal ᵗ cast downe the trueth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the ᵘ Saints speaking, and one of the Saints spake vnto a certaine one, saying, Howe long shall endure the vision of the daply sacrifice, and the iniquitie of the ˣ desolation to treade both the Sanctuarie and the ʸ armie vnder foote?

14 And ᶻ he answered me, Vnto the ᵃ euening and the morning, two thousand and three hundreth: then shal the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me ᵇ like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called, and saide, Gabriel, ᶜ make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraide, and fell vpon my face: but he saide vnto me, Vnderstand, O sonne of man: for ᵈ in the last time shall be the vision.

18 Nowe as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shewe thee what shall be in the last ᵉ wrath: for in the ende of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stoode vp for it, are foure kingdomes, which shall stand vp ᶠ of that nation, but not ᵍ in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a King of ʰ fierce countenance, and vnderstanding darke sentences, shall stand vp,

24 And his power shalbe mightie, but not ⁱ in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the ᵏ mightie, and the holy people.

25 And through his ˡ policie also, he shall cause craft to prosper in his hand, and he shall exalt himselfe in his heart, and by ᵐ peace shall destroy many: he shall also stand vp against the ⁿ prince of princes, but he shalbe broken downe ° without hand.

26 And the vision of the ᵖ euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was stricken and sicke ᵠ certaine dayes: but when I rose vp, I did the kings businesse, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expounded vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yere of Darius the sonne of ᵃ Ahashuerosh, of the seede of the Medes, which was made King ouer the ᵇ Realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstoode by ᶜ bookes the number of the yeeres, whereof the Lord had spoken vnto Jeremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Jerusalem.

3 And I turned my face vnto the Lorde God, and ᵈ sought by prayer and supplications with fasting and sackecloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lorde God, which art ᵉ great and fearefull, and keepest couenant and mercie toward them which loue † thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, ᶠ righteousnesse belongeth vnto thee, ᵍ vnto vs † open shame, as appeareth this day vnto euery man of Judah, and to the inhabitants of Jerusalem, yea, vnto all ỳ countreys, whither thou hast driuen them, because of

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o That is, Judea.
p Antiochus raged against the elect of God, and troade his precious stones vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his Name there truely called vpon.
s The wicked that vse liues are the cause of all these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.
t This horne shall abolish for a time the true doctrine and corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one, or a secrete one, or a maruellous one.
x That is, the Jewes sinnes, which were cause of this destruction.
y That is, which suppressed Gods religion, and his people.
z Christ answered me for the comfort of the Church.
a That is, vntil so many naturall dayes be past, which make five yeeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declared himselfe to the olde fathers howe he would be God manifested in flesh.
c This power to commaund the Angel, declared that he was God. d The effect of this vision shall not appeare, but a long time after.
e Meaning that great rage which Antiochus should shewe against the Church.
f That is, out of Grecia. g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and also craftie that he could not be deceiued.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Jewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Read verse 14.
q For feare and astonishment.

a Who was also called Assuerus.
b For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet he daily encreased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their sinnes should cause God to delay the time of their deliuerance prophecied by Jeremiah.
e That is, hath all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy word and loue thee.
† Ebr. him.
f He confesseth that wherewithe God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreate them.
† Ebr. confusion of face.

their offences, that they haue committed againſt thee.

8 O Lorde, vnto vs apperteineth open ſhame, to our g kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 Yet compaſſion and forgiuenelle is in the Lord our God, albeit wee haue rebelled againſt him.

10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee had layed before vs by the miniſterie of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curſe is powred vpon vs, and the oath that is written in the Lawe of Moſes the ſeruant of God, becauſe we haue ſinned againſt him.

12 And hee hath confirmed his wordes, which hee ſpake againſt vs, and againſt our iudges that ‖ iudged vs, by the bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moſes: yet made wee not our prayer before the Lorde our God, that wee might turne from our iniquities and vnderſtand thy trueth.

14 Therefore hath the Lord † made ready the plague, & brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 *And nowe, O Lord our God, that haſt brought thy people out of the lande of Egypt with a mightie hande, and haſt gotten thee renowne, as appeareth this day, we haue ſinned, we haue done wickedly.

16 O Lorde, according to all thy k righteouſnelle, I beſeech thee, let thine anger and thy wrath be turned away from thy citie Ieruſalem thine holy Mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people are a reproche to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to l ſhine vpon thy Sanctuarie that lieth waſte, for the m Lords ſake.

18 O my God, incline thine eare & heare: open thine eyes, and beholde our deſolations, and the citie whereupon thy Name is called: for we doe not preſent our ſupplications before thee for our owne n righteouſneſſe, but for thy great tender mercies.

19 O Lorde, heare, O Lorde forgiue, O Lord o conſider, and do it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ℂ And whiles I was ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in prayer, euen the man *Gabriel, whom I had ſeene before in the viſion, came flying, and touched mee about the time of the euening oblation.

22 And hee informed me, and talked with mee, and ſaid, O Daniel, I am now come forth to giue thee knowledge and vnderſtanding.

23 And at the beginning of thy ſupplications the commaundement came forth, and I am come to ſhewe thee, for thou art greatly beloued: therefore vnderſtande the matter and conſider the viſion.

24 Seuentie p weeks are determined vpon q thy people, and vpon thine holy citie, to finiſh the wickednelle, and to ſeale vp the r ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and prophecie, and to anoynt the moſt Holy.

25 Knowe therefore and vnderſtand, that from ſ the going forth of the commandement to bring againe the people, and to build Ieruſalem, vnto Meſſiah the Prince, ſhall be ſeuen t weekes, and u threeſcore and two weekes, and the ſtreete ſhall bee built againe, and the wall euen in a † troublous time.

26 And after threeſcore and two x weekes, ſhall Meſſiah be ſlaine, and ſhal y haue nothing, and the people of z the Prince that ſhall come, ſhall deſtroy the citie and the Sanctuarie, and the ende thereof ſhall be with a flood: and vnto the ende of the battell it ſhall be deſtroyed by deſolations.

27 And hee a ſhall confirme the couenant with many for one weeke: and in the middes of the weeke he ſhal cauſe the ſacrifice and the oblation to b ceaſe, c and for the ouerſpreading of the abominations, hee ſhall make it deſolate, euen vntill the conſummation determined ſhall be powred vpon the deſolate.

g He doeth not excuſe the Kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.
h He ſheweth that they rebel againſt God, which ſerue him not according to his commandement and worde.
i As Deut. 27. 15. &c the curſe continued by an oath.
‖ Or, gouerned vs.
† Ebr. watched vpon the euil.
*Exod. 14. 28. Baruc. 2. 11.
k That is according to all thy mercifull promiſes and the performance thereof.
l Shew thy ſelfe fauourable.
m That is, for thy Chriſts ſake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne works when they ſeeke for remiſſion of their ſinnes.
o Thus he could not content himſelfe with any vehemencie of wordes: for he was ſo led with a feruent zeale conſidering Gods promiſe made to the citie in reſpect of his Church, and for the aduancement of Gods glory.

*Chap. 8. 16.
p He alludeth to Jeremiahs prophecie, who prophecied that their captiuitie ſhould be ſeuenty yeres but now Gods mercie ſhould ſeuen fold exceede his iudgement, which ſhould be foure hundred and ninetie yeres, euen to the comming of Chriſt, & to them it ſhould continue for euer.
q Meaning, Daniels nation ouer whom he was carefull.
r To ſhew mercie and to put ſinne out of remembrance.
ſ That is, from the time that Cyrus gaue them leaue to depart.
t Theſe weekes make forty nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the firſt yere of Darius, who gaue the ſecond commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, which compriſe the time from the building of the Temple vnto the Baptiſme of Chriſt.
† Ebr. in ſtreight of time.
x In this laſt weeke of the ſeuentie ſhall Chriſt come and preach, and ſuffer death.
y Hee ſhall ſeeme to haue no beautie, nor to bee of any eſtimation, as Iſa. 53.
z Meaning, Titus Veſpaſianus ſonne, who ſhould come and deſtroy both the Temple and the people, without all hope of recouerie.
a By the preaching of the Goſpel he confirmed his promiſe, firſt, to the Iewes, and after to the Gentiles.
b Chriſt accompliſhed this by his death and reſurrection.
c Meaning, that Ieruſalem & the Sanctuarie ſhould bee vtterly deſtroyed for their rebellion againſt God and their idolatrie: or, as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11
Which ſheweth him wherefore he is ſent.

IN the a thirde yere of Cyrus king of Perſia, a thing was reueiled vnto Daniel (whoſe name was called Beltehazzar) and the word was true, but the time appointed was b long,

a He writeth the third yeere, becauſe at that time the building of the Temple began to be hindred by Cambyſes Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.
b Which is to declare that the godly ſhould not haſten too much, but patiently abide the iſſue of Gods promiſe.

and hee vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel.

5 And I lift vp mine eyes, and looked, and beholde, there was a man [e] clothed in linnen, whose loynes were girded with fine golde of [*] Uphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in mee: for [f] my strength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voice of his wordes: and when I heard the voyce of his wordes I slept on my face: and my face was towarde the ground.

10 And behold, an hand [g] touched me, which set me vp vpon my knees and vpon the palmes of mine handes.

11 And hee said vnto me, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for frō the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the [h] prince of the kingdome of Persia withstood mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there, by the Kings of Persia.

14 Nowe I am come to shewe thee what shall come to the people in thy latter dayes: for yet the [k] vision is for many dayes.

15 And when hee spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And beholde, [l] one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and saide vnto him that stood before me, O my Lord, [m] by the vision my sorowes are returned vpon mee, and I haue reteined no strength.

17 For howe can the seruant of this my Lorde talke with my Lord being such one? for as for mee, straight way there remained no strength in mee, neither is there breath left in mee.

18 Then there came againe, and touched mee one like the appearance of a man, and hee strengthened me,

19 And said, O man, greatly beloued, feare not: [n] peace be vnto thee: bee strong & of good courage. And when he had spoken vnto mee, I [o] was strengthened, and saide, Let my Lorde speake: for thou hast strengthened mee.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the prince of Persia: and when I am gone foorth, loe, the [p] prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with me in these things, but Michael your prince.

CHAP. XI.

A prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia. 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

[a] Also I, in the first yeere of Darius of the Medes, euen I [a] stoode to incourage and to strengthen him.

2 And nowe will I shewe thee the trueth. Beholde, there shall stand vp yet [b] three Kings in Persia, and the fourth shall bee farre richer then they all: and by his strength, and by his riches he shall stirre vp [c] all against the Realme of Grecia.

3 But a [d] mightie King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when hee shall stande vp, [e] his kingdome shall be broken, [f] and shall bee deuided toward the [g] foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which hee ruled: for his kingdome shall bee pluckt vp, euen to be for others besides [k] those.

5 And the [l] King of the South shalbe mightie, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

c Called Abib, which conteineth part of March & part of April.
d Being caried by the Spirit of prophesie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. *Iere.10.9.
f The word also signifieth comelinesse, or beautie, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise except he also lift vs vp with his hand, which is his power.
h Meaning, Cambyses who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would haue further raged, if God had not sent me to resist him, & therefore haue I staid for the profit of the Church.
i Though God could by one Angel destroy al the world, yet to assure his children of his loue, he seuereth forth double power, euen Michael, that is Christ Jesus the head of Angels.
k For though the prophet Daniel should end & cease, yet his doctrine should continue til the comming of Christ, for the comfort of his Church.
l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorow, when I saw the vision.
n He declareth hereby that God would be merciful vnto the people of Israel.
o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little and little.
p Meaning that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander ♄ king of Macedonia.
q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

a The Angel assureth Daniel that God hath giuen him power to persuade these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.
b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, & the fourth Xerxes, which al were enemies to the people of God and stood against them.
c For he raised vp al the East countreys to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.
d That is, Alexander the great.
e For when his estate was most flourishing, hee ouercame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander.
f For his twelue chiefe princes first deuided his kingdome among themselues.
g After this his Monarchy was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt.
h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murthered, partly of the fathers chiefe friends, and partly one of another.
i Some of these foure shalbe able to be compared to the power of Alexander.
k That is, his posteritie hauing no part thereof.
l To wit, Ptolemeus King of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes that be more mightie: for he should haue both Asia and Syria.

6 And in the ende of yeeres, they shall bee ioyned together: for the Kings [n] daughter of the South shall come to the king of the North to make an agreement, but she shall not reteine the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but she shall be deliuered to death, and they that brought her, and he [r] that begate her, and he that comforted her in these times.

7 But out of the bud of her [s] rootes shall one stand vp in his stead, [t] which shal come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he lust, and shall preuaile,

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer & of golde, and he shall continue [u] moe yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred vp, and shall assemble a mightie great armie: and one [y] shall come, and ouerflow: and passe thorow, they shall he [z] returne, and be stirred vp at his fortresse.

11 And the king of the South shall be angrie, and shall come foorth, and fight with him, euen with the king of the North: for he shall set forth a great [a] multitude, and the multitude shalbe giuen into his hand.

12 Then the multitude shall be proude, and their heart shall be lifted vp: for he shall cast downe thousands: but he shall not still preuaile.

13 For the king of the North [b] shall returne, and shall set foorth a greater multitude then afore, and shall come foorth (after certeine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand vp against the king of the South: also the rebellious children of thy [d] people shall exalt themselues to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as hee lust, and none shall stand against him: and he shall stand in the [f] pleasant land, which by his hand shall be consumed.

17 Againe he shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he doe, and he shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the [l] Iles, and shall take many, but a prince [m] shall cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the forts of [o] his owne land: but he shall be ouerthrowen and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glory of the kingdom, one that shal raise taxes: but after fewe dayes he shall be destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, & obteine [t] kingdome by flatteries.

22 And the [t] armes shall be ouerthrowen with a flood before him, and shall be broken: and also the Prince of the [n] couenant.

23 And after [x] the league made with him, he shall worke deceitfully: for he shal come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shall diuide among them the praye and the spoile, and the substance, yea, and he shall forecast his deuises against the strong holdes, euen for a [a] time.

25 Also he shall stirre vp his power and his courage against the king of the South with a great armie, and the king of the South shall be stirred vp to battell with a very great and mightie armie: but he shal not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meat, shall destroy him: and his armie [d] shall ouerflowe: and many shall fall, and be slaine.

n That is, Berenice the daughter of Ptolomeus Philadelphus, shall be giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continual peace together.

o That force & strength shall not continue: for some after Berenice and her yong sonne after her husbands death was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolomeus nor Antiochus.

q Some reade, seede, meaning the childe begotten of Berenice.

r Some reade, he that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage were destroyed.

s Meaning, that Ptolomeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stock that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned fiue and fourtie yeeres.

x Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus, shal make warre against Ptolomeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine while the warres were preparing.

z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

a For Antiochus had fiue thousand horsemen, and threescore thousand footemen.

b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip King of Macedonia, & these two brought great power with them.

d For vnder Onias which falsely alleged that place of Isaiah 19.19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admoniseth the before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolomeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shal loue her husband as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea, called Mediterranea: for the Iewes called all countreis yles, which were diuided from them by Sea.

m For whereas Antiochus was woont to contemne the Romanes, and put their ambassadors to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By this wicked life, and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countreymen slew him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forreine enemies, or battel, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, & was of a vile, cruell, and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t He sheweth that great forreine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germaine, & is here called the Prince of the couenant, because he was the chiefe, & all other followed his conduct.

x For after the battell Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and when hee suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b He shall be ouercome with treason.

c Signifying his Princes, and the chiefe about him.

d Declaring that his souldiers shall brast out and venture their life to slay and to be slaine for the safegard of their Prince.

27 And both these kings heartes shall be to doe [e] mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for [f] yet the end shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy couenant: so shall hee doe and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therefore he shall be sorie and returne, and freat against the holy couenant: so shall he doe, he shall euen returne [i] and haue intelligence with them that forsake the holy couenant.

31 And armes [k] shall stand on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall he cause to sinne by flatterie: but the people that doe knowe their God, shall preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fall by sword, and by flame, by captiuitie and by spoile many dayes.

34 Now when they shall fall, they shall be holpen with a [p] little helpe: but many shall cleaue vnto them [q] fainedly.

35 And some of them [r] of vnderstanding shal fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the [s] king shall doe what him lust: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, and shall prosper, till the wrath [t] be accomplished: for the determination is made.

37 Neither shall hee regarde the [u] God of his fathers, nor the desires [x] of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knewe not, shall he honour with [z] golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in [a] the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of the time shall the king of the [b] South push at him, and the king of the North shall come against him like a whirlewind with charets, and with horsemen, and with many ships, and he shal enter into the countries, and shal ouerflow and passe thorow.

41 He shall enter also into the [c] pleasant land, [d] many countreis shall be ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his handes also vpon the countreis, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

44 But the tidings out of the East and the North shal [d] trouble him: therefore he shal goe forth [e] with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

e The vncle and the nephue shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they lust themselues.

g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before to mooue them to patience, knowing y all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the second time.

i With y Iewes which shall forsake the couenant of y Lord: for first he was called against the Iewes by Iason the high priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall hold with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning such as bare the name of Iewes: but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people shall teach others by their example, and edifie many in the true Religion.

o Whereby he exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees whereof he here prophesieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God and will lose their life for the defence of true Religion, signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

s Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he nowe speaketh of the Monarchie of the Romanes which he noteth by the name of a King, who were without all religion and contemned the true God.

t So long the tyrants shall preuaile as God hath appointed to punish his people: but hee sheweth that it is but for a time.

u The Romanes shall obserue no certaine forme of Religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselues to their gods.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1.26.

y That is, the God of power and riches: they shall esteeme their owne power aboue all their gods and worship it.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that here by al men should haue them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes.

b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be ouercome.

c The Angel forewarneth the Iewes, that when they should see the Romanes inuade them, and that the wicked shoulde escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them.

d Hearing that Crassus was slaine, and Antonius discomfited.

e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelitie God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that [a] time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christes comming, and next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shall be no sure comfort.

3 And they that be [c] wise, shall shine, as the brightnesse of the firmament: and they that [d] turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp thy words, and seale the booke [f] till the ende of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and beholde, there stood other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.

6 And one saide vnto the man clothed in linen, which was vpon the waters of the riuer, When shall be the ende of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he helde vp his [h] right hand, and his left hand vnto heauen, and sware by him that liueth for euer, that it shall tary for a [i] time, two times and an halfe: and when hee shall haue accomplished [k] to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then saide I, O my Lord, what shalbe the ende of these things?

9 And he saide, Goe thy way, Daniel: for the words are closed vp, and sealed, til the ende of the time.

10 Many shalbe purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] dayly sacrifice shalbe taken away and the abominable desolation set vp, there [m] shalbe a thousand, two hundred and ninetie dayes.

12 Blessed is he that waiteth & commeth to the thousand, three hundred and [n] fiue and thirtie dayes.

13 But goe [o] thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the ende of the dayes.

c Who haue kept the true feare of God and his Religion.
d He chiefly meaneth the ministers of Gods word, and next, all the faithful which instruct the ignorant, & bring them to the true knowledge of God.
e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.
f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.
g Which was Tygris.
h Which was as it were a double oath, and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an ende.
k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power.
l From the time that Christ by his sacrifice shal take away the sacrifices and ceremonies of the Lawe.
m Signifying that the time shall bee long of Christes second cõming, & yet the children of God ought not to be discouraged, though it be deferred.
n In this number he addeth a mouth & an halfe to the former number, signifying that it is not in man to appoint the time of Christs cõming, but that they are bidden that patiently abide his appearing.
o The Angel warneth the Prophet patiently to abide, til the time appointed come, signifying that he should depart this life, & rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to cal them to repentance: but they grew euer worse and worse, and stil abused Gods benefits. Therfore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he had at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards, and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained stil in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom only they should haue true deliuerance: and for the second, he vseth threatnings & menaces to bring them from their wicked maners and vices, & this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hosea propheſied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THe worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes [a] of Vzziah, Iotham, Ahaz, and Hezekiah [b] Kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lorde saide vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and childzen of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So hee went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lorde saide vnto him, Call his name [e] Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings that he preached aboue threescore yeere.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commaunded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning that they should be no more called Israelites of the Israelites of the true Israel, which were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab where Iehu shed so much blood, 2. King. 10. 8.
f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the ende declared: for he built vp that idolatrie, which he had destroyed.

5 And at that s day will I also breake the bowe of Israel in the valley of Izreel.

6 Shee conceiued yet againe, and bare a daughter, and God saide vnto him, Call her name h Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vterly i take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will k saue them by the Lorde their God, and will not saue them by bowe, nor by sword nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name l Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the m children of Israel shall bee as the sand of the sea, which cannot bee measured nor tolde: and in the place where it was saide vnto them, Ye are not my people, it shall be saide vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel bee n gathered together, and appoint themselues one head, and they shal come vp out of the lande: for great is the o day of Izreel.

s When the measure of their iniquitie is ful, and I shal take vengeance and destroy al their policie and force.

h That is, not obteyning mercy: whereby he signifieth, that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1.1.

l That is, not my people.

m Because they thought that God could not haue bene true in his promise except he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 5 Hee sheweth their idolatrie and threatneth them except they repent.

SAy vnto your a brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your b mother: pleade with her: for shee is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries c from betweene her breasts,

3 d Least I strip her naked, and set her as in the day that she was c borne, and make her as a wildernesse, and leaue her like a dry land, and slay her for thirst,

4 And I will haue no pitie vpon her children: for they be the e children of fornications.

5 For their mother hath plaied the harlot: she that conceiued them, hath done shamefully: for she said, I wil go after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I wil stop h thy way with thornes, and make an hedge, that she shall not finde her paths:

a Seeing that I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same, considering that ye are my people on whom I will haue mercy.

b God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50.1.

c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16.15.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and bountie and certaine signes of his fauour, but if they continued, hee would vtterly destroy them.

e When I brought her out of Egypt, Ezek. 16.4.

f That is, bastardes and begotten in adulterie.

g Meaning, the idoles which they serued and by whome they thought they had wealth and abundance.

h I wil punish thee that thou mayest try whether thine idoles can helpe thee, and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.

7 Though she follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall shee not finde them: then shall shee say, i I will goe and returne to my first husband: for at that time was I better then nowe.

8 Nowe shee did not knowe that I k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore wil I returne, and take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent, to couer her shame.

10 And nowe will I discouer her m lewdnesse in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feastes.

12 And I wil destroy her vines and her figtrees, whereof she hath said, These are my rewards that my louers haue giuen mee: and I wil make them as a forest, and the wilde beasts shal eate them.

13 And I will visite vpon her the dayes of n Baalim, wherein shee burnt incense to them: and shee decked her selfe with her o earerings and her iewels, and shee followed her louers, and forgat me, saith the Lord.

14 Therefore beholde, I will p allure her, and bring her into the wildernesse, and speake friendly vnto her.

15 And I wil giue her her vineyards from thence, and the valley q of Achor for the doore of hope, and she shall r sing there as in the dayes of her youth, and as in the day when shee came vp out of the land of Egypt.

16 And at that day, saith the Lorde, thou shalt call mee s Ishi, and shalt call mee no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their u names.

18 And in that day wil I make a couenant for them, with the x wilde beastes, and with the fowles of the heauen, and with that that creepeth vpon the earth: and I wil breake the bow, and the sworde and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I wil marry thee vnto mee in righteousnesse, and in iudgement, and in mercy, and in compassion.

20 I wil euen marry thee vnto me in y faithfulnesse, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lorde, I will euen heare z the heauens, and

i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profit of Gods rods.

k This declareth that idolaters vse not God of his bountie when they attribute his benefits to their idols.

l Signifying that God wil take away his benefits when man by his ingratitude doth abuse them.

m That is, all her seruice, ceremonies and inuentions where by she worshipped her idoles.

n I will punish her for her idolatrie.

o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.

p By my benefits in offering her grace & mercie, euen in that place where he shal thinke her selfe destitute of all helpe and comfort.

q Which was a plentiful valley, & wherein they had great comfort when they came out of the wildernesse, as Ioth. 7.26. and is called the doore of hope, because it was a departing from death, and an entry into life.

r She shal then prayse God as shee did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable conenant.

t That is, my master: which name was applied to their idoles.

u No idolatry shal once come into their mouth, but they shall serue me purely according to my word.

x Meaning, that hee will so bleese them, that all creatures shall fauour them.

y With a couenant that neuer shall be broken.

z Then shall the heauen deffe raine for the earth which shall bring foorth for the vse of man.

they

they ſhall heare the earth,

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Iezreel.

23 And I will ſowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will ſay to them which were not my people, * Thou art my people. And they ſhall ſay, Thou art my God.

* Rom.9.25. 2.pet.2.10.

CHAP. III.

1 *The Iewes ſhall be caſt off for their idolatrie.* 5 *Afterward they ſhall returne to the Lord.*

THen ſaid the Lord to me, [a]Goe yet, and loue a woman (beloued of her huſband, and was an harlot) according to the loue of the Lord toward the children of Iſrael: yet they looked to other gods, and [b]loued the wine bottels.

a Herein the Prophet repreſenteth the perſon of God, which loued his Church before he be called her, and did not withdraw the ſame when ſhe gaue her ſelfe to idoles.

b That is, gaue themſelues wholy to pleaſures, and could not take vp, as they that are giuen to drunkennes.

2 So [c]I bought her to me for fifteen pieces of ſiluer, and for an Homer of barley and an halfe Homer of barley.

c Yet I loued her, and paied a ſmall portion for her, leaſt ſhe perteining to greatnes of my loue, ſhould haue abuſed me, and not done vnder duetie: for fifteene pieces of ſiluer were but halfe the price of a ſlaue, Exod. 21. 32.

3 And I ſaide vnto her, Thou ſhalt abide with [d]me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none other man, and I will be ſo vnto thee.

d I wil trie thee a long time as in thy widowhood, whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but alſo vnto Chriſt. f That is, they ſhould neither haue policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroyed. g This is meant of Chriſtes kingdome, which was promiſed vnto Dauid to be eternall, Pſal. 72.17.

4 For the children of Iſrael ſhal [e]remaine many dayes without a King, and without a [f]Prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert, and ſeeke the Lorde their God, and [g]Dauid their king, and ſhall feare the Lorde, and his goodnes in the latter dayes.

CHAP. IIII.

A complaint againſt the people, and the Prieſts of Iſrael.

1 Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the iudgement ſeate of God, againſt whome they chiefly offended, Iſa.7.13. Zecha.12,10. mich.6.1,2.

HEare the word of the Lord, ye children of Iſrael: for the Lorde [a]hath a controuerſie with the inhabitants of the lande, becauſe there is no truethe nor mercie, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and [b]blood toucheth blood.

b In euery place appeareth a libertie to moſt hainous vices, ſo that one followeth in the neeke of another.

3 Therefore ſhall the land mourne, and euery one that dwelleth therein, ſhall be cut off, with the beaſts of the field, and with the foules of the heauen, and alſo the fiſhes of the ſea ſhall be taken away.

4 Yet [c]let none rebuke, nor reproue another: for thy people are as they that rebuke the Prieſt.

c As though he would ſay that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the Prophets and Prieſts, whoſe office it is chiefly to rebuke them.

5 Therefore ſhalt thou fall in the [d]day, and the Prophet ſhal fal with thee in the night, and I will deſtroy thy [e]mother.

d Be ſhall perish altogether: the one, becauſe he would not obey, and the other becauſe he would not admonish.

e That is, the Synagogue wherein thou boaſteſt.

6 My people are deſtroyed for lacke of knowledge: becauſe [f]thou haſt refuſed knowledge, I wil alſo refuſe thee, that thou ſhalt be no Prieſt to me: and ſeeing [g]thou haſt forgotten the Law of thy God, I will alſo forget thy children.

f That is, the Prieſts ſhalbe caſt off, becauſe that for lacke of knowledge, they are not able to execute their charge, and inſtruct others, Deut.33.3. mal.2.7.

g Meaning, the whole body of the people, which were ouerrie with hearing the word of God.

7 As they were [h]increaſed, ſo they ſinned againſt me: therefore will I change their glorie into ſhame.

h The more I gaue beneficiall promiſes.

8 [i]They eate vp the ſinnes of my people, and lift vp their mindes in their iniquitie.

i Be wil, the Prieſts ſeeke to eate the peoples offerings, and flatter them in their ſinnes.

9 And there ſhall bee like people, like [k]Prieſt: for I will viſite their wayes vpon them, and reward them their deedes.

k Signifying, that as they haue ſinned together, ſo ſhall they be puniſhed together.

10 For they ſhall eate, and not haue ynough: they ſhall [l]commit adulterie: and ſhall not increaſe, becauſe they haue left off to take heede to the Lord.

l Shewing, that their wickednes ſhalbe puniſhed on all ſides: for though they thinke by the multitude of wiues to haue many children, yet they ſhall be deceiued of their hope.

11 [m]Whoredome, and wine, and newe wine take away their heart.

m In giuing themſelues to pleaſures, they become like bruite beaſts.

12 My [n]people aſke counſell at their ſtockes, and their ſtaffe teacheth them: for the [o]ſpirite of fornications hath cauſed them to erre, and they haue gone a whoring from vnder their God.

n Thus he ſpeaketh by deriſion in calling them his people, which name for their ſinnes they were not: for they ſought helpe of ſtocks & ſtickes.

o They are caried away with a rage.

13 They ſacrifice vpon the toppes of the mountaines, and burne incenſe vpon the hilles vnder the okes, and the poplar tree, and elme, becauſe the ſhadow thereof is good: therefore your daughters ſhall bee [p]harlots, and your ſpouſes ſhalbe whores.

p Becauſe they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their luſts, that they ſhal diſhonour their owne bodies, Rom. 1.28.

14 I will not [q]viſit your daughters when they are harlots, nor your ſpouſes, when they are whores: for they themſelues are ſeparated with harlots, and ſacrifice with whores: therefore the people that doeth not vnderſtand, ſhall fall.

q I will not correct your ſhame to bring you to amendment, but let you run headlong to your owne damnation.

15 Though thou, Iſrael play the harlot, yet [r]let not Iudah ſinne: come not yee vnto [s]Gilgal, neither goe ye vp to [t]Beth-auen, nor ſweare, The Lord liueth.

r God complaineth that Iudah is infected, & willeth them to learne by their example to returne in time. s For albeit the Lord had honored this place in time paſt with his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither. t He calleth Beth-el, that is, the houſe of God, Beth-auen, that is, the houſe of iniquity, becauſe of their abomination ſet vp there, ſignifying, that no place is holy where God is not purely worſhipped.

16 For Iſrael is rebellious as an vnruly heifer. Nowe the Lorde will feede them as a [u]lambe in a large place.

u God will ſo diſperſe them that they ſhal not remaine in any certaine place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes ſtinketh: they haue committed whoredome: their rulers loue to ſay with ſhame, [x]Bring ye.

x They are ſo impudent in receiuing bribes, y they will command men to bring the vnto them.

19 The winde hath [y]bounde them vp in her wings, and they ſhall be aſhamed of their ſacrifices.

y To carry the ſodainly away.

CHAP.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The helpe of man is in vaine.*

OYe Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the king: for iudgement is toward you, because ye haue bene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for nowe, O Ephraim thou art become an harlot, & Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shal fall with them.

6 They shall goe with their sheepe, and with their bullocks to seeke the Lord: but they shal not find him: for he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children: nowe shall a moneth deuour them with their portions.

8 Blowe ye the trumpet in Gibeah, and the shaume in Rama: cry out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the trueth.

10 The Princes of Iudah were like them that [k] remoue the bound: therfore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the [l] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sickenesse and Iudah his wounde, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a Lyon, and as a Lyons whelpe to the house of Iudah: I, euen I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

a The Priests and Princes catched the poore people in their snares as the rulers did the birds, in the tree tops of high mountaines.

b Notwithstanding they seemed to be giuen altogether to holines and to sacrifices, which here he calleth slaughter in contempt.

c Though I haue admonished them continually by my prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning, their contemning of all admonition.

f That is, their children are degenerate: so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, til they were destroyed.

i By the successe they shal knowe that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

l To wit, after king Ieroboams commandement, and did not rather follow God.

m In stede of seeking for remedie at Gods hand.

n Who was king of the Assyrians.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednes of the Priests.*

COme, and let vs [a] returne to the Lord: for he hath spoyled, and hee will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] he reuiue vs, and in the third day he wil raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to know the Lord: his going forth is prepared as the morning, and hee shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shal I doe vnto thee? O Iudah, how shal I intreate thee? for [c] your goodnes is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy [e] iudgements were as the light that goeth forth.

6 For I desired [f] mercie, & not sacrifice, & [g] knowledge of God more then burnt offerings.

7 But they [s] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that work iniquitie, and is polluted with blood.

9 And as theeues waite for a man, so the companie of Priestes murther in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I woulde returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

b Though hee correct vs from time to time, yet his helpe wil not be farre off, if we returne to him.

c You seeme to haue a certaine holines and repentance, but it is vpon the sudden, and as a morning cloude.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendement, but all was in vaine: for my word was not meante to feede them, but a sword to slay them.

e My doctrine which I taught there, was well euident.

f He sheweth to what scope his doctrine tendes, that they should loyne the obedience of God, and the loue of their neighbor in mercyward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, & which should haue byn best instructed in my word.

i That is, doeth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I woulde haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and [a] the theefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] King glad with their wickednesse, and the princes with their lies.

4 They are all aduulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, and from kneading the dough vntil it be leauened.

5 This is the [d] day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and tasted.

d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delited in flatteries.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

a By their occasion God hath deprined them of all good rulers.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

f That is, he counterfaiteth the religiō of the Gentiles, yet is but as a cake baked on the one side, and rawe on the other, that is, neither throughe hote nor throughe cold, but partly a Iew, & partly a Gentile.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

g Which are a token of his manifold afflictions.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

h That is, without all iudgement, as they y cannot tel whether it is better to cleaue onely to God, or to seeke the helpe of men.

11 Ephraim also is like a Doue deceiued, without [h] heart: they call to Egypt: they goe to Assur.

i According to my curses made to the whole congregation of Israel.

12 But when they shal go, I wil spread my net vpon them, and drawe them downe as the foules of the heauen: I will chastise them as their [i] Congregation hath heard.

k That is, diuers times redeemed them, and deliuered them from death.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue [k] redeemed them, yet they haue spoken lies against me.

l When they were in affliction and cried out for pain, they sought not vnto me for helpe.

14 And they haue not cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne, and wine, and they rebell against me.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their Princes shall fall by the sworde, for the rage [n] of their tongues: this shal be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

a God encourageth the prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.

SEt the trumpet to thy [a] mouth: hee shall come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

b They that cry like hypocrites, but not from the heart, as their deeds declare.

2 Israel shal [b] cry vnto me, My God, we know thee.

3 Israel hath cast off *y* thing that is good: the enemie shal pursue him.

c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.

4 They haue set vp a [c] King, but not by me: they haue made Princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

d That is, vpright iudgement and godly life.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie!

e Meaning, the calfe was inuented by themselues, and of their fathers in the wilderness.

6 [e] For it came euē from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

f Shewing that their religion hath but a shew, and in it selfe is but banitie.

7 For they haue [f] sowen the winde, and they shall reape the whirlewind: it hath no stalke: the bud shall bring foorth no meale: if so be it bring foorth, the strangers shal deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell, wherein is no pleasure.

g They neuer cease, but run to and fro to seeke helpe.

9 For they are gone vp to Assur: they are as a [g] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now wil I gather them, and they shall sorow a litle, for the [h] burden of the king & the Princes.

h That is, for the tribute which the king and the princes shal lay vpon them: which meanes the Lord vseth to bring them to repentance.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

i Thus the idolaters count the word of God as strange in respect of their owne inuentions.

12 I haue written to them the great things of my Law: but they were counted as a [i] strange thing.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

13 They sacrifice fleth for the sacrifices of mine offerings, and eate it: but the [k] Lord accepteth them not: now wil he remember their iniquitie, & visite their sinnes: they shal returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I wil send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

a For though all other people should escape, yet thou shalt be punished.

REioyce not, O Israel for ioy [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne flooze.

b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Ier. 44. 17. as an harlot that had rather line by playing the whore then to be intertained of her owne husband.

2 [c] The flooze, and the winepresse shal not feed them, and the new wine shal faile in her,

c These outward things that thou seekest, shalbe taken from thee.

3 They will not dwel in the Lords land, but Ephraim wil returne to Egypt, and they wil eate vncleane things in Assur.

d All their doings both touching policie and religion shalbe reiected as things polluted.

4 They shal not offer [d] wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof shalbe polluted: for their bread [e] for their soules shall not come into the house of the Lord.

e The meat offring which they offred for themselues.

5 What will ye doe [f] then in the solemne day, and in the day of the feast of the Lord?

f When the Lord shal take away all the occasions of seruing him.

6 For loe, they are gone from [g] destruction: but Egypt shall gather them vp, & Memphis shal bury them: the nettle shal possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.

which shalbe *p* most grieuous point of your captiuitie, wherē ye shal see your selues cut off from God. g Though they thinke to escape by fleeing the destruction that is at hand, yet shal they be destroied in the place whether they flee for succour.

7 The

7 The dayes of viſitation are come: the dayes of recompence are come: Iſrael ſhall know it: [h] the Prophet is a foole: the ſpiritual man is mad, for the multitude of thine iniquities: therefore the hatred is great.

8 The watchman of Ephraim [i] ſhould be with my God: but the Prophet is the ſnare of a fouler in all his wayes, and hatred in the Houſe of his God.

9 They [k] are deeply ſet: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, hee will viſite their ſinnes.

10 I found Iſrael like [l] grapes in the wilderneſſe: I ſaw your fathers as the firſt ripe in the fig tree at her firſt time: but they went to Baal-Peor, and ſeparated themſelues vnto that ſhame, & their abominations were according to [m] their louers.

11 Ephraim their glory ſhal flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſaw, is as a tree [o] in Tyrus planted in a cottage: but Ephraim ſhall bring forth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue them? giue them a [p] barren wombe and dry breſts.

15 All their wickedneſſe is in [q] Gilgal: for there doe I hate them: for the wickedneſſe of their inuentions, I will caſt them out of mine Houſe: I will loue them no more: all their princes are rebels.

16 Ephraim is ſmitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet wil I ſlay euen the dearelt of their body.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

h Then they ſhal know that they were deluded by them who challenged to themſelues to be their Prophets and ſpiritual men.
i The Prophets dutie is to bring men to God, and not to be a ſnare to pul them from God.
k This people is ſo rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iud. 19. 22.
l Meaning, that he ſo eſteemed them and delited in them.
m They were as abominable vnto me, as their louers the idols.
n Signifying, that God would deſtroy their children by theſe ſundry means, & ſo conſume them by litle and litle.
o As they kept tender plants in their houſes in Tyrus to preſerue them from the cold aire of the Sea, ſo was Ephraim at the firſt vnto me, but now wil I giue him to the ſlaughter.
p The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then y this great ſlaughter ſhould come vpon their children.
q The chiefe cauſe of their deſtruction is that they commit idolatry, & corrupt my religion in Gilgal.

CHAP. X.

1 *Againſt Iſrael and his idols.* 14 *His deſtruction for the ſame.*

a Whereof though y grapes were gathered, yet euer as it gathered new ſtrength, it increaſed new wickednelſe, ſo that the correction which ſhould haue brought them to obedience, did but vtter their ſtubbernelſe.
b As they were rich and had abundance. c To wit, from God. d The day ſhall come that God ſhall take away their king, and then they ſhal feele the fruit of their ſinnes, and how they truſted in him in vaine, 2. King. 17. 6, 7.

ISrael is an [a] emptie vine, yet hath it brought forth fruit vnto it ſelfe, and according to the multitude of the fruite thereof hee hath increaſed the altars: according to the [b] goodneſſe of their land they haue made faire images.

2 Their heart is [c] diuided: now ſhal they be found faultie: hee ſhall breake downe their altars: he ſhall deſtroy their images.

3 For now they ſhall ſay, Wee haue no [d] King becauſe wee feared not the Lorde: and what ſhould a king doe to vs?

4 They haue ſpoken words, ſwearing falſly in making a couenant: thus [f] iudgement groweth as wormwood in the furrowes of the field.

5 The inhabitants of Samaria ſhal feare becauſe of the calfe of Beth-auen: for the people thereof ſhall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo brought to Aſſhur, for a preſent vnto king Iareb: Ephraim ſhal receiue ſhame, and Iſrael ſhal be aſhamed of his owne counſel.

7 Of Samaria, the king thereof is deſtroied, as the ſome vpon the water.

8 The high places alſo of [i] Auen ſhall bee deſtroied, euen the ſinne of Iſrael: the thorne and the thiſtle ſhall growe vpon their altars, and they ſhall ſay to the mountaines, *Couer vs, and to the hils, Fall vpon vs.

9 O Iſrael, thou haſt [k] ſinned from the dayes of Gibeah: there they [l] ſtood: the battel in Gibeah againſt the children of iniquitie did not [m] touch them.

10 It is my deſire [n] that I ſhould chaſtiſe them, and the people ſhall bee gathered againſt them, when they ſhall gather themſelues in their two [o] furrowes.

11 And Ephraim is as an heifer vſed to delight [p] in threſhing: but I wil paſſe by her [q] faire necke: I will make Ephraim to ride: Iudah ſhal plow, & Iaakob ſhal breake his clods.

12 Sowe to your ſelues in righteouſneſſe: reape after the meaſure of mercy: [r] breake vp your fallow ground: for it is time to ſeeke the Lord, till he come and raine righteouſneſſe vpon you.

13 But you haue plowed wickedneſſe: ye haue reaped iniquitie: you haue eaten the fruit of lies: becauſe thou diddeſt truſt in thine owne wayes, & in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, & all thy munitions ſhall be deſtroyed, as [s] Shalman deſtroyed Beth-arbel in the day of battell: the mother with the children was daſhed in pieces.

15 So ſhal Beth-el doe vnto you, becauſe of your malicious wickedneſſe: in a morning ſhall the king of Iſrael be deſtroyed.

e In promiſing to be faithful toward God.
f Thus their integritie and fayrlie which they pretended, was nothing but bitternes & griefe.
g When the calfe ſhalbe caried away.
h Chemarims were certaine idolatrous prieſts, which did weare blacke apparel in their ſacrifices and cried with a loud voyce: which ſuperſtition Eliah berieued, 1. King. 18. 27. read 2. king. 23. 5.
i This he ſpeaketh in contempt of Bethel, read Chap. 4. 15.
* Iſa. 2. 19. luke 23. 30. reuel. 6. 16 & 9. 6.
k In thoſe daies waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing gods iudgements, ſeeing thine own deeds were as wicked as theirs.
l To wit, to fight or the Iſraelites, remaines in that ſtubbernes from that time.
m The Iſraelites were not moued by their example to ceaſe frō their ſinnes.
n Becauſe they are ſo deſperate, I wil delight to deſtroy them.
o That is, when they haue gathered all their ſtrength together.
p Wherein is pleaſure, as in plowing is labour and paine.
q I wil lay my yoke vpon her faire necke.
r Read Ier. 4. 4.
s That is, Shalmanazzar in the deſtruction of that citie, ſpared neither kind nor age.

CHAP. XI.

1 *The benefits of the Lord toward Iſrael.* 5 *Their ingratitude againſt him.*

WHen Iſrael [a] was a childe, then I loued him, and called my ſonne out of Egypt.

a Whiles the Iſraelites were in Egypt, they did not prouoke my wrath by their malice and ingratitude.

2 They

2 They called them, but they [b] went thus from them: they ſacrificed vnto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, as one ſhould beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I laide the meate vnto them.

5 He ſhall no more returne into the land of Egypt: but Aſſhur ſhalbe his [d] king, becauſe they refuſed to conuert.

6 And the ſword ſhall fall on his cities, and ſhal conſume his barres, and deuoure them, becauſe of their owne counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt High: yet none at all would exalt him.

8 [f] Howe ſhall I giue thee vp, Ephraim? howe ſhall I deliuer thee Iſrael? how ſhal I make thee, as [g] Admah? howe ſhal I ſet thee, as Zeboim? mine heart is turned within mee: [h] my repentings are rowled together.

9 I will not execute the fiercenesſe of my wrath: I will not returne to deſtroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not [i] enter into the citie.

10 They ſhal walke after the Lord: he ſhal roare like a Lion: when he ſhall roare, then the children of the Weſt ſhall feare.

11 [k] They ſhall feare as a Sparowe out of Egypt, and as a Doue out of the land of Aſſhur, and I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth mee about with lies, and the houſe of Iſrael with deceite: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly: and not as beaſts of cattel.

d Seeing they contemne all this kindnes, they ſhall be led captiue into Aſſyria.

e To wit, the Prophets.

f God conſulteth with himſelfe, and that with a certaine griefe howe to punish them.

g Which were two of the cities that were deſtroyed with Sodom. deu. 29.23.

h Meaning, that his loue toward ſwerued them, made him beſweene doubt and aſſurance what to doe and herein appeareth his fatherly affection that his mercy toward his ſhall ouercome his iudgement, as he declareth in the next verſe.

i To conſume thee, but will cauſe thee to perſhe, and ſo receiue thee to mercie: and this is meant of the ſmall number who ſhal walke after the Lord.

k The Egyptians and Aſſyrians ſhall be afraide when the Lord maintaineth his people.

l Gouerneth their ſtate according to Gods word, and doeth not degenerate.

CHAP. XII.

He admoniſheth by Iaakobs example to truſt in God, and not in man.

1 Ephraim is feddᵃ with the winde, and followeth after the Eaſt winde: hee increaſeth daily lies and deſtruction, and they do make a couenant with Aſſhur, and ᵇoyle is caried into Egypt.

2 The Lord hath alſo a controuerſie with [c] Iudah, and will viſite Iaakob, according to his wayes: according to his workes, will he recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his ſtrength hee had [d] power with God,

4 And had [e] power ouer the Angell, and preuailed: hee wept and prayed vnto him: [f] hee found him in Beth-el, and there he ſpake with vs.

5 Yea, the Lord God of hoſtes, the Lord is himſelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope ſtill in thy God:

7 He is [g] Canaan: the balances of deceite are in his hand: he loueth to oppreſſe.

8 And Ephraim ſaid, Notwithſtanding I am rich, I haue found me out riches in all my labours: they ſhall finde none iniquitie in mee, [h] that were wickednes.

9 Though I am the Lord thy God, from the lande of Egypt, yet will I make thee to dwell in the Tabernacles, as in [i] the dayes of the ſolemne feaſt.

10 I haue alſo ſpoken by the Prophets, and I haue multiplied viſions, and vſed ſimilitudes by the miniſterie of the Prophets.

11 Is there [k] iniquitie in Gilead? ſurely they are vanitie: they ſacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Iſrael ſerued for a wife, and for a wife he kept ſheepe.

13 And by a [m] Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he reſerued.

14 But Ephraim prouoked him with lie places: therefore ſhall his blood be powred vpon him, and his reproch ſhall his Lord reward him.

a That is, ſtatereth himſelfe with daine confidence.

b Meaning, preſents to get friendſhip.

c Which in theſe points was like to Ephraim, but not in idolatries.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Read Gen. 32.28.

f God found Iaakob as he lay ſleeping in Bethel, Gen. 28. 12. and ſo ſpake with him there, that the fruite of that preach appertained to the whole bodie of the people, whereof we are.

g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thus the wicked meaſure Gods fauour by outward proſperitie, and the hypocrites cannot abide that any ſhould reproue their doings.

i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwel in tents as in the feaſt of the Tabernacles, which thou doeſt now contemne.

k The people thought that no man durſt haue ſpoken againſt Gilead, that holy place, and yet the Prophet ſaith, that all their religion was but vanitie.

l If you boaſt of your riches & nobilitie ye ſeeme to reproch your father who was a poore fugitiue and ſeruant.

m Meaning, Moſes, whereby appeareth, that whatſoeuer they haue, it commeth of Gods free goodneſſe.

CHAP. XIII.

1 *The abomination of Iſrael.* 9 *And the cauſe of their deſtruction.*

1 When Ephraim ſpake, there was [a] trembling: he [b] exalted himſelf in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſinne more and more, and haue made them molten images of their ſilver, and idoles according to their owne vnderſtanding: they were all the worke of the craftſmen: they ſay one to another whiles they ſacrifice a [d] man, Let them kiſſe the calues.

3 Therefore they ſhall bee as the morning cloud, and as the morning dew that paſſeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the ſmoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt knowe no God but me: for there is no Sauiour beſide me.

5 I did know thee in the wildernes, in the land of drought.

6 As in their paſtures, ſo were they filled: they were filled, and their heart was exalted:

a He ſheweth the excellencie, and authoritie that this tribe had aboue all the reſt.

b He made a king of his tribe.

c The Ephraimites are not farre from deſtruction, and haue loſt their authoritie.

d The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calues which were their idoles.

e He calleth them to repentance and reproueth their ingratitude.

there-

therefore haue they forgotten me.

7 And I will be vnto them as a bery lion, & as a leopard in the way of Asshur.

8 I will meete them as a beare that is robbed of her whelpes, and I will breake the kall of their heart, & there will I deuour them like a lion: the wild beast shal teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy king, that should helpe thee in all thy cities: and thy iudges, of whom thou saidest, Giue mee a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hid.

13 The sorrowes of a trauelling woman shall come vpon him: he is an vnwise sonne, els would he not stand still at the time, euen at the [i] breaking foorth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O [k] death I will be thy death: O graue, I wil bee thy destruction: [l] repentance is hid from mine eies.

15 Though he grew vp among his brethē, an East winde shall come, euen the winde of the Lord shall come vp from the wildernesse, and drie vp his veine, and his fountaine shall be dried vp: he shal spoile the treasure of all pleasant vessels.

f Thy destruction is certaine, and my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatry & vaine confidence in men must needs be the cause thereof.
g I am all one, James 1.17.
h It is surely laid vp to be punished, as Iere. 17.1.
i But would come out of the wombe, that is, out of this danger wherin he is, and not tary to be stifeled.
k Meaning, that no power shall resist God when he will deliuer his, but euen in death will be giue them life.
l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

3 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth praise and thanks.

SAmaria shall be desolate: for shee hath rebelled against her God: they shall fall by the sworde: their infants shall bee dashed in pieces, and their women with childe shall bee ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our [c] lips.

4 Asshur shall [d] not saue vs, neither will wee ride vpon horses, neither will wee say any more to the worke of our handes, Ye are our gods: for in thee the fatherlesse findeth mercie.

5 [e] I wil heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: he shall grow as the lillie and fasten his rootes, as the trees of Lebanon.

7 His branches shal spread, and his beautie shall bee as the oliue tree, and his smell as Lebanon.

8 They that dwel vnder his [f] shadow, shal returne: they shal reuiue as the corne, and flourish as the vine: the sent thereof shalbe as the wine of Lebanon.

9 Ephraim shal say, What haue I to doe any more with idoles? I shaue heard him, and looked vpon him: I am like a greene fig tree: vpon me is thy fruit found.

10 Who is [h] wise, and he shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lorde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

a Be exhorteth them to repentance to enioy all these plagues willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.
c Declaring that this is the true sacrifice, that the faithful can offer, euen thanks & praise, Heb. 13.15.
d We will leaue all vaine confidence and pride.
e He declareth how ready God is to receiue them that doe repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe as a protection, and safegard vnto them as a most sufficient fruit and profite.
h Signifying, that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

IOEL.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine, remaine still obstinate. Secondly, hee threatneth greater plagues, because they grewe daily to a more hardnes of heart, & rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting, for the misery that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare ye this, O [a] elders, and hearken ye, all inhabitants of the lande, whether [b] such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the Palmer worm, hath the Grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the Caterpiller eaten.

5 Awake ye [c] drunkards, and weepe, and howle all yee drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

a Signifying the princes, the Priests, and the Gouernours.
b He calleth the Iewes to the consideration of Gods iudgements who had nowe plagued the fruits of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse and drunkennes was taken away.

6 Yea, [d] a nation commeth vpon my lande, mightie, and without number, whose teeth are like the teeth of a lion, and he hath the tawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my figge tree hee maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the [e] husband of her youth.

9 The meate offering, and the drinke offering is [f] cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The fielde is wasted: the lande mourneth: for the corne is destroyed [g] the new wine is dried vp, and the oyle is decayed.

11 Be ye ashamed, O husband men: howle, O ye vinedressers for the wheate, & for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree & the palme tree, and the apple tree, euen all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 [h] Girde your selues and lament, yee Priestes: howle ye ministers of the altar: come and lie all night in sackcloth, ye ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crie vnto the Lord.

15 Alas: for the day, for the [i] day of ỹ Lord is at hand, & it commeth as a destruction from the Almightie.

16 Is not the meate cut off before our eyes: and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herdes of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I crie: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the fielde.

20 The beastes of the fielde crie also vnto thee, for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wildernesse.

CHAP. II.

He prophecieth of the comming and crueltie of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLowe [a] the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A [b] day of darkenesse, and of blackenesse, a day of clouds, and obscuritie, as the morning spread vpon ỹ mountaines, so is there a [c] great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of [d] Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charrets in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people tremble: all faces [e] shall gather blackenesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one [f] thrust another, but euery man shall walke in his path: and when they fall vpon the swoorde, they shall not be wounded.

9 They that shall runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heauens shall shake, the [g] sunne and the moone shall be darke, and the starres shall withdrawe their shining.

11 And the Lord shall [h] vtter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now ỹ Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And [i] rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gracious, and mercifull, slowe to anger, and of great kindenesse, and repenteth him of the euill.

14 Who knoweth, if he will [k] returne and repent and leaue a blessing behinde him, euen a meate offering, and a drinke offring vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the

d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.

e Mourne grieuously as a woman, which hath lost her husband, to whom she hath beene maried in her youth.

f The tokens of Gods wrath did appeare in his Temple inasmuch as Gods seruice was left off.

g All comfort & substance for nourishment is taken away.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfeined repentance.

i We see by these great plagues that bitter destruction is at hand.

k That is, drought.

a He sheweth the great iudgements of God which are at hand, except they repent.

b Of affliction and trouble.

c Meaning, the Assyrians.

d The enemie destroyeth our plentifull countrey where soeuer he commeth.

e They shall be pale and blacke for feare, as Nahum 2.10.

f For none shall be able to resist them.

g Reade verse 2. 31.3 Isa.13.10. ezek.32.7.chap. 3.15.mat.24.29.

h The Lord shall stirre vp the Assyrians to execute his iudgements. *Iere.30.7. amos 5.18. zeph.1.15.

i Mortifie your affections & turne God with purenesse of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

l That as all haue sinned, so al may shew fourth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.
*Psal. 79. 10.

m If they repent he sheweth that God will preserue and defend them with a most ardent affection.

n That is the Assyrians your enemies.

o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, & as was wont to be sent when God was reconciled with them.
*Louit. 26. 4. deut. 11. 14.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44. 3. act. 2. 17. Iohn 7. 38, 39.

r As they had visions and dreames in olde time, so shall they now haue clearer reuelations.

s He warneth the faithfull what terrible things should come, to y intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

t The order of nature shall seeme to be changed for the horrible afflictions that shalbe in the world. Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.

u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning, hereby the Gentiles, Rom. 10. 13.

1 childzen, and those that sucke the breastes: let the bridegrome goe fourth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. *Wherefore should they say among the people, Where is their God?

18 Then will the Lord be [m] ielous ouer his land, and spare his people.

19 Yea, the Lord will answere and say vnto his people, Beholde, I will send you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remoue farre off from you the [n] Northren armie, and I will driue him into a land, barren and desolate with his face toward the [o] East sea, and his end to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraide, ye beastes of the fielde: for the pastures of the wildernesse are greene: for the tree beareth her fruite: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of [p] righteousnesse, *and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the presses shall abound with wine & oyle.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the middes of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward will I powre [q] out my Spirit vpon all flesh: and your sonnes and your daughters shall prophecie: your olde men shall dreame [r] dreames, and your yong men shall see visions,

29 And also vpon the seruants, & vpon the maids in those dayes will I poure my Spirit.

30 And I will shewe [s] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [t] sunne shall be turned into darkenes, and the moone into blood, before the great and terrible day of the Lord come.

t The order of nature shall seeme to be changed for the horrible afflictions that shalbe in the world. Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.

32 But whosoeuer shall cal [u] on the Name of the Lord, shall be saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath said, and in the [x] remnant, whom the Lord shall call.

u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning, hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in [a] those dayes & in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

a When I shall deliuer my Church which standeth of the Iewes, & of the Gentiles,

2 I will also gather all nations, and will bring them downe into [b] the valley of Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, who they haue scattered among the nations, and parted my land.

b It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20. 26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

3 And they haue cast lots for my people, and haue giuen the childe [c] for the harlot, and sold the girle for wine, that they might drinke.

c That which the enemie gate for the sale of my people, he bestowed vpon harlots and drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon, and all the coastes of Palestina: will ye render me [e] a recompence: and if ye recompence me, swiftly and speedily will I render your recompence vpon your head:

d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.

5 For ye haue taken my siluer & my gold, and haue caried into your temples my goodly and pleasant things.

e Haue I done you wrong, that ye will render me the like?

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

f For afterward God solde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had beene theirs.

7 Beholde, I will raise them out of the place where ye haue solde them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they [f] shall sell them to the Sabeans, to a people farre off: for the Lorde hath spoken it.

g When I shal execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere and come vp.

10 [g] Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

h Thus he shall incourage y enemies when their wickednes is full ripe to destroy one another, which he called the valley of Gods iudgement.

11 Assemble your selues, and come all ye heathen, & gather your selues together round about: there shal the Lord cast downe the mightie men.

12 Let the heathen be wakened & come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your [h] sithes, for the haruest is ripe:

ripe: come, get you downe, for the winepresse is full: yea, the winepresses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall withdraw their light.

16 The Lorde also shall roare out of Zion, and vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope [i] of his people, and the strength of the children of Israel.

17 So shall ye knowe that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe [k] thorowe her any more.

18 And in that day shall the mountaines [l] drop downe newe wine, and the hilles shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come foorth of the House of the Lord, and shall water the valley of Shittim.

19 [m] Egypt shall be waste, and Edom shall be a desolate wildernes, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I wil [n] clense their blood, ẏ I haue not clensed, and the Lord will dwell in Zion.

i God affirmeth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.

k The strangers shall no more destroy his Church: which if they doe, it is the people which by their sinnes make the breach for the enemie.

l He promiseth to his Church abundance of graces, reade Ezek. 47.1. which should water and comfort the most barrey places, Amos 9.13.

m The malicious enemies shal haue no part of this grace.

n He had suffered his Church hitherto to lie in their filthinesse, but now he promiseth to clense them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse and idolatrie, he stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge and constancie to reproue all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they coulde looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfite deliuerance and saluation.

CHAP. I.

1 *The time of the prophecie of Amos.* 3 *The wordes of the Lord against Damascus,* 6 *The Philistims, Tyrus, Idumea and Ammon.*

THE wordes of Amos, who was among the heardmen at [a] Tecoa, which he sawe vpon Israel, in the dayes of Vzziah king of Iudah, and in the dayes of [b] Ieroboam the sonne of Ioash king of Israel, two yeere before the [c] earthquake.

2 And he saide, The Lorde shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheards shall perish, and the toppe of [d] Carmel shall wither.

3 ¶ Thus saith ẏ Lord, For [e] three transgressions of Damascus, and for foure, I will not turne it to it, because they haue [f] threshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the [g] palaces of Ben-hadad.

5 I will breake also ẏ barres of Damascus, & cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Bethedeu, and the people of Aram shal goe into captiuitie vnto [h] Kir, saith the Lord.

6 Thus saith ẏ Lord, For three transgressions of Azzah, and for foure, I will not turne it to it, because they [i] caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith ẏ Lord, For three transgressions of Tyrus, and for foure, I will not turne it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne it to it, because hee did pursue his brother with the sword, and did † cast off all pitie, and his anger spoiled him euermore, and his wrath watched him [l] alway.

12 Therfore wil I send a fire vpō Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they

a Which was a towne fiue miles from Ierusalem in Iudea, but he prophecied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which as Iosephus writeth, was when Vzziah would haue disarped ẏ priests office, and therefore was smitten with the leprosie.

d Whatsoeuer is fruitfull and pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their manifolde sinnes: which are meant by three and foure which make seuen, because the Israelites should ẏ more deepely consider Gods iudgements toward them. f It shall not be spared for committing this cruelties against one citie, it is not possible that Israel should escape punishment which hath committed so many and grieuous sinnes against God and man. g The antiquitie of their buildings shall not auoide my iudgements, reade Iere. 49.27.

h Tiglah Pileser led the Syrians captiue, and brought them to Cyrene: which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to harme.

† Ebr. corrupt his compassions.

l He was continuall enemie vnto him.

m He noteth the great cruelitie of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

m haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

a For the Moabites were so cruel against the king of Edom, that they burnt his bones after that hee was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

4 ¶ Thus sayeth the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.

c If hee spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdom.

5 Therefore will I send a fire vpon Iudah, & it shall deuoure ỹ palaces of Ierusalem.

d They esteemed most vile bribes more then mens liues.

6 ¶ Thus saith the Lorde, For three transgressions of Israel: and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for d shooes.

e When they haue spoyled him and throwen him to ỹ ground, they gape for his life.

7 They gape ouer the head of the poore, in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

f Thinking by these ceremonies, that is by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

8 And they lye downe vpon clothes laide to pledge f by euery altar: and they g drinke the wine of the condemned in the house of their God.

g They spoyle others and offer thereof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquitie.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, & he was strong as the okes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

h The destruction of their enemies and his mercie toward them should haue caused their hearts to melt for loue toward him.

10 Also I brought you vp from the lande of Egypt, and led you fourtie yeeres thorowe the wildernesse, to possesse the lande of the Amorite.

i Be commeth my benefits, and abused my graces, and craftily went about to stop the mouthes of my Prophets.

11 And I rayled vp of your sonnes for Prophets, and i of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Beholde, I am k pressed vnder you as a cart is pressed that is full of sheaues,

k You haue wearied me with your sinnes, Isa. 1.14.

14 Therefore the flight shall perish from the l swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

l None shall be deliuered by any meanes.

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse saue his life.

16 And hee that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reproueth the house of Israel of ingratitude. 11 *For the which God will punish them.*

HEare this word that the Lord pronounceth against you, O children of Israel euen against ỹ whole familie which I brought vp from the land of Egypt, saying,

a I haue onely chosen you to be mine among all other people: and yet you haue forsaken me.

2 You a onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

b Hereby the Prophet signifieth that he shrinketh not of himselfe from God guideth and moueth him, which is called the agreement betweene God and his Prophets.

3 Can two walke together except they be b agreed?

c Will God threaten by his Prophets, except there be some great occasion?

4 Will a c lion roare in the forest, when he hath no pray? or will a lions whelpe crie out of his den, if he haue taken nothing?

d Can any thing come without Gods prouidence?

5 d Can a birde fall in a snare vpon the earth, where no fowler is? or will he take vp the e snare from the earth, and haue taken nothing at all?

e Shall his threatnings be in vaine?

6 Or f shall a trumpet be blowen in the citie, and the people be not afraide? or shal there be euill in a citie, and the Lord hath not done it?

f Shal the Prophets threaten Gods iudgements, and the people not be afraide?

7 Surely the Lord God will do nothing, but he h reuealeth his secret vnto his seruants the Prophets.

g Doeth any vnrighteousnesse come without Gods appointment? Isa.45.7.

8 The lyon hath roared: who will not be afraid? the Lord God hath spoken: who can but i prophecie?

h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpō the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the middes thereof.

i Because the people euer murmured against the Prophets, hee sheweth that Gods Spirite moued them so to speake as they did.

10 For they knowe not to doe right, saith the Lord: they store vp violence, and robberie l in their palaces.

k Strangers as the Philistims and Egyptians to bee witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

11 Therefore thus saith the Lord God, An aduersarie shall come euen rounde about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

l The fruits of their crueltie and theft appeareth by their great richesse which they haue in their houses.

12 Thus saieth the Lorde, As the shep-

heard

heard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus as in a couche.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the sommer house, and the houses of yuorie shal perish, and the great houses shall be consumed, saith the Lord.

m When the Lion hath satisfie his hunger, the shepheard findeth a legge or a tippe of an eare to shew that the sheepe hath beene worried.
n Where they thought to haue had a sure holde, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this word, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that he will take you away with [c] thornes, and and your posteritie with fish hookes.

3 And ye shal goe out at the breaches euery kowe forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three [e] yeeres.

5 And offer a thankesgiuing [f] of leauen, publish and proclaime the free offrings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannes of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three [i] moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: & I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a [m] firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.

13 For lo, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

a Thus he calleth the princes and gouernours which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beastes and not of men.
b They incourage such as haue authoritie ouer the people, to poule them, so that they may haue profit by it.
c He alludeth to fishers which catch fish by hookes & thorns.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue holy God vnto them.
e Reade Deu. 14.28.
f As Leuit. 7.13.
g You onely delite in these outward ceremonies, and haue none other respect.
h That is, lacke of bread & meat.
i I stayed the raine till the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
k They could not finde water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9.10.
m You were almost al cõsumed, and a few of you wonderfully preserued, 2. king. 14.26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, and shal no more rise: she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an [b] hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, least he breake out like fire in the house of Ioseph and deuoure it, and there be none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue off righteousnesse in the earth.

8 He [e] maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheate, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, & your mighty sins, they afflict the iust,

a He so calleth them because they so boasted of themselues, or because they were giuen to wantonnes and delitines.
b Meaning, that the tenth part should scarcely be sauen.
c In these places they worshipped newe idoles, which ceremonies serued for the true honour of God: therefore he saith that these shall not saue them.
d In steade of iudgements and equitie they execute cruelty and oppression.
e He describeth the power of God, Iob. 9.9.
f They hate the Prophets which reproue them in the open assemblies.
g He take both his money and also his foode wherewith he should liue.

they take rewards, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lorde saith thus, Mourning shall be in all streetes: and they shall say in all the hie wayes, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all ỹ vines shalbe lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkenesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offerings and meate offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beastes.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy violes)

24 And let iudgement runne downe as [m] waters, & righteousnesse as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wildernesse fourtie yeeres, O house of Israel?

26 But you haue borne [n] Siccuth your King and Chiun your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to goe into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to [a] them that are at ease in Zion and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence go you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the [d] euill day, and approach to the seate of iniquitie?

4 They lie vpon beddes of yuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sounde of the viole: they inuent to themselues instruments of musike like [e] Dauid.

6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore nowe shall they goe captiue with the first that goe captiue, and [g] the sorowe of them that stretched themselues is at hand.

8 [h] The Lord God hath sworne by himselfe, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, & hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine tenne men in one house, they shall die.

10 And his vncle [k] shall take him vp and burne him to carry out ỹ bones out of the house, and shall say vnto him, that is by the [l] sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, [m] Holde thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the litle house with clefts.

12 Shall horses [n] run vpon the rocke? or will one plowe there with oxen? for yet haue turned iudgement into gall, and the fruite of righteousnesse into [o] wormewood.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs [p] hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lorde God of hostes: and they shall afflict you, from the entring in of [q] Hamath vnto the riuer of the wildernesse.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 *The false accusation of Amaziah.* 12 *His craftie counsell.*

THus hath the Lord God shewed vnto me, and behold, he formed [a] grashoppers in the beginning of the shooting vp of the latter grouth: and loe, it was in the latter grouth [b] after the kings mowing.

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h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh because the wicked and hypocrites saide they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. Ioel. 2.2, 11, Zep. 1.15.

l Because ye haue corrupt my true seruice and remaine obstinate in your vices, Isa. 1.11. Iere. 6.10.

m Doe your duetie to God and to your neighbour, and so ye shall feele his grace plentifully, if you shewe your abundant affections according to Gods word.

n That idole which you esteemed as your king, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie.

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing availe them ỹ were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdoms, as in Babylon, Syria and of the Philistims, and hath brought their wide borders into a greater straitnes, then yours yet are, thinke you to be better or to escape?

d Be that continue still in your wickednes, and thinke ỹ Gods plagues are not at hand, but giue your selues to all idlenesse, wantonnes and riot.

e As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did consent to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren whereof none many were slaine and caried away captiue.

g Some reade, the top of them that stretch themselues, shall depart.

h Reade Iere. 51.14.

i That is, the riches & pompe.

k The destruction shalbe so great, ỹ none shall almost be left to burie the dead: therefore they shall burne them at home, to carry out the burnt ashes with more ease.

l That is, to some neighbour, that dwelleth round about.

m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

n Hee compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

o Reade Chap. 5.7.

p That is, power and glorie.

q From one corner of the countrey to another.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.

2 And when they had made an ende of eating the graſſe of the land, then I ſaid, O Lord God, ſpare, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

c That is, ſtayed this plague at my prayer.

3 So the Lord [c] repented for this. It ſhall not be, ſaith the Lord.

4 ¶ Thus alſo hath the Lord God ſhewed vnto mee, and beholde, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

d Meaning, that Gods indignation was inflamed againſt the ſtubbernelle of this people.

5 Then ſaide I, O Lorde God, ceaſe, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

6 So the Lord repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus againe he ſhewed me, and beheld, the Lord ſtood vpon a wall made by line [e] with a line in his hand.

e Signifying, that this ſhould be the laſt meaſuring of the people, and that he would deferre his iudgement no longer.

8 And the Lord ſaid vnto me, Amos, what ſeeſt thou? And I ſaid, A line. Then ſaide the Lord, Behold, I will ſet a line in [f] the mids of my people Iſrael, & will paſſe by them no more.

f That is, when Amos had propheſied that the King ſhould be deſtroyed: for this wicked Prieſt more for hatred he bare to the Prophet then for loue toward the King, thought this accuſation ſufficient to condemne him, whereas none other could take place.

9 And the hie places of Iſhak ſhall be deſolate, and the temples of Iſrael ſhalbe deſtroied: and I will riſe againſt the houſe of Ieroboam with the ſword.

10 ¶ [g] Then Amaziah the Prieſt of Beth-el ſent to Ieroboam King of Iſrael, ſaying, Amos hath conſpired againſt thee in the mids of the houſe of Iſrael: the lande is not able to beare all his wordes.

g When this inſtrument of Satan was not able to compaſſe his purpole by the King, he aſſayed by another practiſe: that was, to feare the Prophet, that hee might depart, and not reprooue their idolatrie there openly, and ſo hinder his gaine.

11 For thus Amos ſaith, Ieroboam ſhall die by the ſword, and Iſrael ſhall be led away captiue out of their owne land.

12 Alſo [h] Amaziah ſaide vnto Amos, O thou the Seer, go, flee thou away into the land of Iudah, and there eate thy bread and propheſie there.

h Thus he ſhutteth vp his extraordinarie vocation, that God had giuen him a charge which he muſt needes execute.

13 But propheſie no more at Beth-el: for it is the kings chappel, & it is the kings court.

14 Then anſwered Amos, and ſaide to Amaziah, I was no [h] Prophet, neither was I a Prophets ſonne, but I was an herdman, and a gatherer of wilde figs.

i Thus God vſed to approoue the authoritie of his Prophets by his plagues and iudgements againſt them, which were malicious enemies, Iere. 28. 12. and 29. 21, 25. as this day he doeth againſt them that perſecute the miniſters of his Goſpell.

15 And the Lorde tooke me as I followed the flocke, and the Lorde ſaide vnto mee, Goe, propheſie vnto my people Iſrael.

16 Now therefore heare thou the word of the Lord. Thou ſayeſt, Propheſie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.

17 Therefore thus ſaith the Lorde, [i] Thy wife ſhall be an harlot in the citie, & thy ſonnes and thy daughters ſhall fall by the ſworde, and thy land ſhalbe diuided by line: and thou ſhalt die in a polluted land, and Iſrael ſhal ſurely go into captiuity forth of his land.

CHAP. VIII.

1 *Againſt the rulers of Iſrael.* 7 *The Lord ſweareth.* 11 *The famine of the worde of God.*

THus hath the Lord God ſhewed vnto me, and behold, a baſket of ſummer fruit.

2 And he ſaid, Amos, what ſeeſt thou? And I ſaid, A baſket of ſummer [a] fruite. Then ſaid the Lorde vnto me, The ende is come vpon my people of Iſrael, I will paſſe by them no more.

a Which ſignified the ripenes of their ſinnes and the readines of Gods iudgements.

3 And the ſongs of the Temple ſhall bee howlings in that day, ſaith the Lord God: many dead bodies ſhalbe in euery place: they ſhal caſt them forth with [b] ſilence.

b There ſhall be none left to mourne for them.

4 Heare this, O yee that [c] ſwallowe vp the poore, that yee may make the needie of the land to faile,

c By ſtaying the ſale of foode and neceſſary things which you haue gotten into your owne hands, and ſo cauſe y poore to ſpend quickly that little that they haue, and at length for neceſſitie to be come your ſlaues.

5 Saying, When will the [d] newe moneth bee gone, that we may ſell corne? and the Sabbath that wee may ſet forth wheate, and make [e] the Ephah ſmall, and the ſhekel great, and falſifie the weights by deceit?

d When the dearth was once come, they were ſo greedie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the meaſure ſmall, and the price great.

6 That wee may buy the poore for ſiluer, and the needie for ſhooes: yea, and ſel the refuſe of the wheate.

7 The Lord hath ſworne by the excellency of Iaakob, Surely I will neuer forget any of their works.

8 Shall not the lande tremble for this, and euery one mourne, that dwelleth therein? and it ſhall riſe vp wholy as a flood, and it ſhall be caſt out, and [f] drowned as by the flood of Egypt.

f That is, the inhabitants of the lande ſhalbe drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, ſaith the Lorde God, I wil euen cauſe the [g] ſun to go downe at noone: and I will darken the earth in the cleare day.

g In the mids of their proſperitie, I will ſend great affliction.

10 And I wil turne your feaſts into mourning, and all your ſongs into lamentation: and I will bring ſackcloth vpon all loynes, and baldneſſe vpon euery head: and I will make it as the mourning of an onely ſonne, and the end thereof as a bitter day.

11 Behold, the dayes come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

h Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoule for lacke of Gods worde, which is the food thereof.

12 And they ſhall wander from ſea to ſea, & from the North euen vnto the Eaſt ſhall they run to and fro to ſeeke the [h] word of the Lorde, and ſhall not finde it.

i For the idolaters did vſe to ſweare by their idoles, which here he calleth their ſinne, as the Papiſts yet doe by theirs.

13 In that day ſhal the faire virgins and the yong men periſh for thirſt.

14 They that ſweare by the ſinne of [i] Samaria, and that ſay, Thy God, O Dan, liueth, and [k] the maner of Beer-ſheba liueth, euen they ſhall fall, and neuer riſe vp againe.

k That is, the common maner of worſhipping & the ſeruice or religion there vſed.

CHAP. IX.

1 *Threatning againſt the Temple.* 2 *And againſt Iſrael.* 11 *The reſtoring of the Church.*

I Sawe the Lorde ſtanding vpon the [a] altar, and hee ſaide, Smite the lintel of the doore, that the poſtes may ſhake: and cut them in pieces, euen the [b] heades of them all, and I will

a Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.

b Both the chiefe of them & alſo the common people.

will ſlay the laſt of them with the ſwoꝛde: hee that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be deliuered.

2 Though they digge into the hell, thence ſhall mine hand take them: though they clime vp to heauen, thence wil I bꝛing them downe.

3 And though they hide themſelues in the toppe of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I commaund the [c] ſerpent, and hee ſhall bite them.

4 And though they goe into captiuitie beſoꝛe their enemies, thence wil I commaund the ſwoꝛde, and it ſhall ſlay them: and I will ſet mine eyes vpon them foꝛ euill, and not foꝛ good.

5 And the Loꝛde God of hoſtes ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall mourne, and it ſhall riſe vp wholly like a flood, and ſhall be dꝛowned as by the flood of Egypt.

6 He buildeth his [d] ſpheres in the heauen, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the ſea, and powꝛeth them out vpon the open earth: the Loꝛd is his Name.

7 Are yee not as the Ethiopians [e] vnto me, O childꝛen of Iſrael, ſaith the Loꝛd? haue not I bꝛought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtoꝛ, and Aram from Kir?

8 Beholde, the eyes of the Loꝛde God are vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Neuertheleſſe, I will not vtterly deſtroy the houſe of Iaakob, ſaith the Loꝛd.

9 Foꝛ loe, I will commaund and I will ſift the houſe of Iſrael among all nations, like as corne is ſifted in a ſieue: yet ſhall not the [h] leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhal die by the ſwoꝛde, which ſay, The euill ſhall not come, noꝛ haſten foꝛ vs.

11 In that day will I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, and cleſe vp the bꝛeaches thereof, and I will raiſe vp his ruines, and I will builde it, as in the dayes of olde,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaieth the Loꝛde, that doeth this.

13 Behold, the dayes come, ſaith the Loꝛd, that the plowman ſhall [l] touche the mower, and the treader of grapes him that ſoweth ſeed: and the mountaines ſhall [m] dꝛop ſweete wine, and all the hilles ſhal melt.

14 [n] And I will bꝛing againe the captiuity of my people of Iſrael: and they ſhall build the waſte cities, and inhabite them, and they ſhall plant vineyards, and dꝛinke the wine thereof: they ſhal alſo make gardens, and eat the fruits of them.

15 And I will plant them vpon their land and they ſhal no moꝛe be pulled vp againe out of their land, which I haue giuen them, ſayeth the Loꝛd thy God.

c He ſheweth that God will declare himſelfe enemie vnto them in all places, and that his elements and all creatures ſhalbe enemies to deſtroy them.

d He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not poſſible foꝛ man to eſcape his iudgements when he puniſheth.

e Am I moꝛe bound to you then to the Ethiopians oꝛ Blackmoꝛes: yet haue I beſtowed vpon you greater benefites.

f Reade Ier. 47.4.

g Though hee deſtroy the rebellious multitude, yet he will euer reſerue the remnant his Church to call vpon his Name.

h Meaning, that none of his ſhall periſh in his wrath.

i I will ſend the Meſſiah promiſed and teſtified by him the ſpiritual Iſrael, Act. 15.16.

k Meaning, that the perpenemies, as were the Edomites and others, ſhould be ioyned with the Iewes in one ſecuiar body, whereof Chriſt ſhould be the head.

l Signifying that there ſhall be great plentie of all things, ſo that when one kind of fruite is ripe, another ſhould follow and euery one in courſe, Leuit. 26.5.

m Reade Ioel 3.18.

n The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans which came of Eſau, were mortall enemies alway to the Iſraelites, which came of Iaakob, and therefore did not onely vexe them continually with ſundrie kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were nowe in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, foraſmuch as God had nowe determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſſiah, which he had promiſed.

THe viſiõ of Obadiah. Thus ſaith the Loꝛd God againſt Edom, [a] Wee haue heard a rumour from the Loꝛde, and an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pꝛide of thine heart hath deceiued thee: thou that dwelleſt in the clefts of the rockes, whoſe habitation is hie, that ſaieth in his heart, Who ſhal bꝛing me downe to the ground?

4 Though thou exalt thy ſelfe as the eagle, and make thy neſt among the ſtarres, thence will I bꝛing thee downe, ſaith the Loꝛd.

5 [d] Came theeues to thee oꝛ robbers by night? how waſt thou bꝛought to ſilence? would they not haue ſtollen, till they had pnough? if the grape gatherers came to thee, would they not leaue ſome grapes.

6 Howe are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederacie [e] haue dꝛiuen

a God hath certainely reuealed to his Pꝛophets that he wil raiſe vp the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Ier. 49 14.

b Thus the heathen encouꝛage themſelues to riſe againſt Edom.

c Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art thut vp among the hils as ſeparate from the reſt of the world.

d God will ſo deſtroy them that he will leaue none though theeues when they came, take but till they haue enough, & they that gather grapes, euer leaue ſome behinde them. Ier. 49.9.

e They ſhall bꝛeak their confederacie, foꝛ to haue helpe and friends thy ſelfe, ſhalbe thine enemies, and deſtroy thee.

dyuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy [f] bread, haue laide a wound vnder thee: there is none vnderstanding in him.

f That is, thy familiar friends and ghests haue by secret practises destroyed thee.

8 Shall not I in that day saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shalbe cut off by slaughter.

10 For thy crueltie against thy [g] brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now hee comforteth by punishing their enemies.

11 When thou stoodst [h] on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and hadst part of the spoyle, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made [i] a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

i When the Lord depriued them of their former dignitie and gaue them to be caried into captiuitie.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laide hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is neere, vpon all the heathen: as thou hast done, it shall bee done to thee: thy reward shall returne vpon thine head.

k When he will summon all the heathen and send them to destroy thee.

16 For as yee haue [l] drunke vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drink and swallow vp, and they shall bee [m] as though they had not bene.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will restore my Church and reliue it.

17 But vpon mount Zion shall bee deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. Deut. 4. 24. Ieb. 12. 29.

18 And the house of Iaakob shalbe [n] a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

o He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ when as the faithfull are made heires and lords of all things by him which is their head.

19 And they shall possesse the South side of the [o] mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the [p] Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

p By the Canaanites} Iewes. meane} Dutchmen and by Zarephath, France, and by Sepharad, Spaine.

21 And they [q] that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophecied in Israel and had litle profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appoynted, that they which were of the heathen, should conuert by the mightie power of his worde, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 *Ionah fled when he was sent to preach.* 4 *A tempest ariseth and he is cast into the sea for his disobedience.*

THe worde of the Lord came [a] also vnto Ionah the sonne of Amittai, saying,

a After that he had preached a long time in Israel: and so Ezekiel. After that for a time hee had prophecied in Iudea, he had visions in Babylon. Ezek. 1. 1.

2 Arise, and go to [b] Nineueh, that [c] great citie, and cry against it: for their wickednesse is come vp before me.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as Authors write, it contained in circuit about eight and fourtie miles, and had a thousand and fiue hundreth towres, & at this time there were an hundreth and twentie thousand children therein, Chap. 4. 11.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, & went downe to [e] Iapho: & he found a ship going to Tarshish: so hee paide the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the [f] presence of the Lord.

d Whereby he declared his weakenes, that would not prepare ly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he shuld nothing at all profite there, seeing he had done so small good among his owne people, Chap. 4. 2.

e Which was the hauen, and port to take shipping thither, called also Ioppe.

f From that location whereunto God had called him, and wherein he would haue assisted him.

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his God, and cast the wares that were in the shippe, into the sea to

lighten

lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God will thinke vpon vs, that we perish not.

7 And they saide euery one to his fellowe. Come, and let vs cast [i] lots, that we may know, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then saide they vnto him, Tell vs for whose cause this euill is vpon vs: what is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrewe, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and saide vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lorde, because hee had tolde them)

11 Then saide they vnto him, What shall wee doe vnto thee, that the sea may lye calme vnto vs? (for the sea wrought and was troublous)

12 And he saide vnto them, Take me, and cast mee into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, [k] Wee beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, [f] the sea ceased from her raging.

16 Then the men [l] feared the Lorde exceedingly, and offered a sacrifice vnto the Lorde, and made vowes.

17 Nowe the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] belly of the fish three dayes, and three nights.

CHAP. II.

1 *Ionah is in the fishes bellie.* 2 *His prayer.* 10 *He is deliuered.*

THen Ionah prayed vnto the Lorde his God [a] out of the fishes bellie,

2 And saide, I cried in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome in the mids of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I saide, I am [c] cast away out of thy sight: yet wil I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed mee rounde about, and the weedes were wrapt about mine head.

6 I went downe to the bottom of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my [d] life from the pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lorde: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying [e] vanities, forsake their owne [f] mercie.

9 But I will sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentaunce of the king of Nineueh.*

AND the word of the Lord came vnto [a] Ionah the second time, saying,

2 Arise: goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three dayes iourney.

4 And Ionah beganne to enter into the citie a dayes [c] iourney, and hee cryed, and sayde, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he laide his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said through Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor [e] beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and [f] crie mightily vnto God: yea, let euerie man turne from his euill way, and from the wickednes that is in their hands.

9 [g] Who can tell if God will turne, and

---

[e] As one that would haue cast off this care and sollicitude, by seeking rest and quietnesse.

[h] As they had called on their Gods, which declareth that Idolaters haue no stay nor certainetie, but in their troubles seeke, they cannot tell in whom.

[i] Which declareth that the matter was in great extremitie, and doubt, which thing was Gods motion in them for the triall of the truth: and this may not be done but in matters of great importance.

[k] This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood whereas they know no manifest signe of wickednesse.

[l] They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word.

[m] Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

[a] Being now swallowed vp of death, and seeing no remedie to escape, his faith braste out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

[b] For hee was now in the fishes bellie as in a graue or place of darknesse.

[c] This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the end faith gate the victory.

[d] Thou hast deliuered me from the belly of the fish and all these dangers as it were raising me from death to life.

[e] They that depend vpon any thing saue on God alone.

[f] They refuse their owne felicitie, and that goodnes which they should receiue of God.

[a] This is a great declaration of Gods mercie, that he receiueth him againe and sendeth him forth as his Prophet, which had before shewed so great infirmitie.

[b] Reade Chap. 1. 2.

[c] He went forward one day in the citie, and preached, and is to be continued till the citie was conuerted.

[d] For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

[e] Not that the dumbe beasts had sinned or could repent, but that by their example men might bee astonished considering that for his sinne the anger of God hanged ouer all creatures.

[f] He willed that the men should earnestly call vnto God for mercie.

[g] For partly by the threatning of the Prophet, and partly by the meanes of his owne conscience hee doubted whether God would shewe them mercie.

repent

repent and turne away from his fierce wrath, that we perish not?

10 And God sawe their [h] woorkes that they turned from their euill wayes: and [i] God repented of the euill that hee had saide that he would doe vnto them, and he did it not.

h That is, the fruits of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet.
i Read Jer. 18.8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased [a] Jonah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and saide, I pray thee, O Lorde, was not this my saying, when I was yet in my countrey: therefore I preuented it to flee vnto [b] Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore nowe, O Lorde, take I beseech thee, my life [c] from me: for it is better for me to die then to liue.

4 Then said the Lord, Doest thou well to be [d] angry?

5 So Jonah went out of the citie and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe [e] till hee might see what should bee done in the citie.

a Because hereby he should be taken as a false prophet, and so the Name of God, which hee preached, should be blaspemed.
b Reade cha. 1.3
c Thus he prayed of griefe fearing lest Gods Name by this forgiuenesse might be blaspemed as though he sent his Prophets forth to denounce his iudgements in vaine.
d Wilt thou be angry when I doe things for my glorie, and when I doe not?
e For he doubted as yet whether God would shew them mercy or no: and therefore after fourty dayes he departed out of the citie, looking what issue God would send.

6 And the Lorde God prepared a [f] gourde, and made it to come vp ouer Jonah, that it might bee a shadowe ouer his head and deliuer him from his griefe. So Jonah was exceeding glad of the gourde.

7 But God prepared a worme when the morning rose the next day, and it smote the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Jonah, that hee fainted, and wished in his heart to die, and saide, It is better for me to die, then to liue.

9 And God saide vnto Jonah, Doest thou well to be angrie for the gourde? And he said, I doe well to be angry vnto the death.

10 Then saide the Lorde, Thou hast had pitie on the gourde for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And should [h] not I spare Nineueh that great citie, wherein are fiue score thousand persons, that [i] can not discerne betweene their right hand, and their left hande, and also much cattell?

f Which was a further meanes, to couer him frō the heate of the sunne, as he remained in his boothe.
g This declareth the great inconueniences whereunto Gods seruants doe fall when they giue place to their owne affections, and doe not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him, which would pitie himselfe, and this gourde, and yet would refraine God to shew his compassion to so many thousand people.
i Meaning, that they were chyldren & infants.

MICAH.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah serued in the woorke of the Lorde concerning Iudah and Israel at the least thirtie yeeres: at what time Isaiah prophecied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifolde wickednesse, but chiefly for their idolatrie. And to this ende he noteth the wickednesse of the people, the cruelkie of the princes and gouernors, and the permission of the false prophets, and the delsting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1. King. 22.8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel because of their idolatrie.*

THe woorde of the Lorde, that came vnto Micah the [a] Morashite in ỳ daies of Iothā, Ahaz, & Hezekiah kings of Iudah, which he saw cōcerning Samaria, & Jerusalē.

2 Heare, [b] all ye people: hearken thou, O earth, and all that therein is, and let the Lorde God be witnesse against you, euen the Lorde from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come [c] downe, and tread vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleyes cleaue) as wax before the fire, and as the waters that are powred downward.

a Borne in Moreshah a citie of Iudah.
b Because of the malice, and obstinacie of the people, whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.
c Meaning hereby, that God will come to iudgement against the strong cities and holdes.

5 For the wickednesse of Iaakob is al this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not [d] Samaria? and which are the [e] hie places of Judah? Is not Jerusalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I wil discouer the foundations thereof.

7 And all the grauen images thereof shalbe broken, and all the [f] gifts thereof shalbe burnt with the fire, and all the idoles thereof will I destroy: for thee gathered it of the hire of an harlot, and they shal returne [g] to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the Dragons, and

d Samaria which should haue bene an example to all Israel of true religion and iustice, was the puddle, and stewes of all idolatrie & corruption, and boasted themselues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.
g The gain that came by their idoles, shalbe cōsumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

mourning

mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ieruſalem.

10 Declare yee it not at [h] Gath, neither weepe ye: for the houſe of [i] Aphrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at [k] Shaphir, goe together naked with ſhame: ſhe that dwelleth at Zaenan, ſhal not come forth in the mourning of Beth-ezel: the enemie ſhall [l] receiue of you for his ſtanding.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lorde vnto the [m] gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, bind the charet to the beaſts [n] of price: ſhee [o] is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Moreſheth [p] Gath: the houſes of Achzib ſhalbe as a lie to the kings of Iſrael.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareſhah, he ſhall come vnto Adullam, [r] the glorie of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldneſſe as the Eagle, for they are goue into captiuitie from thee.

h Leſt the Philiſtims our enemies reioyce at our deſtruction.
i Which was a citie neere to Ieruſalem, Ioſh. 18.23. there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourne, and roule themſelues in the duſt, for their ruſtie citie.
k Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.
l He ſhall not depart before hee hath ouercome you, and ſo you ſhall pay for his tarying.
m For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them.
n To flee away: for Sancherib lain ſiege firſt to that citie, and remained there in when hee ſent his captaines and armie againſt Ieruſalem. o Thou firſt receiueſt the idolatrie of Ieroboam, and ſo diddeſt infect Ieruſalem. p Thou ſhalt bribe the Philiſtims thy neighbours: but they ſhall deceiue thee, as well as they of Ieruſalem. q Hee prophecieth againſt his owne citie, and becauſe it ſignified an heritage, he ſaith that God would ſend an heire to poſſeſſe it. r For ſo they thought themſelues for the ſtrength of their citie.

CHAP. II.

1 Threatnings againſt the wanton and deintie people. 6 They would teach the Prophets to preach.

WO vnto them that imagine iniquitie, and worke wickedneſſe vpon their beds: [a] when the morning is light they practiſe it becauſe their hand † hath power.

2 And they couet fields, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, euen man and his heritage.

3 Therefore thus ſaieth the Lorde, Behold, againſt this familie haue I deuiſed a plague, whereout yee ſhall not plucke your neckes, and ye ſhall not goe ſo proudly, for this time is euill,

4 In that day ſhall they take vp a parable againſt you, and lament with a doleful lamentation, and ſay, [b] We bee vtterly waſted: hee hath changed the portion of my people: howe hath hee taken it away to reſtore it vnto me? he hath diuided our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a corde by lot in [c] the congregation of the Lord.

a Aſſoone as they riſe, they execute their wicked deuiſes of the night, and according to their power hurt others.
† Hebr. In his power.

b Thus the Iewes lament & ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are diuided among the enemies.
c Ye ſhall haue no more lands to diuide, as you had in times paſt, and as you vſed to meaſure them in the Jubile.

6 [d] They that prophecied, prophecie yee not, [e] They ſhall not prophecie to them, neyther ſhall they take ſhame.

7 O thou that art named the houſe of Iaakob, is the Spirite of the Lorde ſhortned? [f] are theſe his workes? are not my wordes good vnto him [g] that walketh vprightly?

8 But hee that was [h] yeſterday my people, is riſen vp on the other ſide, as againſt an enemie: they ſpoyle the [i] beautifull garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue yee caſt out from their pleaſant houſes, and from their children haue ye taken away [k] my glorie continually.

10 Ariſe and depart, for this is not your [l] reſt: becauſe it is polluted, it ſhal deſtroy you, euen with a ſore deſtruction.

11 If a man [m] walke in the Spirite, and would lie falſly, ſaying, [n] I will prophecie vnto thee of wine, and of ſtrong drinke, he ſhall euen be the prophet of this people.

12 I will ſurely gather [o] thee wholly, O Iaakob: I will ſurely gather the remnant of Iſrael: I wil put them together as the ſheepe of Bozrah, euen as the flocke in the middes of their folde: the cities ſhal be ful of brute of the men.

13 The [p] breaker vp ſhall come vp before them: they ſhall breake out, and paſſe by the gate, and goe out by it, and their king ſhall go before them, and the Lord ſhalbe [q] vpon their heads.

d Thus the people warne the Prophets that they ſpeake to them no more: for they cannot abide their threatnings.
e God ſaith that they ſhal not prophecie nor receiue no more of their rebukes nor taunts.
f Are theſe your workes according to his law?
g Doe not the godly finde my wordes comfortable?
h That is, afore time.
i The poore can haue no commoditie by them, but they ſpoile them, as though they were enemies.
k That is, their ſubſtance, and liuing, which is Gods bleſſing, and as it were, part of his glory.
l Ieruſalem ſhall not be your ſafegard: but the cauſe of your deſtruction.
m That is, ſhew himſelfe to be a Prophet.
n He ſheweth what Prophets they beare in: that is, in flatteres, whicheth them pleaſant tales, and ſpeake of their commodities.
o To deſtroy thee. p The enemie ſhall breake their gates and walles, & leade them into Calde. q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Againſt the tyrannie of princes and falſe prophets.

AND I ſaid, Heare, I pray you, O heads of Iaakob, and ye princes of the houſe of Iſrael: ſhould not ye know [a] iudgement?

2 But they hate the good, and loue the euil: they plucke off their ſkinnes from them, and their fleſh from their bones.

3 And they eate alſo the [b] fleſh of my people, and flay off their ſkinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then [c] ſhall they cry vnto the Lord, but he wil not heare them: he wil euen hide his face from them at that time, becauſe they haue done wickedly in their works.

5 Thus ſaith the Lorde, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre againſt them,

a That thing which is iuſt and lawfull, both to gouerne my people aright, and alſo to diſcharge your owne conſciences.
b The Prophet condemneth the wicked gouernours not only of couetouſneſſe, theft & murther, but compareth them to wolues, lyons, and moſt cruell beaſts.
c That is, when I ſhal diſlike their wicke neſſe: for though I heare the godly before they crie, Iſa. 65.24. yet I will not heare them though they cry Iſa. 1.15. and Ezek. 8.18. Iam. 2.13. 1. pet. 3. 11, 12.

d They deuoure all their ſubſtance, and then flatter them, promiſing that al ſhal goe well: but if one reſtraine from their bellies, then they inuent all wayes to miſchiefe.

e As you haue loued to walke in darkenes, and to prophecie lies, ſo God ſhal reward you with groſſe blindnes, and ignorance, ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhall as blinde men grope as in the night.

f When God ſhall diſcouer them to the world, they ſhall be afraide to ſpeake for all ſhall know that they were but falſe prophets, and did belie the word of God.

g The Prophet being aſſured of his vocation by the ſpirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing howe God hath gaue him giftes, habilitie and knowledge, to diſcerne betweene good and euill, and alſo conſtancie to reproue the ſinnes of the people, and not to flatter them.

h They builde them houſes by vſurie, which hee calleth blood and iniquitie.

i They will ſay, that they are the people of God, and abuſe his Name as a pretence to cloke their hypocriſie. k Reade Jerem.26,18.

6 Therefore e night ſhall be vnto you for a viſion, and darkenes ſhall be vnto you for a diuination, and the Sunne ſhall goe downe ouer the Prophets, and the day ſhall be darke ouer them.

7 Then ſhall the Seers be aſhamed, and the Soothſayers confounded: yea, they ſhall all couer f their lippes, for they haue none anſwere of God.

8 Yet notwithſtanding I am ful of power by the ſpirit of the Lord, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Iaakob, and Princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equitie.

10 They builde vp Zion with h blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Prieſtes thereof teach for hire, and the Prophets thereof prophecie for money: yet will they i leane vpon the Lord, and ſay, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore ſhall Zion for your ſake be k plowed as a fielde, and Ieruſalem ſhall be an heape, and the mountaine of the houſe, as the high places of the foreſt.

CHAP. IIII.

1 *Of the kingdome of Chriſt, and felicitie of his Church.*

a When Chriſt ſhall come, and the Temple ſhall be deſtroyed.

b Reade Iſa. 2.2.

c He ſheweth that there is no true Church but where as the people are taught by Gods pure word.

d By his corrections and threatnings he will bring the people into ſubiection, which are in the deepeſt corners of the world.

e They ſhall abſteine from all euill doing, and exerciſe themſelues in goodnes and in well doing to others.

f Reade Iſa. 2.4.

g He ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the world ſhould giue themſelues to their ſuperſtition & idolatrie.

BVt in the a laſt dayes it ſhall come to paſſe, that the mountaine of ſ houſe of the Lord ſhall be prepared in the top of the mountaines, and it ſhall be exalted aboue the b hils, and people ſhall flowe vnto it.

2 Yea, many nations ſhall come and ſay, Come, and let vs goe vp to the mountaine of the Lord, and to the houſe of the God of Iaakob, and he will c teach vs his wayes, and we will walke in his pathes: for the Law ſhall goe forth of Zion, and the word of the Lord from Ieruſalem.

3 And he ſhal iudge among many people, and d rebuke mightie nations afarre off, and they ſhall breake their ſwords into mattocks, and their ſpeares into e ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they learne to fight any more.

4 But they ſhall ſit euery man vnder his vine, and vnder his figge tree, and none ſhall make them afraide: for the mouth of the Lord of hoſtes hath ſpoken it.

5 For all people will walke f euery one in the name of his God, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day, ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halted, h a remnant, & her that was caſt farre off, a mightie nation: and the Lord ſhall reigne ouer them in mount Zion, from hence forth euen for euer.

8 And thou, O i tower of the flocke, the ſtrong holde of the daughter Zion, vnto thee ſhall it come, euen k the firſt dominion, and kingdome ſhall come to the daughter Ieruſalem.

9 Nowe why doeſt thou crie out with lamentation? is l there no king in thee? is thy counſeller periſhed? for ſorowe hath taken thee, as a woman in trauaile.

10 Sorowe and mourne, O daughter Zion, like a woman in trauaile: for nowe ſhalt thou goe forth of the citie, and dwell in the fielde, and ſhalt goe into Babel, but there ſhalt thou be deliuered: there the Lord ſhal redeeme thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhall be condemned and our eie ſhall looke vpon Zion.

12 But they m knowe not the thoughts of the Lord: they vnderſtand not his counſell, for hee ſhall gather them as the ſheaues in the barne.

13 Ariſe, and threſh, n O daughter Zion: for I will make thine horne iron, and I will make thine hooues braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches vnto the Lorde, and their ſubſtance vnto the ruler of the whole world.

h I will exalt that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall liue againe and growe into a great people.

i Meaning Ieruſalem, where the Lords flocke was gathered.

k The flouriſhing ſtate of the kingdome, as it was vnder Dauid and Salomon, which thing was accompliſhed to the Church by the comming of Chriſt.

l In the meane ſeaſon he ſheweth that they ſhould endure great troubles & tentations when they ſawe themſelues neither to haue king nor counſell.

m He ſheweth that the faithfull ought not to meaſure Gods iudgements by the braggs and threatnings of the wicked, but thereby are admoniſhed to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victorie, ſo oft as he ouercommeth their enemies: but the accompliſhment hereof ſhall be at the laſt comming of Chriſt.

CHAP. V.

1 *The deſtruction of Ieruſalem.* 2 *The excellencie of Beth-lehem.*

NOwe aſſemble thy gariſons, O daughter a of gariſons: hee hath laide ſiege againſt vs: they ſhall ſmite the iudge of Iſrael with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah art b litle to be among the thouſands of Iudah, yet out of thee ſhall he come forth vnto me, that ſhall be the ruler in Iſrael, whoſe c goings forth haue beene from the beginning and from euerlaſting.

3 Therefore will he giue them vp, vntill the time that d ſhe which ſhall beare, ſhall trauaile, then the remnant of their brethren ſhall returne vnto the children of Iſrael.

a He foreſeeth the dangers that ſhall come before they enioy theſe comforts, ſhewing that foraſmuch as Ieruſalem was accuſtomed with their gariſons to trouble others, the Lord would now cauſe other gariſons to vexe her, and that her Rulers ſhould be ſmitten on the face moſt contemptuouſly.

b For ſo the Iewes diuided their countrey, that for euery thouſand there was a chiefe captaine: and becauſe Beth-lehem was not able to make a thouſand, he calleth it litle, but yet God will raiſe vp his captaine and gouernour therein: and thus it is not the leaſt by reaſon of this benefite, as Mat.2.6. c He ſheweth that the comming of Chriſt, and all his wayes were appointed of God from all eternitie. d He compareth ſ Iewes to women with child, who for a time ſhould haue great ſorowes, but at length they ſhould haue a comfortable deliuerance, Joh.16.21.

4 And hee ſhall [c] ſtand, and feede in the ſtrength of the Lord, and in the Maieſtie of the Name of the Lord his God, and they ſhal dwel ſtill: for nowe ſhall he be magnified vnto the endes of the world.

5 And he [f] ſhalbe our peace when Aſſhur ſhall come into our land: when he ſhall treade in our palaces, then ſhall we raiſe againſt him ſeuen ſhepeheards, and eight principall men.

6 And they ſhall deſtroy Aſſhur with the ſword, and the land of Nimrod with their ſwordes: thus ſhal he [b] deliuer vs from Aſſhur, when he commeth into our land, and when he ſhall treade within our borders.

7 And the [i] remnant of Iaakob ſhalbe among many people, as a dewe from the Lord, and as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhall be among the Gentiles in the middes of many people, as the Lyon among the beaſtes of the foreſt, and as the Lyons whelpe among the flockes of ſheepe, who when he goeth thorowe, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I wil cut off thine [k] horſes out of the middes of thee, and I wil deſtroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrowe all thy ſtrong holdes.

12 And I will cut off thine enchaſters out of thine hand: and thou ſhalt haue no more Soothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the middes of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

c That is, Chriſtes kingdome ſhalbe ſtable and euerlaſting and his people, alwel the Gentiles as the Iewes ſhal dwel in ſafetie.

f This Meſſiah ſhall be a ſufficient ſafegard for vs, and though the enemie inuade vs for a time, yet ſhall God ſtirre vp many which ſhal be able to deliuer vs.

g Theſe whom God ſhall raiſe vp for the deliuerance of his Church, ſhall deſtroy all the enemies thereof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time.

h By theſe gouernours will God deliuer vs when the enemie commeth into our land.

i This remnant or Church which God ſhall deliuer, ſhall onely depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man.

k I will deſtroy al things wherein thou puttest thy confidence, as thy daine confidence and idolatrie, and ſo will helpe thee.

l It ſhall be ſo terrible that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement againſt Iſrael being vnkinde. 6 What maner of ſacrifices doe pleaſe God.

HEarken ye now what the Lord ſaith, Ariſe thou, and contend before the [a] mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell, and yee mightie foundations of the earth: for the Lord hath a quarrell againſt his people, and he will pleade with Iſrael.

a He taketh the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? teſtifie againſt me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee, Moſes, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, from [c] Shittim vnto Gilgal, that yee may knowe the righteouſneſſe of the Lord.

6 Wherewith [c] ſhall I come before the Lord, and bowe my ſelfe before the high God? Shall I come before him with burnt offerings, and with calues of a yeere olde?

7 Will the Lord be pleaſed with thouſands of Rammes, or with ten thouſand riuers of oile? ſhall I giue my [f] firſt borne for my tranſgreſſion, euen the fruite of my body, for the ſinne of my ſoule?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [g] ſurely to doe iuſtly, and to loue mercie, and to humble thy ſelfe, to walke with thy God.

9 The Lords voyce crieth vnto the [h] citie, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickednes in the houſe of the wicked, and the ſcant meaſure, that is abominable?

11 Shall I iuſtifie the wicked balances, and the bag of deceitfull waights?

12 For the rich men [i] thereof are full of crueltie, and the inhabitants thereof haue ſpoken lies, and their tongue is deceitfull in their mouth.

13 Therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate and not be ſatisfied, and [k] thy caſting downe ſhall be in the middes of thee, and thou [l] ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword.

15 Thou ſhalt ſowe, but not reape: thou ſhalt tread the oliues, but thou ſhalt not anoint thee with oile, and make ſweete wine, but ſhalt not drinke wine.

16 For the [m] ſtatutes of Omri are kept, and all the maner of the houſe of Ahab, and yee walke in their counſels, that I ſhoulde make thee waſte, and the inhabitants thereof an hiſſing: therefore ye ſhall beare the reproch of my people.

b I haue not hurt thee, but beſtowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

d That is, the truerh of his promiſe, and his manifolde benefites toward you.

e Thus the people by hypocriſie aſke how to pleaſe God, and are content to offer ſacrifices, but will not change their liues.

f There is nothing ſo deere to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoide his anger: but they will neuer be brought to mortifie their owne affections, and to giue themſelues willingly to ſerue God as he commaundeth.

g The Prophet in fewe wordes calleth them to the obſeruation of the ſecond table, to knowe if they will obey God aright or no, ſaying that God hath preſcribed them to doe this.

h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his maieſtie, and conſider not the mortal man that bringeth the threatning, but God that ſendeth it.

i That is, of Ieruſalem.

k Thou ſhalt be conſumed with inward griefe & euils.

l Meaning, that the citie ſhould goe about to ſaue her men, as they that lay holde on that which they would preſerue.

m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings, you allege Kings authoritie by his ſtatutes, and alſo wiſedome and policie in ſo doing, but you ſhall not eſcape punishment, but as I haue ſhewed you great fauour, and taken you for my people, ſo ſhall your plagues be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickednesse of those times.* 14 *The prosperitie of the Church.*

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to cruelitie and deceite, so that none spareth his owne brother.

WOe is me, for I am as [a] the sommer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in waite for blood: euery man huntеth his brother with a net.

b He sheweth that the Prince, the Iudge and the rich man are linked together, all to doe euill, and to cloke the doings one of another.

3 To make good for the euill of their hands, the Prince asked, and the Iudge iudgeth for a reward: therefore the [c] great man he speaketh out the corruption of his soule: so [d] they wrap it vp.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues, and conspire with one consent to doe euill.

4 The best of them is as [e] a brier, and the most righteous of them is sharper then a thorne hedge: the day of [f] thy watchmen and thy visitation commeth: then shall be their confusion.

e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophets and gouernours.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in lawe against her mother in lawe, and a mans enemies are the men of his owne house.

g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

7 Therefore [g] I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shall rise: when I shall sit in darkenesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring me foorth to the light, and I shall see his righteousnes.

10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which saide vnto me, Where is the Lorde thy God? Mine eyes shall beholde her: nowe shall she be troden downe as the myre of the streetes.

11 This is [i] the day, that thy walles shalbe built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Asshur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruites of [m] their inuentions.

14 [n] Feede thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall be deafe.

17 They shal [r] licke the dust like a serpent: they shal moue out of their holes like wormes: they shall be afraide of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage! He reteineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

i To wit, when God shall shewe himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.

m After this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shall be made waste, because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people as he had beene afore time.

p They shalbe as dumbe men and dare byag no more.

q They shall be astonished and afraide to heare men speake, least they should heare of their destruction.

r They shall fall flat on the ground for feare.

s As though hee would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehend the promise by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomit, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe [a] burden of Nineueh, [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God is [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduersaries, and hee reserueth wrath for his enemies.

3 The [f] Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle winde, and in the stormе, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, & he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hils melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, & the rockes are broken by him.

7 The Lord is good [h] and as a strong holde in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, he will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe yee [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For hee shall come as vnto [l] thornes folden one in another, and as vnto drunkardes in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, euen a wicked counseller.

12 Thus saith the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Beholde vpon the mountaines the feete of him that declareth, & publisheth [p] peace: O Iudah, keepe thy solemne feastes, performe thy vowes: for the wicked shall no more passe thorow thee: he is vtterly cut off.

CHAP. II.

He describeth the victorie of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lorde hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red: [d] the valiant men are in skarlet: the charets shall be as in the fire, and flames in the day of his preparation, and [e] the firre trees shal tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoote like the lightning.

5 [f] He shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shal be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Huzzah the Queene shall be ledde away captiue, and her maides shall leade her as with the voyce of doues, smiting vpon their breastes.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 [h] Spoile ye the siluer, spoile the golde: for there is none ende of the store, and glory of all the pleasant vessels.

10 [i] She is emptie and voide and waste, and the heart melteth, and the knees smite together, and sorowe is in all loines, and the faces [k] of them all gather blacknes.

11 Where is the [l] dwelling of the lyons, and the pasture of the Lions whelpes? where the Lion, and the Lioneſſe walked, and the Lions whelpe, and none made them afraide.

12 The Lion did teare in pieces ynough for his whelpes, and wozied for his Lioneſſe, and filled his holes with praye, and his dennes with spoyle.

13 Beholde, I come vnto thee, saith the Lord of hosts, & I will burne her charets in the [m] smoke,

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a Reade Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer assuageth toward the reprobate, though for a time he defer it.
f Thus the wicked would make Gods mercie an occasion to sinne, but the prophet willeth them to consider his force and iustice.
g If al creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, & thinke by any meanes to escape when he prouoketh his God to anger?
h Least the faithfull should be discouraged by hearing the power of God, he sheweth them y his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church were against God, and therefore hee would so destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be vnderstood either of Sanherib or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning Sanherib, who should haue no more children, but be slaine in the house of his gods, 2 King. 19.36,37.

* Isa. 52.7. rom. 10.15.
p Which peace the Iewes should enioy by y death of Sanherib.

a That is, Nebuchadnezzar is in a readines to destroy the Assyrians: and the Prophet describeth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will nowe punish the enemies by whom he scourgeth them, reade Isa. 10.12.
c Signifying that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie the blemishes one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch, but they shall be scattered, and shall not looke backe, though men would call them.
h God commaundeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh, and the men thereof shall be after this sort.
k Reade Ioel 2.6.
l Meaning Nineueh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

m That is, aſſone as my worth beginneth to kindle.
n Signifying the Heraldes, which were accuſtomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was woont to bruiſe the bones of the poore.

m ſmoke, and the ſworde ſhall deuoure thy yong Lions, and I will cut off thy ſpoile from the earth, and the voyce of thy n meſſengers ſhall no more be heard.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can eſcape the hand of God.*

a It neuer ceaſeth to ſpoile and robbe.
b Hereby ſome the Caldeans ſhall haſte, and how courageous their hoſtes ſhall be in beating the ground, when they come againſt the Aſſyrians.

OBloodie citie, it is all ful of lies, and robberie: a the praye departeth not:
2 The noiſe of a whip, b and the noiſe of the mouing of the wheeles, and the beating of the horſes, and the leaping of the charets.
3 The horſeman lifteth vp both the bright ſworde, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none ende of their corpſes: they ſtumble vpon their corpſes,

c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth yong men, and bringeth them to deſtruction.

4 Becauſe of the multitude of the fornications of the c harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people thorow her whoredome, & the nations through her witchcrafts.
5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, and will diſcouer thy ſkirtes vpon thy face, and will ſhewe the nations thy filthineſſe, and the kingdomes thy ſhame.
6 And I will caſt filth vpon thee, & make thee vile, and will ſet thee as a gaſing ſtocke.
7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

d Meaning, Alexandria, which was in league with ſo many nations, and yet was nowe deſtroyed.

8 Art thou better then d No which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the Sea, and her wall was from the Sea?
9 Ethiopia & Egypt were her ſtrength, and there was none ende: Put and Lubim were ‖ her helpers.

‖ Or, thine.

10 Yet was ſhe caried away, and went into captiuitie: her young children alſo were daſhed in pieces at the head of al the ſtreetes: and they caſt lots for her noble men, and all her mightie men were bound in chaines.
11 Alſo thou ſhalt be dronken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.
12 All thy ſtrong cities ſhall be like figge trees with the firſt ripe figges: for if they be ſhaken, they fall into the mouth of the eater.
13 Beholde, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.
14 Draw thee waters for the ſiege: fortifie thy ſtrong holdes: goe into the clay, and temper the morter: make ſtrong bricke.

e Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as theſe termine are with raine or change of weather.

15 There ſhall the fire deuoure thee: the ſworde ſhall cut thee off: it ſhall eate thee vp like the e locuſtes, though thou be multiplied like the locuſtes, and multiplied like the graſhopper.
16 Thou haſt multiplied thy merchants aboue the ſtarres of heauen: the locuſt ſpoileth and flieth away.
17 Thy Princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the ſame ariſeth, they flee away, and their place is not knowen where they are.

f Thy Princes and counſellers.

18 Thy f ſhepheards doe ſleepe, O king of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountaines, and no man gathereth them.

g Meaning, that there was no people, to whome the Aſſyrians had not done hurt.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, ſhall clap the handes ouer thee: for vpon g whom hath not thy malice paſſed continually?

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure al kindes of affliction and cruelkie, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhould come & take them away captiues, ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubberneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this that God will puniſh the Caldeans their enemies, when their pride and cruelkie ſhall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the iuſt.*

THe burden, which Habakkuk the Prophet did ſee.
2 O Lord how long ſhal I crie, and thou wilt not heare! euen crie out vnto thee a for violence, and thou wilt not helpe!

a The Prophet complaineth vnto God and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth cruelkie, theft, contention and ſtrife.

3 Why doeſt thou ſhewe me iniquitie, and cauſe me to beholde ſorrow? for ſpoiling, and violence are before me: and there are that raiſe vp ſtrife and contention.
4 Therefore the Lawe is diſſolued, and

iudgement doth neuer go forth: for the wicked doth [b] compaſſe about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and maruell: for I will worke a worke in your dayes: [d] ye will not beleeue it, though it be tolde you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the land to poſſeſſe the dwelling places, that are not theirs.

7 They are terrible and fearefull: [e] their iudgement and their dignitie ſhall proceede of themſelues.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the * euening: and their horſemen are many: and their horſemen ſhall come from farre: they ſhall flee as the eagle haſting to meate.

9 They come all to ſpoile: before their faces ſhall be an [f] Eaſtwinde, and they ſhall gather the captiuitie, [g] as the ſand.

10 And they ſhall mocke the Kings, and the princes ſhall be a ſcorne vnto them: they ſhall deride euery ſtrong holde: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take a courage, and tranſgreſſe, and doe wickedly, imputing this their power vnto their god.

12 Art thou not of olde, O Lord my God, mine holy one? we ſhall [k] not die: O Lord, thou haſt ordeined them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eies, and canſt not ſee euill: thou canſt not beholde wickednesſe: wherefore doeſt thou looke vpon the tranſgreſſours, and holdeſt thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the [l] fiſhes of the ſea, and as the creeping things, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, & gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they ſacrifice vnto their [m] net, and burne incenſe vnto their yarne, becauſe by them their portion is fatte, and their meate plenteous.

17 Shall they therefore ſtretch out their net, and not ſpare continually to ſlay [n] the nations.

CHAP. II.

A viſion, & Againſt pride, couetouſneſſe, drunkenneſſe, and idolatrie.

I Will ſtand vpon my [a] watch, and ſet me vpon the tower, and will looke and ſee what he would ſay vnto me, and what I ſhall anſwere to him that rebuketh me.

2 And the Lord anſwered me, and ſaide, Write the viſion, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the viſion is yet for an appointed time, but at the [c] laſt he ſhall ſpeake, and not lie: though it tary, waite: for it ſhall ſurely come, and ſhall not ſtay.

4 Beholde, [d] he that lifteth vp himſelfe, his mind is not vpright in him, but the iuſt ſhal liue by his faith.

5 Yea, in deede the proud man is as [e] he that tranſgreſſeth by wine: therefore ſhall he not endure, becauſe he hath enlarged his deſire as the hell, and is as death, and cannot be ſatisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all theſe take vp a parable againſt him, and a taunting prouerbe againſt him, and ſay, Ho, he that increaſeth that which is not his? how long? and he that ladeth him ſelfe with thicke clape?

7 Shall ſ they not riſe vp ſuddenly, that ſhall bite thee? and awake that ſhal ſtirre thee? and thou ſhalt be their praye?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoile thee, becauſe of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetouſnes to his houſe, that hee may ſet his neſt on high, to eſcape from the power of euill.

10 Thou [h] haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.

11 For the [i] ſtone ſhall crie out of the wall, and the beame out of the timber ſhall anſwere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hoſtes that the people ſhall labour in the very fire? the people ſhall euen wearie themſelues for very vanitie.

14 For the earth ſhall [l] be filled with the knowledge of the glory of the Lord, as the waters couer the Sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioyneſt thine heate, and makeſt him drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art filled with ſhame [n] for glory:

[b] To ſuppreſſe him, if any ſhould ſhewe himſelfe zealous of Gods cauſe.

[c] Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

[d] As in times paſt you would not beleeue Gods word, ſo ſhall ye not nowe beleeue ſtrange plagues which are at hand.

[e] They themſelues ſhall be your iudges in this cauſe, and none ſhall haue authoritie ouer them to controle them.

* Zeph. 3.3.

[f] For the Iewes moſt feared this winde, becauſe it deſtroyed their fruites.

[g] They ſhalbe ſo many in number.

[h] They ſhal caſt vp mounts againſt it.

[i] The Prophet comforteth the faithfull that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victorie, and become proud and inſolent, attributing the praiſe hereof to their idoles.

[k] He aſſureth [ſ] godly of Gods protection, ſhewing that the enemie can doe no more then God hath appointed, and alſo that their ſinnes required ſuch a ſharpe rodde.

[l] So that the great deuoureth the ſmall, and the Caldeans deſtroy all the world.

[m] Meaning, that the enemies flatter themſelues, and glory in their owne force, power, and wit.

[n] Meaning, that they ſhould not.

[a] I will renounce mine owne iudgement, and onely depend on God to be inſtructed what I ſhall anſwere them that abuſe my preaching, and to be armed againſt all temptations.

[b] Write it in great letters, that hee that runneth, may reade it.

[c] Which conteineth [ſ] deſtruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans haſty affections, yet the iſſue of both is certeine at his time appointed.

[d] To truſt in himſelfe, or in any worldly thing, is neuer to be quiet: for the onely reſt is to ſtay vpon God by faith. Rom. 1. 17. gal. 3. 11. heb. 10. 38.

[e] He compareth the proud, and couetous man to a drunkard that is without reaſon and ſenſe, whom God will puniſh, and make him a laughing ſtocke to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Caldeans.

[f] Signifying, that all the world ſhall with the deſtruction of tyrants, and that by their oppreſſion and couetouſnes, they heape but vpon themſelues more heauie burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians.

[h] Signifying that the couetous man is the ruine of his owne houſe, when as he thinketh to enrich it by cruelties and oppreſſion.

[i] The ſtones of the houſe ſhall cry and ſay, that they are built of blood, and the wood ſhall anſwere and ſay the ſame of it ſelfe.

[k] Meaning, that God will not deferre his vengeance long, but will come and deſtroy all their labours, as though they were conſumed with fire.

[l] In the deſtruction of the Babylonians his glory ſhall appeare through all the world.

[m] Hee reprocheth thus the king of Babylon, who as he was drunken with couetouſnes and cruelty, ſo he prouoked others to the ſame, and inflamed them by his rage, and ſo in the ende brought them to ſhame.

[n] Whereas thou thoughteſt to haue glory of thy doings, they ſhall turne to thy ſhame: for thou ſhalt drinke of the ſame cuppe with others in thy turne.

drinke

drinke thou also, and bee made naked: the cup of the Lords right hand shall bee turned vnto thee, and shamefull spewing shall be for thy glorie.

17 For the [o] crueltie of Lebanon shall couer thee: so shal the spoile of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumme idoles.

19 Woe vnto him that saieth to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: [q] beholde, it is laide ouer with golde and siluer, and there is no breath in it.

20 But the Lorde is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lorde, I haue heard thy voyce, and was afraide: O Lorde, reuiue thy [c] woorke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. His glorie coureth the heauens, and the earth is ful of his praise,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stood and measured the earth: he beheld and dissolued the nations and the euerlasting mountaines were broken, and the ancient hils did bowe: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tentes of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lorde angrie against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou didest ride vpō thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reueiled, and the [l] othes of the tribes were a sure word. Selah. thou [m] diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noise, and lift vp his hand on hie.

11 The [o] sunne and moone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anointed: thou hast wounded the head of the wicked, and discouered the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorowe with his owne staues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my bellie trembled: my lips shooke at the voyce: rottennes entred into my bones, and I trembled in my self, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, hee shall destroy them.

17 For the fig tree shall not flourish, neyther shall fruite be in the vines: the labour of the Olive shall faile, and the fieldes shall yeeld no meate: the sheepe shall be cut off from the folde, and there shall bee no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God is my strength: he will make my feete like Hindes feete, and he will make mee to walke vpon mine high places. [z] To the chiefe singer on Neginothai.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shalbe executed against them.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blocks or stones, reade Jer. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

a The Prophet instructeth his people to praye vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraide when they heard Gods threatnings, & prayed.

c That is, the state of thy Church which is nowe readie to perish before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now, as it was then.

e Whereby is meant a power, that was ioyned with his brightnesse, which was hid to the rest of the world, but was reueiled in mount Sinai to his people. Psal. 31. 16.

f Signifying that God hath wonderful meanes, & euer had a maruellous power when he would deliuer his Church.

g The iniquity of this king of Syria in vexing the people was made manifest by thy iudgement, to the comfort of thy church. Judg. 3. 10.

h Also of the Midianites, which destroyed themselues, Judg. 7. 22.

i And so diddst by all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

m Read Numb. 20. 11.

n He alluded to the red sea.

o Josuen, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

p As appeareth, Josh. 10. 12.

q According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

r Signifying that there is no saluation but by Christ.

s From the top to the toe thou hast destroied the enemies.

t God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

u He returneth to that which he spake in the second verse, and sheweth how he was afraide of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y Hee declareth wherein standeth the comfort & ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musick shal haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was nowe no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrey should bee vtterly destroyed, & they caried away captiues by the Babylonians. Yet for the cõfort of the faithful he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God

God had a continuall care ouer them. And as the wicked ſhould bee puniſhed for their ſinnes and tranſgreſſions: ſo he exhorteth the godly to patience, and to truſt to find mercie by reaſon of the free promiſe of God made vnto Abraham: and therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered vnto him, and counted as his people and children.

CHAP. I.

1 Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

THe word of the Lord, which came vnto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in the dayes of * Ioſiah, the ſonne of * Amon king of Iudah.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, and ruines ſhall bee to the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Prieſts,

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lord, and ſweare by [c] Malcham,

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Be ſtill at the preſence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, and hath ſanctified his gheſts.

8 And it ſhal be in the day of the Lords ſacrifice, that I will viſite the princes and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I viſite all thoſe that [e] dance vpon the threſholds ſo proudly,, which fill their maſters houſes by crueltie and deceite.

10 And in that day, ſaieth the Lord, there ſhall be a noyſe, and cry from the [f] fiſhgate, and an howling from the ſecond gate, and a great deſtruction from the hils,

11 Howle yee inhabitants of [g] the lowe place: for the company of the merchants is deſtroied: all they that beare ſiluer, are cut off.

12 And at that time will I ſearch Ieruſalem with [h] lights, and viſite the men that are froſen [i] in their dregs, and ſay in their heartes, The Lord wil neither do good nor do euill.

13 Therefore their goods ſhall be ſpoyled, and their houſes waſte: * they ſhall alſo builde houſes, but not inhabite them, and they ſhall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and haſteth greatly, euen the voyce of the day of the Lord: the [k] ſtrong man ſhall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauines, a day of deſtruction and deſolation, a day of obſcuritie and darkeneſſe, a day of cloudes and blackneſſe,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towers.

17 And I will bring diſtreſſe vpon men, that they ſhall walke like blinde men, becauſe they haue ſinned againſt the Lorde, and their blood ſhalbe powred out as duſt, and their fleſh as the doung.

18 * Neither their ſiluer nor their golde ſhall bee able to deliuer them in the day of the Lords wrath, but the * whole land ſhall bee deuoured by the fire of his ielouſie: for hee ſhall make euen a ſpeedie riddance of all them that dwell in the land.

* 2. King. 22. 1.
* 2. King. 21. 19.
a Not that God was angry with theſe dumme creatures, but becauſe man was ſo wicked for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.
b Which were an order of ſuperſtitious Prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplens, reade 2. King. 23. 5. Hoſea 10. 5.
c He alludeth to their idole Moloch, which was forbidden, Leuit. 20. 2. yet they called him their King and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idoles and ſerue them: which halting is here condemned, as Ezekiel 20. 39. 1. King. 18. 21. 2. Kin. 17. 33.
d Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.
e He meaneth the ſeruants of the rulers which inuade other mens houſes, and reioyce and leape for ioy when they can get any pray to pleaſe their maſter withall.
f Signifying that all the corners of the citie of Ieruſalem ſhould be full of trouble.
g This is ment of the ſtreete of the merchants which was lower then the reſt of the place about it.
h So that nothing ſhal eſcape me.
i By their proſperity they are hardned in their wickednes. * Deut. 28. 30. amos 5. 11.
k They that truſted in their own ſtrength and contemned the Prophets of God.
* Ier. 30. 7. ioel 2. 11. amos 5. 18.
* Ezek. 7. 19.
* Chap. 3. 8.

CHAP. II.

1 He moueth to returne to God, 5 Prophecying deſtruction againſt the Philiſtims, Moabits and others.

GAther [a] your ſelues, euen gather you, O nation not worthy to be loued,

2 Before the decree come forth, and yee be as chaffe that paſſeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lordes anger come vpon you.

3 Seeke yee the Lorde all the meeke of the earth, which [b] haue wrought his iudgement: ſeeke righteouſneſſe, ſeeke lowlineſſe, if ſo be that yee may be hidde in the day of the Lords wrath.

4 For [c] Azzah ſhall bee forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhal be rooted vp.

5 Woe vnto the inhabitants of the Sea [d] coaſt: the nation of the Cherethims, the word of the Lorde is againſt you: O Canaan, the land of the Philiſtims, I wil euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhall be dwellings and cotages for ſhepheards and ſheepfolds.

7 And that coaſt ſhall bee for the [e] remnant of the houſe of Iudah to feede thereupon: in the houſes of Aſhkelon ſhall they lodge

a He exhorteth them to repentance, and willeth them to deſcend into themſelues & gather themſelues together, leaſt they be ſcattered like chaffe.
b That is, which haue liued vprightly & godly according as he preſcribeth by his word.
c He comforteth the faithfull in that that God would change his puniſhments from them vnto the Philiſtims their enemies & other nations.
d That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes, & in ſtead of friendſhip were their enemies: therefore he calleth the Canaanites whom the Lord appointed to be ſlaine.
e Hee ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

toward

toward night: for the Lorde their GOD ſhall viſite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themſelues againſt their borders.

f These nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

9 Therefore, as I liue, ſaieth the Lord of hoſts, the God of Iſrael, Surely Moab ſhall bee as Sodome, and the children of Ammon as Gomorrah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lord will be terrible vnto them: [g] for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

g When he ſhal deliuer his people and deſtroy their enemies and idols, his glory ſhall ſhine throughout all the world.

12 Ye Mozians alſo ſhall be ſlaine by my ſword with them.

13 And hee will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wilderneſſe.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the [h] pellicane, and the ‖ owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall bee vpon the poſtes: for the Cedars are vncouered.

h Reade Iſa.34 11. ‖ Or, hedgehog.

15 This is the [i] reioycing citie that dwelt careleſſe, that ſaide in her heart, I am, and there is none beſides mee: howe is ſhee made waſte, and the lodging of the beaſts! euerie one that paſſeth by her, ſhall hiſſe and wagge his hand.

i Meaning Niniueh, which reioycing ſo much of her ſtrength and proſperitie, ſhould be thus made waſte and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

a That is, Ieruſalem.

WOe to her that is filthie and polluted, to the robbing [a] citie.

2 She heard not the voice: ſhe receiued not correction: ſhe truſted not in the Lord: ſhe drew not neere to her God.

b Ezek.22.25,27 mich.3.11. * Habak.1.8. b They are ſo greedie that they eate vp bones and all. c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that God cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.

3 Her princes within her are as roaring * lions: her iudges are as * wolues in the euening, which [b] leaue not the bones till the morow,

4 Her prophets are light and wicked perſons: her prieſts haue polluted the Sanctuary: they haue wreſted the Law.

5 The [c] iuſt Lorde is in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

d By the deſtruction of other nations he threweth that the Iewes ſhould haue learned to feare God.

6 I haue [d] cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaide, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not bee deſtroyed howſoeuer I viſited them, but [e] they roſe earely and corrupted all their workes.

e They were moſt earneſt and readie to doe wickedly.

7 Therefore [f] waite yee vpon me, ſaith the Lord, vntill the day that I riſe vp to the praie: for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen al my fierce wrath: for all the earth ſhall be deuoured with the fire of my ielouſie.

f Seeing ye will not repent, you ſhall looke for my vengeance as well as other nations.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to ſerue him † with one conſent.

g Leaſt any ſhould thinke then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he threweth that he will publiſh his grace through all the world.

† Ebr. with one ſhoulder, as Hoſ. 6.9.

10 From beyond the riuers of Ethiopia, the [h] daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

h That is, the Iewes that come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

11 In that day ſhalt thou not bee aſhamed for [i] all thy workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine holy mountaine.

i For they ſhall haue full remiſſion of their ſinnes: and the hypocrits which boaſted of the Temple, which was alſo thy pride in times paſt, ſhall be taken from thee.

12 Then wil I leaue in the middes of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue bee found in their mouth: for they ſhall be fed, and lie downe, and none ſhal make them afraide.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy [k] iudgements: hee hath caſt out thine [l] enemie: the King of Iſrael, euen the Lorde is in the middes of [m] thee: thou ſhalt ſee no more euill.

k That is, the puniſhment for thy ſinne. l As the Aſſyrians, Caldeans, Egyptians, and other nations. m To defend thee as by thy ſigns thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.

16 In that day it ſhall bee ſaide to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mightie: he wil ſaue, he will reioyce ouer thee with ioy: hee will quiet himſelfe in [n] his loue: hee will reioyce ouer thee with ioy.

n Signifying, [o] God delighteth to ſhew his loue and great affection toward his Church.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare

bare the reproch for it.

19 Beholde, at that time I will bruise all that afflict thee, and I will saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

o That is, them that were had in hatred and reuiled for the Church and because of their religion.

p I will deliuer the Church which now is afflicted, as Mica.4.6.

q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God rayſed vp Haggai, Zechariah, and Malachie to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, hee declareth that that plague of famine, which God ſent then among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lorde, with the promiſe of greater felicitie, foraſmuch as the Lord will finiſh the worke that he hath begunne, and ſend Chriſt whom hee had promiſed, and by whom they ſhould attaine to perfite ioy and glory.

CHAP. I.

1 *The time of the prophecie of Haggai.* 8 *An exhortation to build the Temple againe.*

IN the ſecond yeere of king [a]Darius, in the firſt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſtery of the prophet Haggai) vnto [b] Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lorde of hoſtes, ſaying, This people ſay, The time is not yet come, [c] that the Lordes Houſe ſhould be builded.

3 Then came the worde of the Lorde by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your [d] ſieled houſes, and this Houſe lye waſte?

5 Nowe therefore thus ſaieth the Lord of hoſtes, Conſider your owne wayes in your hearts.

6 Yee haue ſowen much, and bring in little: yee eate, but yee haue not ynough: ye drinke, but ye are not filled: yee clothe you, but yee bee not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lorde of hoſts, Conſider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine and bring wood, and build this Houſe, and [g] I will bee fauourable in it, and I will [h] be glorified, ſaith the Lorde.

9 Ye looked for much, and loe, it came to litle: and when ye brought it home, I did blow [i] vpon it. And why, ſaith the Lord of hoſts: Becauſe of mine Houſe that is waſte, and yee run euery man into his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dewe, and the earth ſtayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth forth: both vpon men and vpon cattel, and vpon al the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the hie Prieſt with all the remnant of the people, heard the [k] voice of the Lord their God, and the words of the Prophet Haggai (as the Lorde their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lordes meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp [l] the ſpirite of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirite of all the remnant of the people, and they came, and did the worke in the Houſe of the Lorde of hoſts their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceed the firſt.

IN the foure and twentieth day of the firſt moneth, in the ſecond yeere of King Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the worde of the Lorde by the miniſterie of the Prophet Haggai, ſaying,

3 Speake

a Who was the ſonne of Hyſtaſpis and the third King of the Perſians, as ſome thinke.

b Becauſe the building of the Temple began to ceaſe by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had need to be ſtirred vp and admonished of their duetie, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very cold in his cauſe?

c Not that they condemned the building thereof, but they preferred pollicie and priuate profite to religion, being content with ſmall beginnings.

d Shewing that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

e Conſider the plagues of God vpon you for preferring your poſtieries to religion, and becauſe ye ſeeke not him firſt of all.

f Meaning, that they ſhould leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the ſetting forth of his religion. g That is, I will heare your prayers according to my promiſe, 2.Kin.8.21.29. h That is, my glory ſhalbe ſet forth by you.

i And ſo bring it to nothing.

k This declareth that God was the author of the doctrine, & that he was but the miniſter, as Exo. 14.31. Iohn 7.20 acts 15.28.

l Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his worde or his meſſengers before God reforme their hearts and giue them new ſpirits, Iob. 6.44

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoshua the ſonne of Iehozadak the hie Priest, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſawe this a House in her firſt glory, and howe doe you ſee it now? is it not in your eies, in compariſon of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoshua, ſonne of Iehozadak the hie Priest: and be ye ſtrong all ye people of the land, ſaieth the Lord, and [b] doe it: for I am with you, ſaith the Lord of hoſtes.

6 According to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirite ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoſtes, [c] Yet a little while, and I will ſhake the heauens and the earth, and the ſea, and the dry land:

8 And I will moue all nations, and [d] the deſire of all nations ſhall come, and I will fill this House with glorie, ſaith the Lorde of hoſtes.

9 The [e] ſilluer is mine, and the gold is mine, ſaith the Lord of hoſtes.

10 The glorie of this laſt House ſhall bee greater then the firſt, ſaith the Lord of hoſtes: and in this place will I giue [f] peace, ſaieth the Lord of hoſtes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the ſecond yeere of Darius, came the word of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſayeth the Lorde of hoſtes, Aſke nowe the Prieſtes concerning the Lawe, and ſay,

13 If one beare [g] holy fleſh in the ſkirt of his garment, and with his ſkirt doe touch the bread, or the potage, or the wine, or ople, or any meate, ſhall it bee holy? And the Prieſtes anſwered and ſaid, No.

14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it bee vncleane? And the Prieſts anſwered, and ſaid, It ſhalbe vncleane.

15 Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaieth the Lorde: and ſo are all the workes of their hands, and that which they offer here, is vncleane.

16 And now, I pray you, conſider in your mindes: from this [h] day, and afore, euen afore a ſtone was laid vpon a ſtone in the Temple of the Lord:

17 [i] Before theſe things were, when one came to an heape of twentie meaſures, there were but ten: when one came to the wine preſſe for to drawe out fiftie veſſels out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildewe, and with haile, in all the labours of your handes: yet you turned not to me, ſaith the Lord.

19 Conſider, I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lordes Temple was layed: conſider it in your mindes.

20 Is the [l] ſeed yet in the barne? as yet the vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I bleſſe you.

21 And againe the worde of the Lord came vnto Haggai in the foure and twentieth day of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth.

23 And I will ouerthrowe the throne of Kingdomes, and I will deſtroye the ſtrength of the [n] Kingdomes of the heathen, and I will ouerthrow the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſworde of his brother.

24 In that day ſaith the Lord of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſaith the Lorde, and will make thee as a [o] ſignet: for I haue choſen thee, ſaith the Lord of hoſtes.

a For the people, accepting as Iſa.32.11. and Ezek.41.1. had prophecied, though this Temple ſhould haue bene moze excellent then Salomons Temple, which was deſtroyed, by the Babyloni-ans, but the Prophets ment the ſpirituall Temple, the Church of Chriſt.

b That is, goe forward in buil-ding the Tem-ple.

c He exhorteth them to patience though they ſee not as yet this Temple ſo glo-rious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt by whome all things ſhould be renewed.

d Meaning, Chriſt whom all ought to looke for and deſire: or by deſire he may ſignifie all precious things, as riches and ſuch like.

e Therefore when his time commeth, he can make all the creatures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doeth not ſtand in materiall things, neither can be built.

f Meaning, all ſpirituall bleſ-ſings and felici-tie purchaſed by Chriſt. Phi-lip.4.7.

g That is, the fleſh of the ſacrifices: wherby he ſignifieth that that thing which of it ſelf is good, cannot make another thing ſo, & therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt thoſe things and make them deteſta-ble vnto God, which elſe are good and godly.

h Conſider howe God did plague you with famine afore you began to builde the Temple.

i That is, before the building was begun.

k From the time they began to build the Tem-ple he promiſeth that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould haue plenie.

l He exhorteth them to patience and to abide till the harueſt came, and then they ſhould ſee Gods bleſſings.

m I will make a change and renue all things in Chriſt, of whom Zerubba-bel here is a fi-gure.

n Hereby he ſheweth that there ſhall bee no let or hinde-rance when God will make this wonderful reſtitution of his Church.

o Signifying that his dignitie ſhould be moſt excellent, which thing was ac-compliſhed in Chriſt.

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to propheſie, Zechariah was alſo ſent of the Lorde to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: & yet comforteth them, if they wil repent vnfainedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhoulde haue from death and ſinne by Chriſt. But becauſe they ſtill remained in their wickedneſſe and coldnes to ſet forth Gods glorie, and were not yet made better by their long baniſhment, hee rebuketh them moſt ſharply: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eſchew the wickednesſe of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of ỹ ſecond yere of [a]Darius, came the word of the Lorde vnto [b]Zechariah the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

2 The Lorde hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, [d] Turne yee vnto me, ſaith the Lord of hoſtes, and I will turne vnto you, ſaith the Lord of hoſtes.

4 Be ye not as your fathers, vnto whome the former * Prophets haue cried, ſaying, Thus ſaith the Lord of hoſts, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, ſaith the Lord.

5 Your fathers, where [e] are they? and doe the Prophets liue for euer?

6 But did not my words and my ſtatutes, which I commanded by my ſeruants the prophets, take holde of [f] your fathers? and ſ they returned, and ſaid, As the Lord of hoſtes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, ſo hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebar, in the ſecond yere of Darius, came the word of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I [i] ſawe by night, and beholde [k] a man riding vpon a red horſe, and hee ſtoode among the mirre trees, that were in a bottome, and behinde him were there [l] red horſes ſpeckled and white.

9 Then ſaide I, O my Lorde, what are theſe? And the Angel that talked with mee, ſaid vnto me, I will ſhew thee what theſe be.

10 And the man that ſtoode among the mirre trees, anſwered and ſaide, Theſe are they whom the Lorde hath ſent to goe thorow the world.

11 And they anſwered the Angel of the Lord, that ſtoode among the mirre trees, and ſaide, Wee haue gone thorow the world: and beholde, all the world ſitteth ſtill, and is at reſt.

12 Then the [m] Angel of the Lorde anſwered and ſaide, O Lord of hoſts, how long wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whome thou haſt bene diſpleaſed now theſe threeſcore and ten yeres?

13 And the Lord anſwered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with me, ſaid vnto me, Cry thou, and ſpeake, Thus ſaith the Lord of hoſts, I am [n] ielous ouer Ieruſalem, and Zion with a great zeale,

15 And am greatly angry against the careleſſe heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lorde, I will returne vnto Ieruſalem with tender mercie: mine houſe ſhall be builded in it, ſaith the Lord of hoſts, and a line [p] ſhalbe ſtretched vpon Ieruſalem.

17 Cry yet, and ſpeake, Thus ſaieth the Lorde of hoſts, My cities ſhall yet [q] bee ſpoken with plentie: the Lorde ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eies and ſaw, and behold, [r] foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And hee anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael, and Ieruſalem.

20 And the Lorde ſhewed mee foure [ſ] carpenters.

21 Then ſaid I, What come theſe to doe? And hee anſwered, and ſaide, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head: but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to ſcatter it.

a Who was the ſonne of Hiſtaſpis.
b This was not that Zechariah, whereof is mention 2. Chro. 24. 20. but had the ſame name, and is called ỹ ſonne of Berechiah, as he was, becauſe he came of the progenitours, as of Iolada or Berechiah and Iudo.
c He theaketh this to feare the with Gods iudgements that they ſhould not prouoke him as their fathers had done, whom he ſo grieuouſly puniſhed.
d Lo, your fruits declare that you are Gods people, and that he hath wrought in you by his ſpirit & mortified your ſoe: els man hath no power to returne to God, but God muſt conuert him, as Ier. 31. 18. Iam. 5. 21. Iſa. 21. 8. & 31. 6. & 45. 21.
e Ierem. 3. 12. ezek. 18. 30. hoſe. 14. 2. ioel. 2. 12.
e Though your fathers be dead, yet Gods iudgements in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 2. Pet. 1. 15.
f Seeing yee ſawe the force of my doctrine in puniſhing your fathers, why do not ye feare the threatnings contained in ỹ ſame, and declared by my Prophets?
g As men aſtoniſhed with my iudgements, and not that they were touched with true repentance.
h Which conteineth part of Ianuarie and part of Februarie.
i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eies which is here meant by the night, by the bottome, and by the mirre trees which are blacke, and giue a darke ſhadow: yet hee compareth God to a King, who hath his poſtes and meſſengers abroade, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſſe.
k Who was the chiefe among the reſt of the horſemen.
l Theſe ſignified the diuers offices of Gods Angels, by whome God ſometime puniſheth, and ſometime comforteth, and bringeth forth his works in diuers ſorts.
m That is, Chriſt the Mediatour prayed for the ſaluation of his Church, which was nowe troubled when all the countries about them were at reſt.
n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them ſtill moſt derely, as a moſt mercifull father his children, or an huſband his wife, and when it is expedient for them, his helpe is euer readie.
o In deſtroying the reprobate I ſhewed my ſelfe but a little angrie toward my Church, but the enemie would haue deſtroyed them alſo, and conſidered not the ende of my chaſtiſements.
p To meaſure out the buildings.
q The abundance ſhall be ſo great that the places of ſtay ſhall not be able to containe their bleſſings that God will ſend, but ſhall euen breake for fulneſſe.
r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.
ſ Theſe Carpenters or Smithes are Gods inſtruments, which with their mallets and hammers breake theſe hard & ſtrong hornes, which would ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a [a] man with a meaſuring line in his hand,

2 Then ſaid I, whither goeſt thou? And he ſaid vnto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angel went out to meete him.

4 And ſaid vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhalbe inhabited without walles, for the multitude of men and cattel therein.

a That is, the Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.
b Meaning him ſelfe Zechariah.
c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the worlds ſhould need no material walles, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued, and dwel in peace among all their enemies.

5 For I, saith the Lord, will be vnto her a wall of [d] fire round about, and will [e] be the glory in the middes of her.

6 Ho, ho, come [f] foorth, and flee from the land of the North, saith the Lord: for I haue scattered you into the foure winds of the heauen, saith the Lord.

7 [h] Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this [i] glory hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will lift vp mine hand [l] vpon them: and [m] they shalbe a spoile to those that serued them, and ye shall knowe, that the Lord of hostes hath [n] sent me.

10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Judah his portion in the holy land, and shall chuse Jerusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.
e In me they shall haue their full felicitie and glory.
f He calleth to them which partly for feare, and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church.
g As it was I that scattered you, so haue I power to restore you.
h By flying from Babylon and comming to the Church.
i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same still towards you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way, nor at home. k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17.8. l Vpon the heathen your enemies. m They shall be your seruants as you haue beene theirs. n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophecie of Christ and of his kingdome.

AND he shewed me Jehoshua [a] the high Priest, [a] standing before the Angel of the Lord, and [b] Satan stood at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord rebuke thee, O Satan: euen the Lord that hath chosen Jerusalem, rebuke thee. Is not this a [d] brand taken out of the fire?

3 Now Jehoshua was clothed with filthie garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the [e] filthie garments from him. And vnto him he said, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.

5 And I said, Let them [f] set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Jehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courtes, and I will giue thee place among [k] those that stand by.

8 Heare now, O Jehoshua the hie Priest, thou and thy fellowes that sit before thee: for they are [l] monstrous persons: but behold, I will bring forth the [m] Branch my seruant.

9 For loe, the [n] stone that I haue laid before Joshua: vpon one stone shall be seuen eyes: behold, I wil [o] cut out the grauing thereof, saith the Lord of hostes, and I will take [p] away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a He prayed to Christ the Mediatour for [b] state of the Church.
b Which declareth that [b] faithful haue not only warre with flesh and blood, but with Satan him selfe and spirituall wickednesses, Ephes. 6.12.
c That is, Christ speaketh to God as the Mediator of his Church [b] he would rebuke Satan: as here he sheweth himselfe to be the continuall preseruer of his Church.
d Meaning, that Jehoshua was wonderfully preserued in the captiuitie and now Satan sought to afflict & trouble him when he was doing his office. e In respect of the glorious garments & precious stones that the Priests did weare before [b] captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shal make the full restitution of his Church. f He sheweth of what apparell he speaketh, which is when our filthie sinnes are taken away, & we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the rayment, the Priest might also haue [b] for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest & King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obteineth it.

h That is, haue rule and gouernment in my Church, as the predecessors haue had.
i Whereby he meaneth to haue the whole charge and ministerie of the Church.
k That is, the Angels who [b] preserued [b] whole number of the faithfull: signifying that all the godly should willingly receiue him.
l Because they follow my word, they are contemned in the world, and esteemed as monsters, Isa. 8.18.
m That is, Christ who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. Jere. 23.5. and 34.14,15. n He sheweth that the ministers cannot builde, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him. Chap. 4.10. o That is, I wil make it perfect in al points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2.2 micah 4.4. haggai 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? And I saide, I haue looked, and beholde, a [a] candlesticke all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen [b] pipes to the lampes, which were vpon the top thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not, what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O [e] great mountaine,

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.
b Which conueied the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in him selfe to continue his graces, and to bring his promes to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore his doctrine was directed to all the Church who are his body and members. d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindred Zerubbabel, who represented Christ whom the enemies daily labour to let in the building of his spirituall Temple, but all in vaine.

before Zerubbabel: thou shalt be a plaine, and
f he shal bring forth the head stone thereof, with
shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came
vnto me, saying,

9 The hands of Zerubbabel haue laid the
foundation of this house: his handes shall also
finish it, and thou shalt know that the Lord of
hostes hath sent me vnto you.

10 For who hath despised the day of the
h small things? but they shal reioyce, and shall
see the stone of i tinne in the hand of Zerubba-
bel: k these seuen are the eyes of the Lorde,
which goe throw the whole world.

11 Then answered I, and said vnto him,
What are these two oliue trees vpon the right
and vpon the left side thereof?

12 And I spake moreouer, and said vnto
him, What be these two oliue branches, which
throw the two golden pipes emptie themselues
into the gold?

13 And he answered me, and said, Know-
est thou not what these bee? And I said, No,
my Lord.

14 Then said he, These are the two l oliue
branches, that stand with the ruler of the
whole earth.

f Though the enemies thinke to stay his buil-
ding, yet Zerub-
babel shall lay
the highest stone
thereof, & bring
it to perfection,
so that all the
godly shall re-
ioyce, and pray
vnto God that
he would conti-
nue his grace
and fauour to-
ward the Tem-
ple.
g Meaning, the
Prophet, that I
am Christ sent
of my Father
for the building,
and preseruati-
on of my spiri-
tuall Temple.
h Signifying
that all were dis-
couraged at the
small and poore
beginnings of
the Temple.
i Whereby he
signifieth the
plummet and
line, that is, that
Zerubbabel
which represen-
ted Christ, should
goe forward
with his buil-
ding to the ioy
and comfort of
the godly, though the world be against him, and though his for a while be discou-
raged, because they see not things pleasant to the eye. k That is, God hath se-
uen eyes: meaning, a continuall prouidence, so that neither Satan nor any power
in the world can go about or bring any thing to passe to hinder his work. Cha. 3. 9.
l Which were euer greene and full of oyle, so that still they powred foorth oyle
into the lampes: signifying, that God will continually maintaine and preserue
his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of thieues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudah's afflictions into Babylon.

a Because the
Iewes had pro-
uoked Gods
plagues by con-
temning his
word, and ca-
sting off all iudge-
ment and equi-
tie, he sheweth
that Gods cur-
ses written in
this booke had
iustly light both
on them, and
their fathers: but
nowe if they
would repent,
God would send
the same among
the Caldeans
their former
enemies.
b That is, vseth
any iniurie to-
ward his neigh-
bour.
c Meaning,
whersoeuer he
be in the world.
d He that trans-
gresseth the first
table, and ser-
neth not God a-
right, but abu-
seth Gods
Name.

THen I turned mee, & lifted vp mine eyes
and looked, and behold a flying booke.

2 And he said vnto me, What seest thou?
And I answered, I see a flying b booke: the
length therof is twentie cubites, & the bredth
thereof ten cubites.

3 Then said hee vnto mee, This is the
curse that goeth foorth ouer the whole earth:
for euery one that b stealeth, shall bee cut off as
well on this c side, as on that: and euery one
that d sweareth, shall be cut off as well on this
side as on that.

4 I will bring it foorth, saith the Lord of
hostes, and it shall enter into the house of the
thiefe, and into the house of him, that falsely
sweareth by my Name: and it shall remaine
in the mids of his house, and shall consume it,
with the timber thereof, and stones thereof.

5 Then the Angel that talked with me,
went foorth, and said vnto mee, Lift vp nowe
thine eyes, and see what is this that goeth
foorth.

6 And I said, What is it? And he sayde,
This is an e Ephah that goeth foorth. He sayd
moreouer, This is the f sight of them through
all the earth.

7 And behold, there was lift vp a talent
of lead: and this is a h woman that sitteth in the
mids of the Ephah.

8 And he sayd, This is i wickednesse, and
he cast it into the mids of the Ephah, and hee
cast the weight of lead vpon the mouth there-
of.

9 Then lift I vp mine eyes, and looked:
and beholde, there came out two k women,
and the wind was in their wings (for they had
wings like the wings of a storke) and they lift
vp the Ephah betweene the earth and the hea-
uen.

10 Then sayd I to the Angel that talked
with me, Whither do these beare the Ephah?

11 And hee sayde vnto mee, l To builde
it an house in the land of Shinar, and it shall
bee established and set there vpon her owne
place.

e Which was a
measure in vse
things conteyning about ten
pottels.
f That is, all the
wickednes of the
vngodly is in
Gods sight,
which he keepeth
in a measure, &
can shut it or o-
pen it at his
pleasure.
g To couer the
measure.
h Which repre-
senteth iniquitie,
as in y next verse.
i Signifying,
that Satã could
not haue such
power against y
Iewes to tempt
them, as he had
in time past, but
that God would
shut vp iniquitie
in a measure as
in a prison.
k Which decla-
red that God
would execute
his iudgements
by the meanes of
weake and infirme meanes. l To remoue the iniquitie and afflictions that
came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

a By charets
here, as by hor-
ses afore, he me-
neth the swift
messengers of
God to execute
and declare his
will
b By the brasen
mountaines he
meaneth the e-
ternal counsell &
prouidence of
God, whereby he
hath from before
all eternitie de-
creed what shall
come to passe,
and that which
neither Satan
nor all the world
can alter.
c Which signifi-
ed the great
cruelties and per-
secutions that y
Church had en-
dured vnder di-
uers enemies.
d Signifying
that they had en-
dured great af-
flictions vnder
the Babylo-
nians.
e These repre-
sented their state
vnder the Per-
sians which re-
stored them to
libertie.
f Which signi-
fied that God
would sometime
giue his Church rest, and powre his plagues vpon their enemies, as he did in de-
stroying Nineueh & Babylon, and other their enemies. g Meaning, all the actio-
ons, and motions of Gods Spirit, which according to his vnchangeable counsell
he causeth to appeare through all the world. h That is, toward Egypt, & other
countreys thereabout. i That is, they of diuers colours, which take leaue, to sig-
nifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1. 12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.

A Gaine I turned and lift vp mine eyes,
and looked: and beholde, there came
foure a charets out from betweene b two moun-
taines, and the mountaines were mountaines
of brasse.

2 In the first charet were c red horses,
and in the second charet d blacke horses,

3 And in the third charet e white horses,
and in the fourth charet, horses of f diuers co-
lours, and reddish.

4 Then I answered, and saide vnto the
Angel that talked with me, What are these,
my Lord?

5 And the Angel answered, and said vnto
me, These are the foure spirits of the heauen,
which goe foorth from standing with the Lord
of all the earth.

6 That with the blacke horse went foorth
into the land of the North, and the white went
out after them, & they of diuers colours went
foorth toward the h South countrey.

7 And the i reddish went out, and requi-
red to goe, and passe through the world, and he
saide, Goe, passe through the world. So they
went throughout the world.

8 Then cryed he vpon me, and spake vn-
to me, saying, Beholde, these that goe toward
the North countrey, haue pacified my k spirite
in the North countrey.

9 And the worde of the Lorde came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house [l] of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set them vpon the [m] head of Iehohua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the [n] Branch, and he shall growe [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen he shall builde the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betweene [r] them both.

14 And the crownes shall be to [s] Helem, and to Tobiiah, and to Iedaiah, and to [t] Hen the sonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shall come and builde in the Temple of the Lord, and ye shall knowe, that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if ye will [y] obey the voyce of the Lord your God.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restitution of the kingdome and of the Priesthood, and durst others by their example.

m Because this could not be attributed to any one according to ỹ Law, therefore it followeth that Iehoshua must represent the Messiah who was both Priest and King.

n Meaning Christ of whom Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe without the helpe of man.

p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and there fore it was spirituall, and not materiall. Hag. 2.10.

q Whereof Iehoshua had but a shadowe. r The two offices of the kingdome, and Priesthood shalbe so ioyned together, that they shall be no more diuideed. s Who was also called Heldai. t He also was called Iosiah. u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens. Act. 1.6. x That is, the Gentiles by the preaching of the Gospel shall helpe toward the building of this spirituall Temple. y If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the worde of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in [a] Chisleu.

2 For [b] they had sent vnto the house of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lorde of hostes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the worde of the Lorde of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priestes, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did yee fast vnto me? 6 doe I approoue it?

6 And when ye did eate, and when ye did drinke, did ye not eate [h] for your selues, and drinke for your selues?

7 Should ye not heare the wordes, which the Lord [i] hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof rounde about her, when the South and the plaine was inhabited?

8 And the worde of the Lorde came vnto Zechariah, saying,

9 Thus speaketh the Lorde of hostes, saying, [k] Execute true iudgement, and shewe mercie and compassion, euery man to his brother.

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Lawe and the wordes which the Lorde of hostes sent in his [m] spirit by the ministerie of the former prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I woulde not heare, sayeth the Lorde of hostes.

14 But I scattered them among all their nations, whom they knewe not: thus the land was desolate [n] after them, that no man passed through nor returned: for they laide the pleasand land [o] waste.

a Which contained part of November, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these fastes were conferred vpon by the agreement of the whole Church the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41.2. c By weeping and mourning appeare what exercises they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was nowe since the Temple was destroyed. f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as one of the chiefe points of their religion.

g For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did ye not eate, and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your owne fantasies, and not after the precept of my Lawe.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in ỹ meane season would not serue him as he had commanded.

k Be therwith, that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23.23.

l And would not carie the Lords burden, which was sweete and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe. 9.29. m Which declareth that they rebelled not onely against the Prophets, but against the spirit of God that spake in them. n That is, after they were caried captiue. o By their sinnes, whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the worde of the Lorde of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was [a] ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shalbe called [b] citie of trueth, & the Mountaine of the Lord of hostes, the holy Mountaine.

a I loued my citie with a singular loue, so that I could not abide that any should doe her any iniurie.

b Because she shalbe faithfull, and loyal toward her husband.

4 Thus saith the Lord of hostes, There shall yet olde [c] men and olde women dwell in the streetes of Jerusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be [d] vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, sayeth the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall [e] dwell in the mids of Jerusalem, and they shal be my people, & I will be their God in trueth, and in righteousnesse.

9 Thus sayeth the Lord of hostes, Let your [f] handes be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lorde of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for [g] man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I will not intreate the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Judah, and house of Israel, so will I deliuer you, and ye shalbe a blessing: feare not but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked me vnto wrath, saith the Lorde of hostes, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Jerusalem, and to the house of Judah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth, shall be to the house of Judah ioy and gladnesse, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saieth the Lorde of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, *Up, let vs go and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall tenne men take holde out of all languages of the nations, euen take holde of the skirte of him that is a Jewe, and say, We will goe with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lord in the land of [a] Hadrach: and Damascus shall be his [b] rest: when the [c] eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus also and Zidon, though they be [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoile her, and he will smite her [f] power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah shalbe very sorowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, & his abominations from betweene his [h] teeth: but he that remaineth, euen he shall be for our God, and he shalbe as a prince in Judah, but [i] Ekron shall be as a Jebusite.

8 And I will campe about [k] mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now [l] haue I seene with mine eyes.

[c] Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.

[d] He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Rom. 4.23. Gen. 18. 14.

[e] So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.

[f] Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets which incourage you therevnto.

[g] For God curseth your worke, so that neither man nor beast had profite of their labours.

[h] Reade Ezek. 18.20.

[i] Which declareth, that man cannot turne to God, till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.

[k] Which fast was appointed when the citie was besieged, & was the first fast of these foure: as here the Prophet sheweth, that if the Jewes will repent, & turne wholly to God, they shal haue no more occasion to fast, or to shewe signes of heauinesse: for God will send them ioy and gladnesse.

[l] He declareth the great zeale that God shall giue to the Gentiles to come to his Church, and to ioyne with the Jewes in his true religion which should be in the kingdome of Christ. *Isa. 2.3. micah 4.1.

[a] Whereby he meaneth Syria.

[b] Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

[c] When the Jewes shal conuert and repent, then God will destroy their enemies.

[d] That is, by Damascus, meaning that Damath or Antiochia should be vnder the same rod and plague.

[e] He secretly sheweth the cause of their destruction, because they perceiued all other by their craft and subtilitie, which they cloked with this name of wisdome.

[f] Though they of Tyrus thinke themselues inuincible by reason of the sea, that compasseth them rounde about, yet they shall not escape Gods iudgements.

[g] Meaning, that all should be destroyed saue a very fewe, that should remaine as strangers.

[h] He promiseth to deliuer the Jewes when he shal take vengeance on their enemies, for their crueltie & wrongs done to them.

[i] As the Philistims had bin destroyed, so should Ekron and all the Philistims.

[k] He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.

[l] That is, God hath nowe seene the great iniuries and afflictions wherewith they haue beene afflicted by their enemies.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: [m] he is iust and saued himselfe, poore and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shalbe broken, and he shall speake peace vnto the heathen, and his dominion shall be from [p] sea vnto sea, and from the [q] Riuer to the end of the land.

11 [r] Thou also shalt be saued through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pit wherein is no water.

12 Turne you to the [t] strong hold, ye [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall be seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirle windes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shall drinke, and make a noyse as through wine, and they shalbe filled like bowles, and the hornes of the altar.

16 And the Lorde their God shall deliuer them in that day as the flocke of his people: for they shalbe as the [a] stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and howe great is his beautie! corne shall make the yong men cheerefull, and newe wine the maides.

m That is, he hath righteousnes, and saluation in him selfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Math. 21.5.

o No power of man or creature shall be able to let this kingdome of Christ, e he shall peaceably gouerne them by his word.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knewe, he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against al enemies, which he here meaneth by the Grecians.

z He promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperance, but to sobrietie, and a thankfull remembrance of Gods great liberalitie.

a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shalbe compelled to esteeme them: for Gods glory shal shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

A Ske you of the [a] Lord raine in the time of the latter raine: so shal the Lord make white cloudes, and giue you showres of raine, and to euery one grasse in the field.

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

2 Surely [b] the idoles haue spoken vanitie, and the southsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the [d] goates: but the Lorde of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shal the corner come forth, out of him the naile, out of him the bowe of battell, and out of him euery [g] appointer of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the mire of the streetes in the battell, and they shal fight, because the Lord is with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house [h] of Ioseph, and I wil bring them againe, for I pitie them: and they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shalbe as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I wil [i] hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I wil [k] sowe them among the people, and they shall remember me in farre countreis: and they shall liue with their children and [l] turne againe.

10 I wil bring them againe also out of the land of Egypt, and gather them out of Assur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he [m] shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Assur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I wil strengthen them in the Lord, and they shall walke in his Name, sayeth the Lord.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruell gouernors which did oppresse the poore sheepe, Ezek. 34.16,17.

e He wilde mercifull to his Church and cherish them as a King or Prince doth his best horse which shalbe for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building, and as a naile to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God who needeth no great preparation when he will deliuer his: for with a becke or hisse he can call them from all places suddenly.

k Though they shal yet be scattered & seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel among whom it was first preached.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith, by the doctrine of the Gospel.

m He alludeth to the deliuerance of the people of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O [a] Lebanon, and the fire shall deuoure thy cedars.

a Because the Iewes thought themselues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe ready to receiue them.

2 Houle, [b] firre trees: for the cedar is fallen, because all the mighty are destroyed: houle ye, O okes of Bashan, for the [c] defenced forest is cut downe.

3 There is the voyce of the houling of the shepheards: for their [d] glory is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feare the sheepe of the [e] slaughter.

5 They that possesse them, slay them [f] and sinne not: and they that sell them, say, [g] Blessed be the Lorde: for I am riche, and their owne shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] King: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two staues: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 [m] Three shepheards also I cut off in one moneth, and my soule lothed [n] them, and their soule abhorred me.

9 Then said I, I will not feede you: that that dyeth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue me my [p] wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the bandes, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lorde saide vnto me, Take to thee yet [r] the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that [s] standeth vp: but he shall eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword shall be vpon his [t] arme, and vpon his right eye. His arme shall be cleane dried vp, and his right eye shall be vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon [a] Israel, sayeth the Lord, which spread the heauens, and layde the foundation of the earth, and formed the spirite of man within him.

2 Behold, I wil make Ierusalem a [b] cup of poyson vnto all the people rounde about: and also with Iudah will he be, in the siege against Ierusalem.

3 And in that day wil I make Ierusalem an heauie stone for all people: all that lift it vp, shalbe torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euery horse with astonishment, and his rider with madnes, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem shalbe my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a fire brand in the sheafe, and they shall deuoure all the people rounde about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shal preserue the [d] tents of Iudah, as afore time: therefore the glorie of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shal the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirite of [e] grace and of compassion, and they shall looke vpon me, whom they haue [f] pearced, and they shal lament for [g] him as one mourneth for his onely sonne, and be sory for him

b Shewing that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

d That is, the renoume of Iudah and Israel should perish.

e Which being nowe destinate to be slaine, were deliuered as out of the lions mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoile of their brethren.

h I will cause one to destroy another.

i Their gouernours shall execute cruelties ouer them.

k That is, the small remnant, whom hee thought worthy to shewe mercie vnto.

l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bandes of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bands Destroyers, but in the 14 verse the first reading is confirmed.

m Whereby he sheweth his care and diligence, that hee would suffer them to haue no euill rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefites of God.

o Hee sheweth that the least part euer profite by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of nought.

q Shewing that it was too litle to pay his wages, which could scarse suffice to make a few ryles for to couer ỹ Temple.

r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernement: but in effect it should be nothing: for they should be wolues, and deuouring beastes in stead of shepheards.

s And is in health and sound.

t By the arme he signifieth strength, as he doeth wisedome and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.

b Ierusalem shal be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.

c Euery captaine that had many vnder him afore, shall nowe thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

d The people which are nowe as it were dispersed by the fields, & lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their Kings, (which is meant by the house of Dauid) or in their defenced cities.

e They shal haue the feeling of my grace by faith, & know ỹ I haue cõpassion on thẽ.

f That is, whom they haue continually vexed with their obstinacie, & grieues my spirit. Iob. 19 37. where it is referred to Christs body, which here is referred to the Spirite of God.

g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.

him as one is sore for his first borne.

11 In that day shall there be a great mourning in Jerusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] lande shall bewayle euery familie [l] apart, the familie of the [m] house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie of [n] Shemei apart, and their wiues apart.

14 All the families that [o] remaine, euery familie apart, and their wiues apart.

h They shal lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35. 22.

k That is, in all places where the Iewes shal remaine.

l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shal lament.

m Vnder these certain families he conteineth all tribes, and sheweth that both the Kings and the Priests had by their slaues pierced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatrie.* 3 *The zeale of the godly against false prophets.*

IN that day there [a] shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Jerusalem, for sinne and for vncleannesse.

2 And in that day, saith the Lord of hostes, I will cut off the [b] names of the idoles out of the land: and they shal no more be remembred: and I will cause the [c] prophets, and the vncleane spirite to depart out of the land.

3 And when any shall yet [d] prophecie, his father and his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lorde: and his father and his mother that begate him, [e] shall thrust him through, when he prophecieth.

4 And in that day shall the prophets [f] be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no [g] Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then shall hee answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sworde, vpon my [i] shepheard, and vpon the man, that is my fellow, saith the Lord of hostes: smite the shepheard, & the sheep shalbe scattered: and I will turne mine hande vpon the litle ones.

8 And in all the lande, sayeth the Lord, [k] two parts therein shalbe cut off, and die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and wil fine them as the siluer is fined, and will trie them as golde is tried: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

CHAP. XIIII.

8 *Of the doctrine that shal proceed out of the Church, and of the restauration thereof.*

BEholde, the day of the Lord commeth, and thy spoile shall be [a] diuided in the middes of thee.

2 For I wil gather all nations against Jerusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall go into captiuity, and the residue of the people shal not be cut off from the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when [b] hee fought in the day of battell.

4 And his feete shall stand in that day vpon the [c] mount of oliues, which is before Jerusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there shalbe a very great [d] valley, and halfe of the mountaine shall remoue towarde the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the [e] valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shal flee like as ye fled from the [f] earthquake in the dayes of Vzziah King of Iudah: and the Lorde my God shal come: and all the Saints with thee.

6 And in that day shall there bee no cleere light, but darke.

7 And there shall be a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it shall be light.

8 And in that day shall there [i] waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shalbe, both in sommer and winter.

9 And the Lord shall bee King ouer all the earth: in that day shal there be one [k] Lord, and his name shalbe one.

10 All the land shalbe turned [l] as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall bee lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner

a He sheweth what shal be the fruit of their repentance, to wit, remission of sinnes, by the blood of Christ, which shalbe a continual running fountaine, and purge them from all vncleannesse.

b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie lies, and make God, who is the authour of trueth, a cloake thereunto.

e He sheweth what zeale the godly shal haue vnder the kingdome of Christ, Deut. 13. 6, 9.

f God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more weare Prophets apparel to make their doctrine seeme more holy.

g They shall confesse their former ignorance, and be content to labour for their liuing.

h Here by he sheweth that though their parents and friends dealt more gently with the, and put them not to death, yet they would so punish their children, that became false prophets, that the marks and signes should remaine for euer.

i The prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.

k The greatest part shall haue their portion of these blessings, & yet they that shall enioy them, shal be tried with great affliction, so that it shalbe knowen that only Gods power and his mercies doe preserue them.

a He armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know, that they were warned of them afore.

b As your fathers, and you haue had experience both at the red sea and at all other times.

c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how he wil as it were by miracle saue it.

d So that out of all the partes of the world, they shal see Jerusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Jerusalem the Church.

e He speaketh of the hypocrits, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains.

f Reade Amos 1. 1.

g Because they did not credit the Prophets words he turneth to God, and comforteth himselfe in that that he knew that these things should come, and saith, Then, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatry and superstition shalbe abolished, and there shalbe one God, one faith, and one religion.

l This new Jerusalem shalbe seene through all the world, and shall excel the first in excellencie, wealth and greatnesse.

gate,

gate, and from the towre of Hananiel, vnto the Kings wine preſſes.

11 And men ſhall dwell in it, and there ſhall bee no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.

12 And this ſhalbe the plague, wherewith the Lord wil ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day [m] a great tumult of the Lorde ſhall bee among them, and euery one ſhall take [n] the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with [o] golde and ſiluer, and great abundance of apparell.

15 Yet this ſhalbe the plague of the horſe, of the mule, of the camell and of the aſſe and of all the beaſtes that be in theſe tentes as this [p] plague.

16 But it ſhal come to paſſe that euery one that is left of all [p] nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the king the Lord of hoſts, and to keep the feaſt of Tabernacles.

17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhip the King the Lorde of hoſtes, euen vpon them ſhall come no raine.

18 And if the familie of [q] Egypt goe not vp, and come not, it ſhall not raine vpon them. This ſhall be the plague wherewith the Lorde will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhall bee the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon [r] the bridles of the horſes, The holineſſe vnto the Lorde, and the [s] pottes in the Lordes houſe ſhall be like the bowels before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhalbe holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall bee no more the [t] Canaanite in the Houſe of the Lorde of hoſtes.

[m] God will not ſuffer rayſe vp warre without, but ſeditions at home to trie them.

[n] To hurt, and oppreſſe him.

[o] The enemies ſhall be rich, & there ſhall not come for a pray, but to deſtroy and ſhed blood.

[p] As the men ſhould be deſtroyed, Deut. 12.

[q] By the Egyptians, which were greateſt enemies to true religion, be meaneth all the Gentiles.

[r] Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified them.

[s] As precious the one as the other, becauſe they ſhalbe ſanctified.

[t] But all ſhalbe pure, & cleane, and there ſhall neither be hypocrite, or any that ſhall corrupt the true ſeruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhoulde with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly he reproueth the Prieſts for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his worde. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings againſt God, impatiencie, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

THe [a] burden of the word of the Lorde to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſaith the Lord: yet ye ſay, Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaieth the Lorde? yet I loued Iaakob,

3 And I [c] hated Eſau, and made his mountaines waſte, and his heritage a wildernes for dragons.

4 Though Edom ſay, Wee are impouerished, but wee will returne and build the deſolate places, yet ſaith the Lorde of hoſtes, They ſhall builde, but I will deſtroy it, and they ſhall call them, The border of wickednes, and the people, with whom the Lorde is angry for euer.

5 And your eyes ſhal ſee it, and ye ſhal ſay, The Lord will bee magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, & a ſeruant his maſter, If then I be a father, where is mine honour? & if I be a maſter, where is my feare, ſaith the Lord of hoſtes vnto you, [d] O Prieſts, that deſpiſe my Name? and ye ſay, [e] Wherein haue we deſpiſed thy Name?

7 Yee offer [f] vncleane bread vpon mine altar, and you ſay, Wherein haue wee polluted thee? In that ye ſay the table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for ſacrifice,

[a] Reade Iſa. 13. 1.

[b] Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident, in that he choſe Abraham from out of all the world, and next choſe Iaakob the ponger brother of whom they came, and left Eſau the elder.

[c] For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his ponger brother, being yet in his mothers belly, and alſo afterwarde in that he was put from his birthright, yet euen now before your eyes the ſignes hereof are euident, in that that his country lieth waſte, and he ſhal neuer returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue towarde you deliuered, reade Rom. 9. 13.

[d] Beſides the reſt of the people be condemneth the prieſts chiefly, becauſe they ſhuld haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

[e] Hee noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, & ſo were blinde guides.

[f] He receiue all maner offrings for your vnthankfulneſſe, and doe not examine whether they be

according to my Law or no. [g] Not that they ſaide thus, but by their deedes, they declared no leſſe.

it

it is [b] not euill: and if ye offer the lame and the sicke, it is not euil: offer it now vnto thy prince: will he be content with thee, or accept thy person, saith the Lord of hostes.

9 And nowe, I pray you, [i] pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will hee regarde [k] your persons, saith the Lord of hosts.

10 Who is there euen among you, [l] that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offring at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, & in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hosts.

12 But ye haue polluted it, in that ye say, The table of the Lorde is [n] polluted and the fruite thereof, euen his meate is not to bee regarded.

13 Yee saide also, Beholde, it is a [o] wearinesse, and ye haue snuffed at it, saith the Lorde of hostes, and ye offered that which was torne, and the lame and the sicke: thus yee offered an offring: should I accept this of your hande, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke [p] a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lorde of hostes, and my Name is terrible among the heathen.

of your solemne feasts, and you shall be like vnto it.

4 And ye shall know, that I haue [r] sent this commaundement vnto you, that my couenant, which I made with Leui, might stande, saith the Lord of hostes.

5 My couenaunt was with him of life and peace, and I [h] gaue him feare, and hee feared me, and was afraid before [i] my Name.

6 The lawe of [k] trueth was in his mouth, and there was no iniquitie founde in his lips: hee walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priests [l] lippes should preserue knowledge, and they should seeke the Lawe at his mouth: for hee is the [m] messenger of the Lord of hosts.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: ye haue broken the couenant of Leui, saith the Lorde of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the [p] daughter of a strange god.

12 The Lorde will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lorde of hostes.

13 And this haue yee done againe, and [r] couered the altar of the Lorde with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [s] Wherein? Because the Lord hath bene witnes betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is she thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of spirite: and wherefore one? because hee sought a godly [z] seede: therefore

CHAP. II.

Threatnings against the Priests being seducers of the people.

AND now, O ye [a] Priests, this commaundement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glorie [b] vnto my Name, saith the Lord of hostes, I wil euen send a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I wil corrupt [d] your seed, & cast doung vpon your faces, euen the [e] doung

b You make it no fault: whereby he be condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie.

c So come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.

i He reuileth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, seeing you are so couetous, & wicked?

l Because the Levites, who kept the doores, did not trie whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores then to receiue such as were not perfit.

m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Lawe framed his wordes to the capacitie of the people, and by the altar and sacrifice hee meaneth the spirituall seruice of God, which should bee vnder the Gospel, when an ende shoulde be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as wel content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. o The Priests and people were both wearie with seruing God, and passed not what manner of sacrifice and seruice they gaue to God, for that which was leall profitable, was thought good enough for the Lorde. p That is, hath habilitie to serue the Lord according to his word, and yet wil serue him according to his couetous mind.

r The Priests obiected against the Prophet that he could not reproue them, but he must speake against the Priesthood, and the office established of God by promise, but he sheweth, that the office is nothing slaundered when these dilaines and doung are called by their own names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui, on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.

h I prescribed Leui a certaine law to serue me.

i He serued me and set forth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.

l He is as the treasure house of Gods word and ought to giue to euery one according to their necessity, and not to reserue it for himselfe.

m She wing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren. o Whereby they had bound themselues to God to be an holy people. p They haue ioyned themselues in marriage with them that are of another religion. q That is, the Priests. r Be cause the people to lament, because that God doth not regard their sacrifices, so they seeme to sacrifice in vaine. s This is another fault, whereof he accuseth them, that is, that they breake the lawes of mariage. t As the one halfe of thy selfe. u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods name. x Did not God make man and woman as one flesh and not many? y By his power and vertue he could haue made many women for one man. z Such as should be borne in lawfull and moderate mariage, wherein is no excesse of lusts.

a He speaketh vnto them chiefly, but vnder them he conteyneth the people also.

b To serue me according to my word.

c That is, the abundance of Gods benefites.

d Your seede shall come to no profite.

e You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame, and be as vile as doung.

keepe your selues in your [a] spirite, and let none trespasse against the wife of his youth.

16 If thou hatest her, [b] put her away, saith the Lorde God of Israel, yet hee coureth [c] the iniurie vnder his garment, saieth the Lorde of hostes: therefore keepe your selues in your spirite, and transgresse not.

17 Ye haue [d] wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When ye say, Euery one that [e] doeth euill, is good in the sight of the Lorde, and hee delileth in them. Or where is the God of [f] iudgement?

a Conteine your selues within your bounds, and be sober in minde, and bridle your affections.
b Not that hee doeth allowe diuorcement, but of the two faults hee sheweth, which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Ye murmured against God, because he heard not you alsoone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blaspheme God in condemning his power and iustice, because he iudged not according to their fantasies.

9 Yee are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring yee all the tythes into the storehouse that there may be meate in mine House, and proue me now herewith, saith the Lorde of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine bee barren in the fielde, sayeth the Lorde of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stout [m] against me, saith the Lord: yet ye say, What haue wee spoken against thee?

14 Yee haue saide, It is in vaine to serue God: and what profite is it that we haue kept his commandement, and that we walked humbly before the Lord of hostes?

15 Therefore wee count the proude blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lorde hearkened and hearde it, and a [p] booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.

17 And they shalbe to me, saieth the Lorde of hostes, in that day [q] that I shall doe this, for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

k Not hauing respect howe much ye needs, but I will giue you in al abundance: so that ye shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruits.
m The prophet condemneth them of double blasphemie against God first in that they said that God had no respect to them that feared him, and next that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from dangers.
o After their admonitions of the Prophet some were lively touched, and encouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise.
r That is, forgiue their sinnes, and gouerne them with my Spirite.

CHAP. III.

1 Of the messenger of the Lorde, Iohn Baptist, and of Christs office.

BEholde, I will send my [a] messenger, and he shal prepare the way before mee: and the [b] Lord whom ye seek, shal speedily come to his Temple: euen the [c] messenger of the couenant whom ye desire: behold, he shal come, saith the Lord of hostes.

2 But who [d] may abide the day of his comming? and who shall endure, when hee appeareth? for he is like a purging fire, and like Fullers sope.

3 And he shal sit down to trie and fine the siluer: he shal euen fine the sonnes of [e] Leui and purifie them as golde and siluer, that they may bring offerings vnto the Lorde in righteousnesse.

4 Then shal the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witnes against the southsayers, and against the adulterers, and against falle swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widowe, and the fatherlesse, and oppresse the stranger, and feare not mee, saieth the Lord of hosts.

6 For I am the Lorde: I change not, and ye sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: [g] returne vnto mee, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a [h] man spoile his gods? yet haue ye spoyled me: but ye say, Wherein haue wee spoyled thee? In [i] tithes, and offerings.

a This is meant of Iohn Baptist, as Christ expounded it, Luke 7.27.
b Meaning Messiah, as Psal. 40.1,7. dan. 9.17,25.
c That is, Christ by whom the couenant was made, and ratified, who is called the Angel or messenger of the couenant because he reconcileth vs to his Father: and is Lord or King, because hee hath the gouernment of his Church.
d Hee sheweth that the hypocrites which wish so much for the Lordes comming, will not abide when hee draweth neere: for hee will consume them, and purge his, and make them cleane.
e He beginneth at the Priests that they might be lights and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth still defend them: and so his mercy toward them neuer changeth. g Reade Zecha. 1.3. h There are none of the heathen so barbarous, that will defraude their gods of their honour, or deale deceitfully with them. i Whereby the seruice of God should haue bene maintened, and the Priests and the poore relieued.

CHAP. IIII.

The day of the Lorde, before the which Eliah shoulde come.

FOr beholde, the day commeth that shall [a] burne as an ouen, and all the proude, yea, and all that doe wickedly, shall bee stubble, and the day that commeth, shall burne them vp, sayeth the Lorde of hostes, and shall leaue them neyther roote nor branch.

2 But vnto you that feare my Name, shall the [b] sunne of righteousnesse arise, and

a He prophecieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning, Christ, who with his wings or beames of his grace should lighten & comfort his Church. Ephe. 5.14. and he is called the sunne of righteousnesse because in himselfe he hath all perfection, and also the instrument of the Father whereby he regenerateth vs into righteousnes, cleanseth vs from the filth of this world, and reformeth vs to the image of God.

healthy shalbe vnder his wings, and ye shal c go
c Ye shall be set at liberty and increase in the ioy of the Spirit, 2.Cor.3.17.
foorth, and grow vp as fat calues.

3 And yee shall tread downe the wicked: for they shall bee dust vnder the soles of your feete in the day that I shall doe this, saieth the Lord of hostes.

4 d Remember the lawe of Moses my seruant, which I commaunded vnto him in Horeb for all Israel, with the statutes and iudgements.

d Because the time was come that the Iewes should be destitute of Prophets vntil the time of Christ, bicause they should with mare feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in iudging the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all temptations.

5 Beholde, I will send you e Eliiah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And he shall g turne the heart of the fathers to the children, and the heart of their children to their fathers, least I come h and smite the earth with cursing.

e This Christ expounded of Iohn Baptist, Matth.11.13, 14. who both by his zeale, and restoring of religion is aptly compared to Eliiah.

f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance.

g He sheweth wherein Johns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shal turne to the religion of his sonne which is conuerted vnto Christ, and the sonne shall imbrace the faith of the true fathers, Abraham, Izhak and Iaakob.

h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the Newe Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read & expounded publikely in the Church, neither yet serued to prooue any poynt of Christian religion, saue in asmuch as they had consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, & left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 *Iosias appoynteth Priestes, and keepeth the Passeouer.* 7 *Offrings for the Priests and the people.* 11 *The order of the Leuites.* 23 *The vpright life of Iosias.* 25 *His death and the occasion thereof, and the lamentation for him.* 34 *Ioachaz appoynted King.* 53 *The destruction of Ierusalem.*

AND Iosias kept the * Passeouer to his Lord in Ierusalem, and offered the Passeouer in the fourteeneth day of the first moneth,

* 2. King. 23. 21. 2. chro. 35. 1.

2 And appoynted the Priestes according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy Ministers of Israel, that they shoulde sanctifie themselues to the Lord, to set the holy Arke of the Lorde in the House, which Salomon the sonne of King Dauid had built,

4 And sayde, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, and make readie the sacrifices for your brethren, and keepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with three thousand calues.

8 These were giuen of the Kings possessions according to the promise, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the Priests for the Passeouer two thousand fiue hundreth sheepe, and three hundreth calues. ‖ Or, Iehiel.

9 Furthermore, Iechonias, & Samaias, and Nathanael the brother, and ‖ Sabaias and ‖ Chielus, and ‖ Iozam captaines gaue to the Leuites for the Passeouer fiue thousande sheepe, and seuen hundreth calues. ‖ Or, Hasibias. ‖ Or, Iehiel. ‖ Or, Choraba.

10 And when these things were done, the Priests and the Leuites stood in order, hauing vnleauened bread according to their tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moises: and thus they did in the morning.

12 And they rosted the Passeouer with fire as * apperteined, and they sod their offerings with perfumes in caldrons and pottes, * Exod. 12. 1.

13 And set it before all them that were of the people, and afterwarde they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the Euening, and the Leuites did make ready for themselues, and for the Priestes their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appoynted ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which was of the Kings appoynting. ‖ Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull, that any shoulde passe his ordinarie wateh: for their brethren the Leuites made ready for them.

17 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offer ỳ Passeouer,

18 And offer sacrifices vpon the altar of the Lorde, according to the commaundement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And al the kings of Israel did not offer such a Passeouer, as did Iosias, & the Priestes, and the Leuites, and the Iewes, & all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly againe the Lorde, aboue euery nation and kingdome, and grieued him with ‖ sensible things, so that the wordes of the Lord stood vp against Israel.

‖ Or, by worshipping sensible creatures.

* 2. Chro. 35. 20.

25 ¶ * Now after all these acts of Iosias, it came to passe that when Pharao king of Egypt came to moone warre at Carchamis vpon Euphrates, Iosias went out against him.

* 2. King. 23. 30. 2. chro. 36. 1.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot frō him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the fielde of Megiddo, and the Princes came downe to king Iosias.

30 And the king sayde to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vp on his second chariot, & being come againe to Ierusalem hee changed his life, and was buried in his fathers graue.

32 And in al Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, & the gouernors & their wiues did lament him vnto this day: and this was ordeined in al the kinred of Israel, to be done continually.

33 But these things are written in ỳ booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glorie and his knowledge in the Lawe of the Lord, and the things which he did before, and the things nowe rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachaz the sonne of Iosias, and made him king in steade of his father Iosias, when hee was three and twentie yeere olde.

35 And hee reigned in Iudea and Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He tared the people also of an hundreth talents of siluer, and one talent of gold.

37 And the king of Egypt made Joacim his brother king of Iudea and Ierusalem.

38 And hee bound Joachas and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yere olde was Joacim, when hee reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lorde, and caried them away, and set them in his Temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when hee was made King, hee was eighteene yeere olde.

44 And hee reigned three moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twentie yeere olde, and he reigned eleuen yeeres.

47 And he did euil in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias ỳ Prophet from ỳ mouth of the Lord.

48 For after that hee was sworne to king Nabuchodonosor, he forsware himselfe by the Name of the Lord and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests cōmitted many things against the Lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless the God of their fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being mooued to anger against his people for their great wickednesse, commaunded the Kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neyther did they spare yong man, nor mayden, neither olde man, nor childe among them.

54 But hee deliuered them all into their hands, and al the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the Houle of the Lord, and brake downe the walles of Jerusalem, and burnt their townes with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword he caried away into Babylon.

57 And they were seruants to him, & to his children till the Persians reigned, to fulfil the
*Ier.25.11, and 29.10. word of the Lord by the mouth of *Jeremias,

58 And that the lande might enioy her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 Hee sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

2.Chro.36.22, Ezra.1.1. IN the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lorde raised vp the spirit of Cyrus king of the Persians, and hee made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Jerusalem, which is in Judea.

5 If there bee any therefore of you of his people, let the Lorde, euen his Lord bee with him, & let him goe vp to Jerusalem, which is in Judea, and build the house of the Lord of Israel: hee is the true Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Jerusalem.

8 Then arose the chiefe of the families of Judea, and of the tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lord had mooued to goe vp, and builde an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abassar the gouernour of Judea. ‖Or, Shashbazar, or, Sanaballar,

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiftie thousand, foure hundreth, threescore and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Jerusalem.

19 But *in the time of Artaxerxes king of the Persians ‖ Belemus, and Mithridates, and Tabellius, and Rathumus, and Beelte-thimus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them, that dwelt in Judea and Jerusalem, To The King Artaxerxes Our Lord, *Ezra.4.9. ‖Or, Bishlemus; ‖Or, Shimshai.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie and the rest of their counsel, and the iudges which are in Coelosyria and Phenice.

18 Be it therefore knowen to our Lorde the king, that the Iewes which came vp from you, are come to vs into Jerusalem, that rebellious & wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not indure to pay tribute, but wil also resist kings.

20 And because the things pertaining to the Temple, goe forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our Lord the king, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and

shalt know that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Nowe therefore, O lord the king, we declare it, that if this citie be built & the walles thereof repaired, you shal haue no more passage into Coelosyria, nor Phenice.

24 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, & to the rest of those ẏ were ioyned with them, & to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commaunded, that it should be sought out, and it was found, that this citie hath alwayes practised against Kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, & Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward:

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which king Artaxerres had written, they mooued their tentes with speede to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second peere of the reigne of Darius king of the Persians.

CHAP. III.

The feast of Darius. 16 The three wise sentences.

NOwe when Darius reigned, he made a great feast to all his subiects and to all those of his owne house, and to al the Princes of Media and Persia,

2 And to al the gouernors and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the kings body, sayde one to another,

5 Let euery one of vs speake a sentence, and hee that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great giftes, and great things in token of victorie,

6 As to weare purple, and to dronke in gold, and to sleepe in gold, and a chariot with bridles of gold, an head tyre of fine linnen, and a chaine about his necke.

7 And hee shall sit next to Darius for his wisedome, and shalbe called Darius cousin,

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia shoulde iudge to be wisest, to him shoulde the victorie be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrot, The king is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them.

14 And sent and called al the noble men of Persia and of Media, and the gouernours and the captaines, & lieutenants, and the consuls,

15 And sate him downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So the called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And sayde on this maner, O yee men, howe strong is wine! it deceiueth all men that dronke it.

19 It maketh the minde of the king & of the fatherlesse both one, of ẏ bondman & of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor det.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by ‖ talents.

‖ Or, pounds.

22 When men haue dronke, they haue no minde to loue either friendes or brethren, and a little after they draw out swordes.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 23 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 And his petition graunted.

THen the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by lande and by sea, and ouer all things

things which are in them.

3 But the king is yet greater: for hee ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they goe and breake downe mountaines and walles and towers.

5 They kil and are killed, and doe not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoyles as all other things.

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king,

7 Yet hee is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if hee bid Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while hee sitteth downe, he eateth, and drinketh and sleepeth.

11 For these keepe him round about: neither they can any one go and do his owne businesse, neither are they disobedient vnto him.

12 O ye men, howe shoulde not the king be strongest, seeing he is thus obeyed: So hee held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O yee men, neither the mighty king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them: are they not women?

15 Women haue borne the King and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also made mens garments and men honourable, neither can men be without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautiful woman?

19 Doe they not leaue al those things and giue themselues wholy vnto her, and gape and gaze vpon her, and al men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauel, and giue & bring al to the women?

23 Yea, a man taketh his sword and goeth forth to kil and to steale, and to saile vpon the sea, and vpon riuers,

24 And hee seeth a Lion and goeth in darkenesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne madde for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore do you not beleeue me? is not the king great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame the Kings concubine, the daughter of the famous Bartacus, sitting vpon the right hand of the king,

30 And shee tooke the crowne off the kings head, and put it vpon her owne, and strook the king with her left hand,

31 Yet in the meane season y king gaped and gazed on her: and if she laughed at him, he laughed: & if she were angry with him, he did flatter her that he might be reconciled with her.

32 Howe then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the King, and the Princes looked one vpon another, and hee beganne to speake of the trueth.

34 O yee men are not women strong? great is the earth, and the heauen hie, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and al things are shaken and tremble, neither is there any vniust thing wt it.

37 The wine is wicked, the king is wicked, women are wicked, and al the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But truth doth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doth the things which are iust, and abstaineth from vniust and wicked things, and al men fauour her workes,

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, and then all the people cryed and sayd, Trueth is great and strongest.

42 Then the king sayde vnto him, Aske what thou wilt besides that which is appoynted, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then hee said to the King, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookest the kingdoome,

44 And to send againe all the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt when Judea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire & require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to al the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Jerusalem.

48 And hee wrote letters to all the lieutenants in Coelosyria and Phenice, and to them that were in Libanus, that they shoulde bring cedar wood from Libanus to Jerusalem, and builde the citie with him.

49 And he wrote for all the Jewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans shoulde let goe the villages of the Jewes which they held,

51 And that euery yeere there shoulde bee giuen for the building of the Temple twentie talents vntill it were built,

52 And to mainteine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to builde the citie, should haue libertie, aswell they as their posteritie, and al the Priests that went away.

54 Hee wrote also touching the charges and the Priestes garment, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges vntil the house were finished, and Jerusalem built.

56 Also hee wrote that they shoulde giue pensions & wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoeuer Cyrus had commanded to doe, hee also commanded to do it, and to send to Jerusalem.

58 And when the ‖ yong man was gone forth, he lift vp his face to heauen towards Jerusalem, & gaue thanks to the king of heauen, ‖ Or, Zorobabel.

59 Saying, Of thee is the victorie, and of thee is wisedome, and of thee is glorie, and I am thy seruant.

60 Blessed be thou which hast giuen mee wisedome, for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters & went out and came to Babylon, & told all his brethren.

62 And they blessed the God of their fathers, because hee had giuen them freedome and libertie.

63 To goe vp and to builde Jerusalem, and the Temple, where his Name is renowmed, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

AFter *these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their maides, and their cattell. * Ezra 2. ver.

2 And Darius sent with them a thousand horsemen, til they were restored to Jerusalem in safetie, and with musicall instruments with tabrets and flutes.

3 And all their brethren played: Thus hee caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

6 ‖ Who spake wise words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth. ‖ Or, Zoroba.

7 ¶ And these are they of Judea, which came out of the captiuitie where they dwelt, whome Nabuchodonosor king of Babylon had caried away into Babylon,

8 And returned vnto Jerusalem and to the rest of Judea, euery one into his owne citie: which

which came of Zorobabel, and Jesus, Nehemias, ‖Zacharias, Reelaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus and Baana their guydes.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousande an hundreth seuentie and two, the sonnes of Saphat foure hundreth seuentie and two.

‖Or, Saraia.

‖Or, Areh.

10 The sonnes of ‖Ares seuen hundreth, fiftie and fiue,

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie & fiue: the sonnes of Cozbe seuen hundreth and fiue: the sonnes of Bani fiue hundreth fourtie and eight.

‖Or, Bibai.

‖Or, Azgad.

13 The sonnes of ‖Bibe fiue hundreth, twentie and three: the sonnes of ‖Sadas three thousand, two hundreth, twentie and two.

14 The sonnes of Adonikam, fiue hundreth, sixtie & seuen: the sonnes of Bagoi, two thousand sixtie and fiue: the sonnes of Adinu, foure hundreth, fiftie and foure.

‖Or, Ateherezecia.

15 The sonnes of ‖Aterisias, ninetie and two: the sonnes of Ceilan and Azotus, sixtie and seuen: the sonnes Azucan foure hundreth, thirtie and two.

‖Or, the sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Besai three hundreth, twenty and three.

16 ‖The sonnes of Anamias, an hundreth and one: the sonnes of Arom, and the sonnes of Bassa, three hundreth, twentie and three: the sonnes of Arsiphurith, an hundreth and two.

17 The sonnes of Meterus, three thousand and fiue: the sonnes of ‖Bethlomon, an hundreth twentie and three.

‖Or, Bethlehem.

‖Or, Netophah.

‖Or, Anathoth.

18 They of ‖Netophas, fiftie and fiue: they of ‖Anaboth, an hundreth fiftie and eight: they of Bethsamos, fourtie and two.

‖Or, Kariath-iarim.

19 They of ‖Cariathiarius twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourtie and three: they of ‖Piras, seuen hundreth.

‖Or, Armah.

20 They of Chadias & Ammidioi, fiue hundreth, twentie and two: they of ‖Cirama and Chabdes, fiue hundreth, twentie and one.

‖Or, Pirah.

‖Or, Macamos.

21 They of ‖Macalon, an hundreth twentie and two: they of ‖Betolius, fiftie and two: the sonnes of ‖Nephis, an hundreth fiftie & fiue,

‖Or, Bethel.

‖Or, Nebus.

22 The sonnes of Calamolalus and Onus seuen hundreth, twentie and fiue: the sonnes of Jerechus, three hundreth, fourtie and fiue.

23 The sonnes of ‖Annaas, three thousand, three hundreth and thirtie.

24 The ‖Nesites, the sonnes of Jeddu, the sonne of Jesus which are counted among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of ‖Phallaron, a thousand, fourtie and seuen: the sonnes of ‖Carme, a thousand and seuenteene.

‖Or, Phasur.

‖Or, Charim.

26 ¶ The Leuites. The sonnes of Jessue, Cadmiel, Banui and Suin, seuentie & foure.

27 ¶ The songes which were holy singers. The sonnes of Asaph, an hundreth fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth thirtie and nine.

‖Or, Talmon.

29 The ministers of the Temple. The sonnes of Elau, ỳ sonnes of Asipha, the sonnes of Tabaoth, the sonnes of ‖Ceras, the sonnes of ‖Sud, the sonnes of ‖Phaleu, the sonnes of Labana, the sonnes of ‖Agraba,

‖Or, Ceros.

‖Or, Suia.

‖Or, Hagaba.

30 The sonnes of ‖Accua, the sonnes of ‖Duta, the sonnes of Cetab, the sonnes of ‖Agaba, the sonnes of ‖Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖Geddur.

‖Or, Acub.

‖Or, Via.

‖Or, Agab.

‖Or, Sibe.

‖Or, Cedur.

31 The sonnes of ‖Airus, the sonnes of Daisan, the sonnes of ‖Noeba, the sonnes of Chaseba, the sonnes of ‖Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖Bathai, the sonnes of Asana, the sonnes of ‖Meani, the sonnes of ‖Naphisi, the sonnes of ‖Acub, the sonnes of ‖Acipha, the sonnes of ‖Alur, the sonnes of Pharacim, the sonnes of ‖Basaloth.

‖Or, Raia.

‖Or, Narodа.

‖Or, Gazema.

‖Or, Basle.

‖Or, Meanim.

‖Or, Naphisim.

‖Or, Bacuboth.

‖Or, Acupha.

‖Or, Assur.

‖Or, Baraloth.

32 The sonnes of ‖Meeva, the sonnes of Coutha, the sonnes of ‖Cozea, the sonnes of ‖Charcus, the sonnes of Aserar, the sonnes of ‖Thomoi, the sonnes of ‖Nasith, the sonnes of Atipha.

‖Or, Mehida.

‖Or, Charsecha.

‖Or, Barcus.

‖Or, Thomoth.

‖Or, Nasib.

33 The sonnes of the seruaunts of Salomon. The sonnes of ‖Asaphion, the sonnes of ‖Pharira, the sonnes of ‖Jecli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖Sapheth.

‖Or, Hazophoreth.

‖Or, Pharuda.

‖Or, Ieelah.

‖Or, Sephelia.

34 The sonnes of Agia, the sonnes of ‖Phachethzeth, the sonnes of ‖Sabie, the sonnes of ‖Sarothie, ỳ sonnes of Masias, the sonnes of Gar, the sonnes of ‖Addus, the sonnes of ‖Subas, the sonnes of Apherra, the sonnes Barodis, the sonnes of Sabat, the sonnes of Allom.

‖Or, Phacareth.

‖Or, Sabin.

‖Or, Sparsia.

‖Or, Addo.

‖Or, Subah.

35 All the ministers of the Temple, and sonnes of the seruantes of Salomon, were three hundreth seuentie and two.

36 These came vp ‖from Thermeleth and Thelersas: Caraathalat and Aalar leading them.

‖Or, Thelmelah. and Thelharsa. Carathalar, and Alar.

37 Neither could they shewe their families nor their stocke howe they were of Israel the sonnes of ‖Ladan the sonne of ‖Ban, the sonnes of ‖Necodan, fiue hundreth fiftie and two.

‖Or, Dalaiah.

‖Or, Tubia.

‖Or, Necoda.

38 And of the Priestes those which exercised the office of Priests, & were not found, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius.

‖ Or, Hobia.
‖ Or, Hacoz.
*Ezra.2.61.
‖ Or, Barzeleus.

39 And was called after his name: and when the description of the kindred of these men had beene sought in the register, and could not be found, they were set apart from the office of Priests.

‖ Or, Nehemias, and Athatias.

40 For ‖ Neemias and Attharias sayde to them, that they should not be partakers of the holy things, till there arose an high priest clothed with doctrine and trueth.

‖ Or, fourtie and two thousand, three hundreth and sixtie.

41 So al they of Israel from thē of twelue yere old and little children, were ‖ fourtie thousand besides men seruantes and women seruants, two thousand, three hundreth & sixtie.

42 Their seruants and handmaides were seuen thousand, three hundreth, fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirtie and fiue: and horses seuen hundreth, thirtie and sixe: mules two hundreth, fourtie and fiue:

‖ Or, asses.

‖ beastes that bare the yoke, fiue thousande, fiue hundreth, twentie and fiue.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to builde the house in his owne place according to their power,

‖ Or, of golde 12. thousand pound, and of siluer fiue, &c.

45 And to giue to the treasure of the workes, ‖ a thousande pounde in golde, and fiue thousand pound in siluer, and an hundreth priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Jerusalem & in the countrey, and the holy singers and the porters and all Israel in their ‖ villages.

‖ Or, quarters.
*Ezra.3.1.

47 ¶ But *when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accorde into the open place of the first gate, which is towarde the East.

48 Then Jesus the sonne of Josedec & his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the lande: but they vpsset the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is *ordeined in the Lawe, and offered sacrifices euery day, as was requisite,

*Leuit.23.34.

52 And afterwarde, the continuall oblations and offerings of the Sabbaths and of the new moneths and of all holy feastes.

53 ¶ And all *they which had made any vowe to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

*Ezra.3.6.

54 They gaue also money to the Masons and to the workemen, and meate and drinke with gladnes,

55 And charets to the Sidonians and to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe according to the commaundement giuen vnto them by Cyrus King of Persia.

56 And in the second yeere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And *layde the foundation of the house of God in the first day of the seconde moneth of the second yeere after their returne into Judea and Jerusalem.

*Eccle.49.12.

58 And they appointed the Leuites from twentie yeere old ouer the workes of the Lord, and Jesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Joda, the sonne of Heliadun, with their sonnes, and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stoode clothed with their long garments with musical instruments and trumpets, and the Leuites the sonnes of Asaph with cymballes,

60 Singing and blessing the Lorde, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voyce songs to the praise of the Lorde, because his mercy and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cried with a loud voyce, praysing the Lord for the rayling vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets, and ioy cryed with loude voyce.

65 So that the people coulde not heare the trumpets, because of ꝑ weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Where-

66 ¶ Wherefore when the enemies of the tribes of Juda and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lorde God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For wee obey your Lorde, as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither. ‖ Or, Aserares. or, Asshadon.

70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will builde it to the Lord God of Israel, as it becommeth vs, and as * Cyrus the king of the Persians bad vs. *Ezra.4.3,4.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to builde the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building.

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntil the raigne of Darius.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The building of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The kings answere to the contrary.*

*Ezr.5.1. Hagg.1.1. BVt * in the second yeere of the raigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iews, euen vnto them that were in Judea and Jerusalem, in the name of the Lord God of Israel, which they called † vpon.

†Greeke vpon them,

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Josedec stoode vp, and beganne to build the house of the Lorde, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them.

4 And sayde vnto them, By whose commaundement builde you this house and this building, and enterprise all these other things: and who are the builders that enterprise such things?

5 But the Auncients of the Iewes had grace of the Lord after that he hath visited the captiuitie.

6 That they were not letted to builde, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: SISINNES, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidets in Syria and Phenice, salute King Darius.

8 It may please the king our Master plainely to vnderstand, that when wee came to the countrey of Judea, and entred into the citie of Jerusalem, wee founde in the citie of Jerusalem the Auncients of the Iewes that were of the captiuitie.

9 Building an house to the Lorde, great & new, of hewen stones, and of great price, and the timber already layd vpon the wals.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked their Ancients, saying, By whose commandement builde you this house, and laye the foundation of these works?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lorde, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished. *King.6.2.

15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel which is in heauen, * hee deliuered them into the handes of Nabuchodonosor king of Babylon of the Chaldeans, *2.King 24.2.

16 Who brake downe the house, and burnt it, and caryed the people captiue to Babylon.

17 But in the first yeere of the raigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote ý this house should bee built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖ Or, Shashbazar.

19 And a commandement was giuen vnto him, that hee should carie away those vessels, and put them in the Temple, at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanaballarus, being come hither, layd the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Nowe therefore if it please the king, let it be sought vp in the kings Libraries concerning Cyrus.

22 And if it bee founde that the building of the house of the Lorde at Jerusalem hath

bene

bene done by the conſent of king of Cyrus, and if it ſeeme good to the Lorde our king, let him make vs anſwere concerning theſe things.

23 Then king Darius commaunded to ſearch in the kings Libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layde vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, king Cyrus commaunded the houſe of the Lorde at Jeruſalem to be builded, where they did ſacrifice with the continuall fire.

25 Of the which the height ſhould bee of threeſcore cubites, the breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrey, and that the coſtes ſhould be paid out of the houſe of King Cyrus.

26 And that the holy veſſels of the houſe of the Lord, aſwell thoſe of gold as of ſiluer, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought into Babylon, ſhould be reſtored to the houſe, which is in Jeruſalem, and ſet in the place where they were afore.

27 Alſo hee commaunded that Siſinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria and Phenice, ſhoulde take heede to refraine from that place, and to ſuffer Zorobabel the ſeruant of the Lorde, and gouernour of Judea, and the Elders of the Jewes to builde that houſe of the Lord in that place.

28 And I alſo haue commanded to builde it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Jewes, til the houſe of the Lord be finiſhed,

29 And that ſome part of the tribute of Coeloſyria and Phenice ſhould be diligently giuen to theſe men for ſacrifice vnto the Lord and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Alſo corne, and ſalt, and wine, and oyle continually euery yeere without faile, as the Prieſtes, which are in Jeruſalem ſhal teſtifie to be ſpent euery day,

31 That offerings may bee made to the high God for the king, and his children, and that they may pray for their liues.

32 Furthermore hee commaunded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing thereof, that a tree ſhould be taken out of his poſſeſſion, and hee be hanged thereon, and that his goods ſhould be the kings.

33 And therefore let the Lorde whoſe Name is there called vpon, deſtroy euery king & nation, which ſtretcheth out his hande to hinder or doe euil to that Houſe of the Lord which is in Jeruſalem.

34 *I Darius the king haue ordayned that it ſhoulde bee diligently executed according to theſe things. *Ezra.6.12.

CHAP. VII.

1 *Siſinnes and his companions follow the kings commaundement, and helpe the Iewes to build the Temple.* 5 *The time that it was built.* 10 *They keepe the Paſſeouer.*

THen Siſinnes the *gouernour of Coeloſyria and Phenice and Sathrabouzanes, and their companions, obeying King Darius commaundements, *Ezra.6.13.

2 Aſſiſted diligently the holy workes working with the Ancients and gouernours of the Sanctuarie.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finiſhed al things by the commaundement of the Lorde God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerxes kings of the perſians.

5 Thus the holy Houſe was finiſhed in the three and twentieth day of the moneth Adar in the firt yeere of Darius King of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſtes and the Leuitts, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambs,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.

9 And the Prieſtes, and the Leuites ſtoode according to their kinreds clothed with long robes in the workes of the Lorde God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And the children of Iſrael offered the Paſſeouer together with them of the captiuitie, in the foureteenth day of the firſt moneth, after that the Prieſtes and Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

13 Then al the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, and ſought the Lord,

14 And

14 And they kept the feaſt of vnleauened breade ſeuen dayes, reioycing before the Lord.

15 Becauſe hee had turned the counſell of the king of the Aſſyrians towardes them to ſtrengthen their handes in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Ieruſalem. 10 The copie of the commiſſion, giuen by Artaxerxes. 29 Eſdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

AND after theſe things, when Artaxerres King of the Perſians raigned, Eſdras the ſonne of ‖ Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum. ‖Or, Azarias.

2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of ‖ Ezias, the ſonne of ‖ Memeroth, the ſonne of ‖ Zaraias, the ſonne of ‖ Sauias, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aron was the high Prieſt. ‖Or, Azarias. ‖Or, Meraioth, ‖Or, Sama. ‖Or, Azi,

3 This Eſdras went out of Babylon, and was a ſcribe well taught in the Lawe of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo the king gaue him great honour, and hee found grace in his ſight in all his requeſtes.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy ſingers, and of the porters, and of the miniſters of the Temple vnto Ieruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerres, and in the firſt moneth: this was the ſeuenth yeere of the king (for they went out of Babylon in the firſt day of the firſt month,

7 And came to Ieruſalem according as the Lorde gaue them ſpeede in their iourney.)

8 For Eſdras had gotten great knowledge, ſo that hee would let nothing paſſe that was in the lawe of the Lorde, and in the commandements, and he taught all Iſrael all the ordinances and iudgements,

9 So the commiſſion written by King Artaxerres was giuen Eſdras the Prieſt and reader of the law of the Lord: the copy thereof followeth.

10 King Artaxerres to Eſdras the Prieſt, and reader of the lawe of the Lorde, Salutation.

11 Foraſmuch as I conſider things with pitie, I haue commanded that they that will and deſire of the nations of the Iewes, and of the Prieſts and Leuites which are in our kingdome, ſhould go with thee vnto Iſrael.

12 Therefore as many as bee willing, let them depart together, as it hath ſeemed good to me and my ſeuen friends the counſellers,

13 That they may viſite the things that are in Iudea and Ieruſalem diligently, as it is conteined in the law of the Lord,

14 And carie the giftes to the Lorde of Iſrael in Ieruſalem, which I and my friendes haue vowed: alſo all the golde and ſiluer, which ſhall bee founde in the countrey of Babylon appertaining to the Lorde in Ieruſalem,

15 With that which is giuen of the people to the Temple of the Lorde their God, that it might bee brought to Ieruſalem, as wel ſiluer as golde, for bulles, and rames, and lambes, and things thereunto pertayning,

16 That they may offer ſacrifices to the Lorde vpon the altar of the Lorde their God, which is in Ieruſalem.

17 And whatſoeuer thou and thy brethren will doe with the gold or ſiluer, accompliſh it according to the will of thy God.

18 And the holy veſſels of the Lorde, which are giuen thee for the vſe of the Temple of thy God, which is in Ieruſalem, thou ſhalt ſet before thy God in Ieruſalem.

19 And what other things ſo euer thou ſhalt remember for the vſe of the Temple of thy God, thou ſhalt giue it out of the Kings treaſure.

20 And I alſo King Artaxerres haue commaunded the treaſurers of Syria and Phenice, that whatſoeuer Eſdras, the Prieſt and Reader of the Lawe of the higheſt God, ſhall ſende for, they ſhould giue it him with all ſpeede, euen to the ſumme of an hundreth talents of ſiluer.

21 And likewiſe vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in aboundance.

22 Let al things be done to the higheſt God according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his ſonnes.

23 Alſo to you it is commaunded, that of none of the Prieſtes or Leuites, or holy ſingers, or porters or miniſters of the Temple, or of the workemen of this Temple, no tribute nor tare be taken, nor that any haue power to tare them in any thing.

24 Thou alſo Eſdras, according to the wiſedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all thoſe which are well inſtructed in the Law of thy God, and teach thoſe which are not inſtructed.

25 And let all thoſe which ſhall tranſgreſſe the

the Lawe of God and the king, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe said, Blessed be the onely Lorde God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellers, and all his friends, and gouernours.

*Ezra.8.15. 28 ¶ *Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the raigne of Artaxerres the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖Letus.

‖Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

‖Or, Pahath Moab, Elioenai.

32 Of the sonnes of ‖ Salomon, Abeliacnias the sonne of Zacharias, and with him two hundreth men.

‖Or, Iezicl. ‖Or, Obed.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Iezelus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fiftie men.

‖Or, Iesaias.

34 Of the sonnes Elam, ‖ Iesias sonne of Gotholias, and with him seuentie men.

‖Or, Michael.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Machael, and with him seuentie men.

‖Or, Obadiah. sonne of Iechiel.

36 Of the sonnes of Joab, ‖ Badias, sonne of Iezelus, and with him two hundreth and twelue men.

‖Or, Bani, Solomith.

37 Of the sonnes of ‖ Bani, Allalimoth sonne of Iosaphias, and with him an hundreth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

‖Or Asgad. Iohanan sonne of Eccethan.

39 Of the sonnes of ‖ Aftath, Johannes sonne of Acatan, and with him an hundreth and ten.

‖Or, Iehel. ‖Or, Semaias. ‖Or, Bagoi, Vii, sonne of Istacuri.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Ieouel and ‖ Maias, and with them seuentie men: of the sonnes of ‖ Bagouthi sonne of Istacourus, and with him seuentie men.

*Ezra.8.15. 41 ¶ And I gathered them together to the flood called *Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had founde there none of the Priests nor Leuites,

43 I sent to Eleazar, and Iduel, and Maasman, and Almathan, and Samaian, and ‖ Jozibon, and Nathan, Ennaton, Zachatian, and Mosollamon the chiefe, and best learned.

‖Or, Maisma. Alnathan, ‖Or, Iorib, Elnathan. Zacharie, & Mosollam.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treasurie.

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to sende to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hande of the Lorde, learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Eisebebzan and his sonnes, and his brethren being eighteene.

‖Or, Serebia.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖ Cananeus with their sonnes, twentie persons,

‖Or, Anom, Iesias. ‖Or, Cananeus.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were regiſtred.

*Ezra.8.21. 49 ¶ And *there I proclaimed a fast for the yong men before the Lorde to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattel.

50 For I was ashamed to aske the King footemen, or horsemen, or conduct for safegarde against our enemies:

51 Because wee had sayde to the king, that the power of our Lorde should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord again, according to these things, whome wee founde fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, ‖ Esebrias and Assanias, and with them ten of their brethren.

‖Or, Serebias.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lord, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, fiue hundred and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde.

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like golde.

57 And I sayde to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Priests

Priestes and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to ‖ Parmoth the Priest, the sonne of Iouri,

‖ Or, Marimoth, the sonne of Iori of Vrie.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Jesus, and ‖ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

‖ Or, Noedia, sonnes, sonne of Bannus.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to ỳ Lorde God of Israel, euen twelue bulles for all Israel, rammes foure score and sixteene,

65 Lambes three score and twelue, twelue goats for saluation, all in sacrifice to ỳ Lord.

66 And they presented the commaundements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice who honoured the people, and the Temple of God.

*Ezra. 9.1. 67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and and the Leuits haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorowfull and very sad.

71 Then also all they that were moued with the word of the Lorde God of Israel, came to me whiles I wept, for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and knees and stretched forth mine hands to the Lord,

73 And said, * O Lord, I am ashamed, and confounded before thy face. *Ezra. 5. 6.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen,

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our kings and Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shal we say, hauing these things? for we haue transgressed thy commaundements, which thou hast giuen vp by the hands of thy seruants the Prophets, saying,

82 *Because the land, which yee goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, *Deut. 7. 1.

83 Therefore nowe yee shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that yee may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Lawe, and to mixe vs with the vncleannesse of the people of the land.

87 Wilt thou not be angrie with vs to destroy, so that thou shouldest neither leaue vs roote, nor seede, nor name?

88 But, O Lorde of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, wee are now before thee with our iniquities, neither can we indure before thee for these things.

*Ezra.10.1. 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men and women, and yong children: for there was great lamentation among the multitude.

‖Or,Iciel. 91 Then Jechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out sayd, O Esdras, we haue sinned against the Lord God: wee haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtful: therefore let vs make an othe concerning this to the Lorde to put away all our wiues, which are straungers, with their children.

93 If it seeme good to thee, and to all thē that obey the Lawe of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and wee are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priestes and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7. After Esdras had read the Lawe for the strange wiues,
10. They promise to put them away.

*Ezra.10.6. Then * Esdras rose from the court of the Temple, and went to the chamber of Joanan the sonne of Eliasib,

2 And being lodged there, he did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which shoulde not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda and Beniamin, came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel,

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and sayd with a loude voyce, We will doe so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tarie:

13 And let the Priestes and iudges come out of all places at the day appointed, til they haue appeased the wrath of the Lorde against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them. ‖Or,Iahazias. ‖Or,Thecua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things perteining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priestes, which had married strange wiues,

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖Or,Maasias. ‖Or,Iedaiah.

20 Who also gaue their hands to cast out their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖ Anani, and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias. ‖Or,Anani, and Zabiah.

22 And of the sonnes of ‖ Phaisu, Elionas, Massias, Elmaelus, and Nathanael, and ‖ Ocidelus, and Talsas. ‖Or,Phashur, Elionai, Maasib, as, Ismael. ‖Or,Olrideland Alasa.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Collus, who was called ‖ Calitas, and Patheus, and Doudas, and Jonas. ‖Or,Iosabad, Semei, ‖Or,Galias,Pathias Iohadas.

24 Of the holy singers, ‖ Eliazurus, Bacchurus. ‖Or,Eliasib,and Bacur.

25 Of the Porters, ‖ Sallumus and Tolbanes. ‖Or,Sallum.

26 Of them of Israel, of the sonnes of Phoros, ‖ Iermas, and Eddias, ‖ Melchias, and ‖Or,Remias,

and Maelus, and Eleazar, and Asibias, and ‖ Banaias.

‖Or, Banadias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias.

‖Or, Elam, ‖Or, Iehiel, ‖Or, Ieremoth, and Helias,

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and ‖ Sabatus, and Sardeus.

‖Or, Zathoes, Eliadas, Eliſib, ‖Or, Sabad, and Sardai.

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas.

‖Or, Bebe, ‖Or, Iosibar, and Emah.

30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.

‖Or, Bani, Olam, Malluch, Iedaia, Iasib.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccumus, and Naidus, and Mathanias, and ‖ Sescbel, and Balnuus, and Manasseas.

‖Or, Addin, Naius, Laccun, Banaias. ‖Or, Bezelel, Balnus, Manasses.

32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei.

‖Or, Hasam. ‖Or, Mathmas, Matathias.

34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion and Euasibus, and Mamnimatanaius, Eliasis, Uamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azailus, Samatas, Sambis, Josiphus.

‖Or, Ban, Ieremias, Moadi, Esran.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

*Nehem. 8, 1.

39 And spake to Esdras the Priest, and reader, that he should bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chief Priest the lawe to all the multitude, both man and woman, and to all the Priestes, that they might heare the Lawe the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Lawe, stood vpon a pulpit of wood that was prepared.

43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus at his right hand,

‖Or, Mattithias

44 And at his left hand ‖ Paldasus, and Sael, Melchias, Aethalaphus, Nabarias.

‖Or, Pedaias.

45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all)

46 And they all stoode vpright when hee expounded the Lawe, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Jesus and ‖ Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Autanias, Maianias and Calitas, Azarias, and Joazabdus, and Ananias, and Biatas the Leuits lift vp their hands, and fell downe on the ground, and worshipped the Lord,

‖Or, Bani.

49 And taught the Law of the Lord, and stood also earnestly vpon the reading.

50 Then said ‖ Athcharates to Esdras the chiefe Priest and reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.

‖Or, Nehemias.

51 Goe therefore and eate the fat meates, and drinke the sweete drinks, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sorie: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue presents to the that had not, and to make good cheare.

55 For they were perfilled with the words wherewith they were instructed, when they were assembled together.

II. ESDRAS.

CHAP. I.

8 The people is reproued for their vnfaithfulnesse. 30 God will haue another people, if these will not be reformed.

*1124.1.

THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sananis, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arna, the sonne of Osias, the

sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

*Isa.38.1. 4 *And the word of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me: that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange Gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pul thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 How long shall I forbeare them, vnto whome I haue done so much good?

*Exod.14.28. 10 *Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East: the people of the two countreyes Tyrus and Sidon, and haue slaine all their enemies.

*Nom.21.24. Ioſh.8.12.

12 Speake thou therefore vnto them, saying, Thus saith the Lord.

*Exod.14.29. 13 *I haue led you thorowe the Sea, and haue giuen you a sure [Or, streete.] way, since the beginning: *I gaue you Moyses for a guide, and Aaron for a Priest.

*Exod.3.10. and 4.14.

*Exod.13.21. 14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almightie Lorde, the quailes *were a token vnto you: I gaue you tentes for safegard, wherein ye murmured:

*Exod.16.13. pſal.104.40.

16 And yet triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefites, that I haue done for you? when yee were hungry in the wilderne, *did ye not crie vnto me?

*Nam.14.3.

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to dye in the wildernesse.

19 I had pitie vpon your mournings, and gaue you Manna to eate, *so yee did eate Angels foode.

*Wiſd.16.20.

20 *When yee were thirstie, did not I cleaue the stone, and waters did flowe out to suffise you? from the heate I couered you with the leaues of the trees.

*Num.20.11. wiſd.11.4.

21 And I gaue you fat countreis: I cast out the Cananites, the Pherisites, and Philistims before you: *what shall I doe more for you, saith the Lord?

*Isa.5.4.

22 Thus saith the Almightie Lorde, *When ye were in the wildernesse at the bitter waters, being a thirst, and blaspheming my name,

*Exo.15.23.

23 I gaue you not fire for the blaspheimies but cast a tree into the water, and made the riuer sweete.

24 What shall I doe vnto thee, O Iacob? thou *Iuda wouldest not obey: I wil turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

*Exod.32.8.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercie of me, I will not haue pitie vpon you.

26 *When yee call vpon mee, I wil not heare you: for yee haue defiled your handes with blood, and your feete are swift to commit murther,

*Isa.1.15.

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the Almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurce her yong babes.

29 That ye would be my people, as I am your God, and that yee would bee my children, as I am your Father?

*Mat.23.37. 30 *I gathered you together as a henne gathereth her chickens, vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

*Isa.1.13. 31 *When you bring giftes vnto mee, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almightie Lord, Your house shalbe desolate: I will cast you out as the winde doth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing that I hate before me.

35 Your houses wil I giue vnto a people, to come, who shall beleeue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will delare the grace that I will doe

doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodilie eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, beholde what great glory, and see the people that come from the East.

39 Unto whome I will giue for leaders, Abraham, Isaac, Jacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the * messenger of the Lord.)

*Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her owne children. 18 *The Gentiles are called.*

THus saith the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whome they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widowe and forsaken.

3 I brought you vp with gladnesse, but with sorowe and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widowe and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee O Father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names bee scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember * what I did vnto Sodom and Gomorah,

*Gen.19.24.

9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almightie Lorde.

10 Thus saith the Lorde vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oyntment: they shall neither labour nor be wearie.

13 Goe ye, and ye shall receiue it: pray that the time, which is long, may be shorte-ned: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that bee dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lorde.

18 I will send thee my seruants Esay and Jeremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lillies, whereby I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke, laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the yong that are within thy walles.

23 * Wheresoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection. *Tob.1.17,18, 19.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurce: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt be merry and haue abundance.

28 The heathen shall enuie thee, and shal doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull O thou mother, with thy children: for I wil deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I wil bring them out of the sides of the earth, and will shewe mercie vnto them: for I am mercifull, saith the Lord almightie.

32 Embrace thy children, vntill I come and shewe mercie vnto them: for my

fountaines runne ouer, and my grace ſhall not faile.

33 I Eſdras receiued a charge of the Lord vpon the mount Horeb, that I ſhould go vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commaundements of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, Waite for your ſhepheard, who ſhall giue you euerlaſting reſt: for he is neere at hand, that ſhall come in the ende of the world.

35 Be ready to the rewarde of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this world: receiue the ioy of your glory: I teſtifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Ariſe, and ſtand vp, and beholde the number of thoſe that are ſealed for the feaſt of the Lord,

39 Which are departed from the ſhadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Lawe of the Lord.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of the Lord, that thy people which haue bene called from the beginning, may be ſanctified.

*Reue.7.9. 42 *I Eſdras ſaw vpon mount Sion a great people whome I could not number, and they all praiſed the Lord with ſongs.

43 And in the middes of them there was a yong man hier in ſtature then them all, and vpon euery one of their heads he ſet crowns, and was hier then the others, which I much marueiled at.

44 So I aſked the Angel, and ſaid, Who are theſe my Lord?

45 Who anſwered, & ſaid vnto me, Theſe be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the Name of God: now are they crowned, and receiue the palmes.

46 Then ſaide I vnto the Angel, What yong man is it, that ſetteth crownes on them, and giueth them the palmes in their handes?

47 And he anſwered and ſaid vnto me, It is the Sonne of God, whome they haue confeſſed in the world. Then began I greatly to commend them, that had ſtand ſo ſtrongly for the Name of the Lord.

48 Then the Angel ſaid vnto me, Goe thy way, and tell my people, what, and how great wonders of the Lorde God thou haſt ſeene.

CHAP. III.

4 The wonderous workes that God did for the people, are recited. 31 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

IN the thirtieth yeere after the fal of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart.

2 Becauſe I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my ſpirit was ſore mooued, ſo that I began to ſpeake fearefull wordes to the moſt High, and ſaide,

4 O Lord, Lord, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a body vnto Adam, without ſoule, who was alſo the workemanſhip of thine hands, and haſt breathed in him the breath of life, ſo that he liued before thee, *Gen.2.7.

6 And leddeſt him into Paradiſe, which thy right hand had planted, or euer the earth ‖brought forth. ‖Or, went forward.

7 Euen then thou gaueſt him commandement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

8 *And euery people walked after their owne will, and did wonderfull things before thee, and deſpiſed thy commaundements. *Gene.6.12.

9 *But at the time appointed thou broughteſt the flood vpon thoſe that dwelt in the world, and deſtroyedſt them, *Gene.7.10.

10 So that by the flood, that came to euery one of thē, which came by death vnto Adam,

11 Yet thou leſteſt one, euen *Noe, with his houſhould, of whome came all righteous men. 1.Pet.3.20.

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people and many nations were increaſed, they began to bee more vngodly then the firſt.

13 Now when they liued wickedly before thee, *thou diddeſt chooſe thee a man from among them, whoſe name was *Abraham. *Gene.12.1. *Gene.17.5.

14 Whome thou louedſt, and vnto whom onely thou ſhewedſt thy will,

15 And madeſt an euerlaſting couenant with him, promiſing him that thou wouldeſt neuer forſake his ſeede.

16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Jacob and Eſau, *and diddeſt chooſe Jacob, and caſt off Eſau, *Gene.21.2,3. *Gen.25.25,26. *Mala.1.2,3. rom.9.13.

and

and ſo Jacob became a great multitude.

17 And when thou leddeſt his ſeede out
*Exod.19.1. deut.4.10. of Egypt, *thou broughteſt them vp to mount Sina,

18 And enclineddſt the heauens and boweddſt downe the earth, and diddeſt moue the grounde, and cauſe the depths to ſhake, and diddeſt aſtonish the world.

19 And thy glorie went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mighteſt giue the Lawe vnto the ſeede of Jacob, and that which the generation of Iſrael ſhould diligently obſerue.

20 Yet tookeſt thou not away from them the wicked heart, that thy Lawe might bring forth fruite in them.

*Gen.3.6. 21 For * Adam firſt hauing a wicked heart, was ouercome and banquiſhed, and all they that are borne of him.

22 Thus remained weakeneſſe ioyned with the Law in the hearts of the people, with the wickedneſſe of the roote: ſo that the good departed away, and the euill abode ſtill.

23 So the times paſſed away, and the
*1.Sam.16.13. peeres were brought to an end, *till thou diddeſt raiſe thee vp a ſeruant called Dauid,

*2.Sam.5.1. and 7.5,13. 24 * Whom thou commandedſt to build a citie vnto thy Name, to call vpon thee therein with incenſe and ſacrifice.

25 When this was done many yeeres, the inhabitants forſooke thee,

26 Following the wayes of Adam and al his generation: for they alſo had a wicked heart.

27 Therefore thou gaueſt thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they ſhould haue the dominion of Sion?

29 For when I came thither, and ſawe their wicked deedes without number (for this is the thirtieth yeere that I ſee many treſpaſſing) I was diſcouraged.

30 For I ſawe, how thou ſufferedſt them that ſinne, and ſparedſt the wicked doers, where as thou haſt deſtroyed thine owne people, and preſerued thine enemies, and thou haſt not ſhewed it.

31 I cannot perceiue howe this commeth to paſſe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo beleeued thy teſtimonies, as Jacob?

33 And yet their rewarde appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I ſee them flouriſh, and thinke not vpon thy commandements.

34 Weigh thou therfore our wickedneſſe nowe in the balance, and theirs alſo that dwel in the world, and no mention of thee ſhall be found but in Iſrael.

35 Or when is it that they that dwell on the earth, haue not ſinned in thy ſight? or what people hath ſo kept thy commandements?

36 Thou ſhalt ſurely finde that Iſrael by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Eſdras, becauſe he ſeemed to enter into the profound iudgements of God.*

AND the Angel that was ſent vnto mee, whoſe name was Uriel, anſwered,

2 And ſayde, Thine heart hath taken too much vpon it in this world, and thou thinkeſt to comprehend the wayes of the Higheſt.

3 Then ſaid I, Yea, my Lord. And he anſwered me, and ſaid, I am ſent to ſhewe thee three wayes, and to ſet forth three ſimilitudes before thee,

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way, that thou deſireſt to ſee, and I will ſhewe thee from whence the wicked heart commeth.

5 And I ſaide, Tell on, my Lord. Then ſaid he vnto me, Goe thy way: weigh me the weight of the fire, or meaſure me the blaſt of the winde, or call mee againe the day that is paſt.

6 Then anſwered I, and ſaid, What man is borne, that can doe that, which thou requireſt me, concerning theſe things?

7 And he ſaid vnto mee, If I ſhould aſke thee how deepe dwellings are in the middes of the ſea, or how great ſprings are in the beginning of the depth, or how great ſprings are in the ſtretching out of the heauen, or which are the borders of paradiſe,

8 Peraduenture thou wouldeſt ſay vnto me, I neuer went downe to the deepe, nor yet to the hel, neither did I euer clime vp to heauen.

9 But nowe haue I aſked thee but of fire and winde, and of the day, whereby thou haſt paſſed, and from the which things thou canſt not be ſeparated, and yet canſt thou giue mee none anſwere of them.

10 Hee ſayde moreouer vnto mee, Thine owne things, and ſuch as are growen vp with thee, canſt thou not knowe?

11 Howe ſhould thy veſſell then be able to comprehend the wayes of the Higheſt, and now outwardly in the corrupt worlde, to vnderſtand the corruption, that is euident in my ſight?

12 Then ſaid I vnto him, It were better that wee were not at all, then that we ſhould liue in wickedneſſe, and to ſuffer, and not to knowe wherefore.

13 And

Iudg.9 8.
2.chron.25.18.

13 And hee answered mee, and saide, *I came to a forest in the plaine where the trees held a counsell.

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsel and said, Come, let vs go vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp & stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so *they that dwel vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

*Isa.55.8,9.
Iohn 3.31.
1.Cor.2.13,14.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as we daily medle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and we are not thought worthie to obteine mercie.

25 But what will hee doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and sayd, The more thou searchest, the more thou shalt maruell: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, and if the place where the euil is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning, and howe much vngodlinesse hath hee brought vp vnto this time? and howe much shall he bring forth vntill the haruest come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seede bringeth forth,

32 And when the stalks shalbe cut downe, which are without number, howe great an haruest must be reaped.

33 Then I answered and said, Howe, and when shall these things come to passe? wherefore are our yeeres fewe and euill?

34 And he answered me, saying, Haste not to be aboue the most High: for thou labourest in vaine to bee aboue him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, Howe long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and said, When the number of the seedes is filled in you: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be mooued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the haruest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then saide I, No, Lord, she can not. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shalbe shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shewe me whether there be more to come then is past, or moe things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he saide vnto me, Stand on the right side, & I will expound thee this example,

48 So

48 So I ſtoode, and beholde, a hote burning ouen paſſed before mee: and when the flame was gone by, I looked, and beholde, the ſmoke had the vpper hand.

49 After this there paſſed before me a watrie cloude, and ſent downe much raine with a ſtorme: and when the ſtormy raine was paſt, the droppes came after.

50 Then ſaid he vnto me, Conſider with thy ſelfe, as the raine is more then the drops, and as fire exceedeth the ſmoke, ſo the portion that is paſt, hath the vpper hand. And the droppes, and the ſmoke were much.

51 Then I prayed, and ſaid, May I liue, thinkeſt thou vntill that time? or what ſhall come to paſſe in thoſe dayes?

52 He anſwered me, and ſaide, Of the tokens whereof thou aſkeſt me, I can tell thee a part: but I am not ſent to ſhewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth ſhalbe hid. 10 Vnrighteouſneſſe and all wickedneſſe ſhall reigne in the world. 23 Iſrael is reiected and God deliuereth them. 35 God doth all things in ſeaſon.

NEuertheleſſe, concerning the tokens, beholde, the times ſhall come, that they which dwel vpō earth, ſhalbe taken in a great number, and the way of the trueth ſhalbe hid, and the land ſhalbe barren from faith,

*Matth.24.12. 3 And * iniquitie ſhall bee increaſed more then thou haſt ſeene now, or haſt heard in time paſt.

3 And it ſhall come to paſſe, that one ſhall ſet in foote, and thou ſhalt ſee the lande deſolate, which nowe reigneth.

4 Yea, if God graunt thee to liue, thou ſhalt ſee after the third trumpet, that the ſunne ſhal ſuddenly ſhine againe in the night, and the moone three times a day.

5 Blood ſhall droppe out of the wood, and the ſtone ſhall giue his voyce, and the people ſhall be moued.

6 And he ſhall rule, of whome they hope not that dwell vpon earth, and the foules ſhall change place.

7 And the ſea of Sodome ſhall caſt out fiſh, and make a noyſe in the night, which many ſhall not knowe, but they ſhall heare the voyce thereof.

8 There ſhall be a confuſion in many places, and the fire ſhall oft breake foorth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhall beare monſters.

9 And ſalt waters ſhall bee founde in the ſweete, and all friends ſhall fight one againſt another: then ſhall wiſedome hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not be found: then ſhall vnrighteouſneſſe and vnſatiouſnes haue the vpper hand vpon earth.

11 One land ſhall aſke another, and ſay, Is righteous iuſtice gone thorowe thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhewe thee ſuch tokens I haue leaue, and if thou wilt pray againe and weepe as now, and faſt ſeuen dayes, thou ſhalt heare yet greater things then theſe.

14 ¶ Then I awaked, and a fearefulneſſe went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and ſet me vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the land of their captiuity?

18 Up then and eate, and forſake vs not, as the ſhepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then ſaide I vnto him, Goe thy waies from me, and come not neere me: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning and weeping, as Vriel the Angel had commanded me.

21 And after ſeuen dayes the thoughes of mine heart were very grieuous vnto mee againe.

22 And I had a deſire to reaſon againe, and I began to talke with the moſt High againe,

23 And ſaid, O Lord, Lord of euery foreſt of the earth, and of all trees thereof thou haſt choſen thee one onely vineyard.

24 And of all lands of the world thou haſt choſen thee one pit, and of all the flowres of the ground thou haſt choſen thee one lilie.

25 And of all the depths of the ſea thou haſt filled thee one riuer, and of all builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the foules that are created, thou haſt named thee one doue, & of all the cattel that are made, thou haſt appointed thee one ſheepe.

27 And among all the multitude of people thou haſt gotten thee one people, and vnto this people whom thou loueſt, thou gaueſt a Lawe, that is moſt of all.

28 And now, O Lord, why haſt thou giuen this one people ouer vnto many? and vpon one roote thou haſt ſet others, and haſt ſcattered thine onely people among many.

29 They treade them downe, which haue withſtand thy promiſes, and beleeue not thy teſtimonies.

30 And

30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne hands.

31 ¶ Nowe when I had spoken these wordes, the Angell that came to mee the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I wil teach thee, and hearken that I may instruct thee further.

33 And I saide, Speake on, my Lorde. Then saide he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doth that made them?

34 And I saide, No, Lord: but of very sorowe haue I spoken: for my reines paine me euery houre, while I labour to comprehende the way of the most High, and to seeke out part of his iudgement.

35 And he saide vnto me, Thou canst not. And I sayde, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the drops that are scattered, or make mee the withered flowers greene againe.

37 Open mee the places that are closed, and bring me foorth the windes, that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I saide, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, howe can I speak of these things, wherof thou askest me?

40 Then saide he vnto mee, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, and what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And he said vnto me, I will compare my iudgement vnto a ring: as there is no slackenesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and sayd, Couldest thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me. The creature, said he, can not preuent the Creator, neither can the world holde them at once, that shall be created therein.

45 And I saide, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it nowe also conteine all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth tenne at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and saide, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast tolde mee is yong, yeaweth shee neere vnto age?

51 He answered me, and said, Aske a woman that trauelleth, and she will tell thee.

52 Say vnto her, Wherefore are not they (whom thou hast now brought foorth) like those ꝑ were before thee, but lesse of stature?

53 And she shal answere thee, Some were borne in ꝑ flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature, thē those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which nowe beginne to bee olde, and haue passed ouer the strength of youth.

56 Then sayde I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whom doest thou gouerne workemanship?

CHAP. VI.

God hath foreseene all things in his secrete counsell, and is authour thereof, and hath created them for his children.
25 *The felicitie of the age to come.*

AND he saide vnto me, In the beginning when the round world was made, & before the borders of the world was set, and before the windes blew one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hot:

5 Before the present yeeres were sought out, and before the affections of them that now

nowe ſinne, were turned away, and they that haue laid vp the treaſure of faith, were ſealed,

6 Then did I purpoſe theſe things, and they were made by me alone, and by none other: by me alſo they ſhall bee ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the diuiſion of times? or when ſhall be the ende of the firſt, and the beginning of it that followeth?

8 And hee ſaide vnto me, From Abraham vnto Iſaac, when Jacob and Eſau were borne of him, *Jacobs hand helde faſt the heele of Eſau.

9 For Eſau is the ende of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele & the hand. Other thing, Eſdras, aſke thou not.

11 ¶ I anſwered then, and ſaid, O Lord, Lord, if I haue found fauour in thy ſight,

12 I beſeech thee, make an ende to ſhew thy ſeruant thy tokens, wherof thou ſhewedſt me part the laſt night.

13 So he anſwered me, and ſaide, Stand vp vpon thy feete, and heare a mightie ſounding voyce.

14 There ſhal come as an earthquake, but the place where thou ſtandeſt, ſhall not bee mooued.

15 And therfore when he ſpeaketh, be not afraid: for of the end ſhall be the word, & of the foundation of the earth ſhall it be vnderſtood.

16 Therefore while one ſpeaketh of them, it trembleth and is mooued: for it knoweth, that it muſt be changed at the ende.

17 And when I had heard it, I ſtoode vp vpon my feete, and hearkened, and beholde, there was a voyce that ſpake, and the ſound of it was like the ſound of many waters:

18 And it ſayd, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to inquire of them, who by their vnrighteouſneſſe haue hurt others, and when the affliction of Sion ſhalbe fulfilled,

20 And the world, that ſhall vaniſh away, ſhall be ſealed, then will I ſhew theſe ſignes: the bookes ſhall be opened before the heauen, and they ſhall ſee all it together.

21 And the children of a peere olde ſhall ſpeake with their voyces: the women with childe ſhall bring forth vntimely children of three or foure moneths old, and they ſhall liue that are raiſed vp.

22 Then ſuddenly ſhall the ſowen places appeare as the vnſowen, and the full ſtore houſes ſhall ſuddenly be found emptie.

23 And the trumpet ſhall ſound, and all they that heare it, ſhall be ſuddenly afraid.

24 At that time ſhall friendes fight with friendes, as with enemies, and the earth ſhall feare with them: the ſpringes of the welles ſhall ſtand ſtill, and in three houres they ſhall not runne.

25 Whoſoeuer remaineth from all theſe things that I haue told thee, ſhalbe ſaued, and ſee my ſaluation, and the ende of your world.

26 And the men that are receiued, ſhall ſee it: they that haue not taſted death from their birth, and the heart of the inhabitants ſhall be changed, and turned to another meaning.

27 For euill ſhall be put out out, and deceite ſhall be quenched,

28 But faith ſhall flouriſh: corruption ſhall be ouercome, and the trueth which hath bene ſo long without fruite, ſhall come forth.

29 ¶ And when hee talked with me, beholde, I looked a litle vpon him before whom I ſtoode.

30 And theſe words ſayde he vnto me, I am come to ſhewe thee the time of the night to come.

31 If thou wilt pray againe, and faſt ſeuen daies more, I wil tel thee more things, & greater then theſe, which I haue heard in the day.

32 For thy voyce is heard before the Higheſt: ſurely the mightie hath ſeene thy righteous dealing: he hath ſeene alſo thy chaſtitie, which thou haſt kept ſince thy youth.

33 Therefore hath hee ſent mee to ſhewe thee all theſe things, and to ſay vnto thee, Be of good comfort, and feare not,

34 And haſte not in the vaine conſideration of the firſt times, nor make haſte to the latter times.

35 And after this I wept againe & faſted ſeuen daies in like maner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, & I began to ſpeake before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoule was in diſtreſſe.

38 And I ſayd, O Lord, thou ſpakeſt expreſly in the firſt creation (euen the firſt day) and commandedſt *that the heauen & the earth ſhould be made, & the worke ſolowed thy word. * Gene.1.1.

39 And then was there the ſpirite, and the darkneſs was on euery ſide with ſilence: there was no mans voyce as yet created of thee.

40 Then commandedſt thou a bright light to come forth out of thy treaſures, that it might giue light to thy worke.

41 Upon the ſecond day thou createdſt the heauenly aire, and commandedſt it, that going betweene, it ſhould make a diuiſion betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Upon the third day thou commandedſt

dest, that the waters should bee gathered together in the seuenth part of the earth: six partes diddest thou drie, and kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy worde went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruite did spring vp, and many diuers pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

*Gene.1.14. 45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

*Gen.1.14. and 15.deut.4.19. 46 And gauest them a charge, to doe *seruice, euen vnto man that was for to be made.

*Gen.1.20. 47 And vpon the fift day thou saidest vnto the seuenth part *where the waters were gathered, that it shoulde bring forth beastes, as foules and fishes: and it was so.

48 For the dum waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wonderous works.

‖Or, Enoch. 49 Then diddest thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan,

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, & hast prepared him to deuoure what thou wilt, & when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.

54 And besides this Adam, whome thou madest lord ouer all the workes, which thou hast created, of him come we all, and the people also whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue we not the inheritance thereof in possession? or howe long shall we suffer these things?

CHAP. VII.

Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The coming & death of Christ. 32 The resurrection and last iudgement, 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angell, which had bene sent downe to mee the nights afore.

2 And he said vnto mee, Vp Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narowe, and like the riuers,

5 Who could go into the sea to looke vpon it, and to rule it? if he went not thorow the narow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narowe and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire and the water, so that there coulde but one goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then saide he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrowe, full of sorowe and trauaile: they are but fewe, and euill, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide & sure, & brought immortal fruite.

14 If then they that are liuing, labour not to enter by these straight & brittle things, they cannot attaine to these things that are kept.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then saide I, O Lord, Lord * seeing *Deut.1.1. thou hast ordeined in thy Law, that the righteous

ous should inherite these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things: yet they that haue liued vngodly and suffred straitnesse, shall not see the large things.

19 Then hee sayde vnto mee, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they shoulde doe to haue life, and what they shoulde obserue, to auoyde punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come foorth, and bee seene that nowe is vnder the earth.

27 And whosoeuer shal escape these euils, he shall see my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shall reioyce with him foure hundreth yeeres.

29 After the same yeeres, shall my sonne Christ die, and all men that haue life.

30 And the worlde shall be turned into the old silence for seuen daies, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the worlde that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secrete places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffring shal haue an ende.

34 Iustice onely shall continue: the trueth shall remaine, and faith shalbe strong.

34 The worke shall followe, and the reward shalbe shewed: the good deedes shalbe of force, and vnrighteousnesse shall beare no more rule.

*Gene.18.23. 36 Then said I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernesse, *Exod.32.3,11.

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And *Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, *2.Sam.24.17. *2.Chro.6.14.

39 *And Elias for those that receiued raine, and for the dead that he might liue, *1.King.17.21. and 18.42,45.

40 *And Ezechias for the people in ẏ time of Sennacherib, and diuers others for many. *2.King.19.15.

41 Euen so now, seeing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also nowe?

42 Then he answered me, & said, This present life is not ẏ end: oft times honour is reteined in it: therfore haue they prayed for ẏ weake.

43 But the day of iudgement shall bee the ende of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall bee cut off: righteousnesse shall growe vp, and the veritie shall spring vp.

45 There shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. *Rom.5.18.

49 For what profite is it vnto vs, if there be promised an immortall life, when wee doe the workes that bring death?

50 And that an euerlasting hope shoulde bee promised vs, seeing that wee betide our selues to deadly vanitie?

51 And that there should be appointed vs dwellings of health and safetie, if wee haue liued wickedly?

52 And that the glorie of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise shoulde be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For wee haue bene conuersant in vnpleasant places)

55 And that the faces of them which haue

abſteined, ſhoulde ſhine moꝛe then ſtarres, if our faces be blacker then darkeneſſe?

56 Foꝛ while we liued, we did not remember when wee did vnrighteouſly, that wee ſhould ſuffer after death.

57 Then anſwered he me, and ſayd, This is the maner of the battell, which man, that is boꝛne in the earth, ſhall fight,

58 That if he be ouercome, he ſhoulde ſuffer as thou haſt ſaid: but if he get the victoꝛie, he ſhould receiue the thing that I ſaid.

59 Foꝛ this is the life, whereof Moyſes ſpake vnto the people, while he liued, ſaying,

*Deut.30.19. *Chuſe thee life that thou mayeſt liue.

60 Neuertheleſſe, they beleeued him not, neither the Pꝛophetes after him, noꝛ mee alſo which haue ſaid vnto them,

61 Their heauineſſe ſhoulde not ſo bee to their deſtruction, as ioy ſhoulde come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then, and ſayde, I knowe Loꝛde, that the moſt High is called mercifull, in that he hath mercie vpon them, which are not yet come to that woꝛld,

63 And that hee hath pitie on thoſe that walke in his Lawe,

*Rom.2.4. 64 And that *he is patient: foꝛ he long ſuffereth thoſe that haue ſinned as his creatures,

65 And that he is liberall: foꝛ he will giue as much as needeth,

66 And that he is of great mercie: foꝛ he ouercommeth in mercy thoſe that are pꝛeſent, and that are paſt, and them which are to come.

67 Foꝛ if hee were not aboundant in his mercies, the woꝛlde coulde not continue, noꝛ they that haue the poſſeſſion thereof.

68 He pardoneth alſo: foꝛ if hee gaue not of his goodneſſe, that they which haue done euill, might bee relieued from their wickedneſſe, the tenne thouſand part of men ſhoulde not remaine aliue.

69 And if hee, being iudge, foꝛgaue not thoſe that bee healed with his woꝛd and tooke away the multitude of ſinnes,

70 There ſhoulde peraduenture bee very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the Godly is ſmall. 6 The workes of God are excellent. 10 Eſdras prayer for him and for his people. 39 The promiſe of ſalnation to the iuſt. 55 The deſtruction of the vniuſt.

AND he anſwered mee, ſaying, The moſt High made this woꝛld foꝛ many, but the woꝛld to come foꝛ fewe.

2 I will tel thee a ſimilitude, O Eſdras, As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthly matter to make pottes, but litle duſt that gold commeth of, ſo is it with the woꝛke of this woꝛld.

*Matth.20.16. 3 *There be many created, but fewe ſhall be ſaued.

4 Then anſwered I, and ſayde, Then ſwallow vp the wit, O my ſoule, and deuoure vnderſtanding.

5 Foꝛ thou haſt pꝛomiſed to heare, and thou wilt pꝛophecie: foꝛ thou haſt no longer ſpace, but the life giuen thee.

6 O Loꝛde, if thou ſuffer not thy ſeruant, that wee may intreate thee, that thou mayeſt giue ſeede vnto our heart, and pꝛepare our vnderſtanding, that there may come fruite of it, whereby euery one which is coꝛrupt, may liue, who can ſet himſelfe foꝛ man?

7 Foꝛ thou art alone, and wee all are one woꝛkemanſhip of thine handes, as thou haſt ſaid,

8 Foꝛ when the body is faſhioned now in the wombe, & thou haſt giuen it members, the creature is pꝛeſerued by fire & water, and the woꝛke, created by thee, doth ſuffer nine moneths the creature, which is faſhioned in it.

9 But the thing that conteineth, and that which is conteyned, ſhall both bee pꝛeſerued, and when time is come, the wombe being pꝛeſerued, deliuereth the things that grew in it.

10 Foꝛ thou haſt commaunded the members, euen the bꝛeaſtes, to giue milke vnto the fruite appoynted to the bꝛeaſts,

11 That the thing, which is created, may be nouriſhed foꝛ a time, till thou diſpoſeſt it to thy mercie.

12 Thou bꝛingeſt it vp with thy righteouſneſſe, nourtureſt it in thy lawe, and reꝛoꝛmeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy woꝛke.

14 Seeing then that thou deſtꝛoyeſt him, which with ſo great labours is faſhioned, it is an eaſie thing to appoynt by thy commaundement, that the thing alſo which is made, might be pꝛeſerued.

15 Now therefoꝛe, O Loꝛd, I will ſpeake (as touching men in generall thou ſhalt rather pꝛouide) but concerning thy people, foꝛ whoſe ſake I am ſoꝛy,

16 And foꝛ thine inheritance foꝛ whoſe cauſe I mourne, foꝛ Iſrael, foꝛ whō I am woful, & foꝛ Jacob, foꝛ whoſe ſake I am grieued.

17 Foꝛ them will I pꝛay befoꝛe thee, as well foꝛ my ſelfe, as foꝛ them: foꝛ I ſee our faults that dwel in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therefoꝛe heare my voyce, and vnderſtand my woꝛdes, which I will ſpeake befoꝛe thee. The beginning of the woꝛds of Eſdras, befoꝛe he was taken vp:

20 O Loꝛd, thou liueſt foꝛ euer, which beholdeſt from aboue that which is aboue, and in the ayꝛe,

21 Whoſe

21 Whose throne is inestimable, and his glory incomprehensible, before whom the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast: whose commandement is strong, and gouernment terrible,

23 Whose looke driueth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, & receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I wil answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Lawe.

30 Take not displeasure with them, which appeare worse then beastes, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therfore thou wilt haue mercy vpon vs, thou shalt be called mercifull towardes vs which haue no works of righteousnesse.

33 For the righteous, which haue layd vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him: or what is this mortal generation, that thou shouldest bee so grieued towards it?

*1. King. 8. 46. 2. chron. 6. 36. 35 * For verely there is no man among them that be borne, but he hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse and thy goodnesse shall be praised, if thou bee mercifull vnto them, which haue not the substance of good works.

37 ¶ Then answered he mee, and sayde, Some things hast thou spoken aright, and according vnto thy words it shal be.

38 For I will not vtterly consider the workes of them, before the death, before the iudgement, before destruction:

*Gen. 4. 4. 39 But * I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation, and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the grounde, and planteth many trees, and yet alway the thing that is sowen, cōmeth not vp in time, neither yet doth all that is planted take roote: so neither shall they all that are brought into the worlde, be saued.

42 I answered then and sayde, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man, which is created with thine handes, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then answered he me, and sayde, The things present, are for the time present, and the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue mee: but I haue oft time drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnesse and absolute wisedome.

53 The roote of euil is sealed vp from you: the weakenesse & moth is destroyed from you, and into hell flieth corruption to be forgotten.

54 Sorowes are vanished away, & in the ende is shewed the treasure of immortalitie.

55 Therfore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, ỹ there was no God: though they knew that they shoulde die. *Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God woulde not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is nowe at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde nowe, O Lorde: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will beginne to visite the world which he made.

3 Therefore when there shall be seene an *earthquake in the world, and an vproar of the people,

Matth. 24.7.

4 Then shalt thou vnderstand that the most High spake of those things frō the dayes that were before thee, euen from the beginning.

5 For as al that is made in the world, hath a beginning & an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and ende in effect and miracles.

7 And euery one that shall escape safe, and shall bee deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the sayd perils and shall see my saluation in my lande, and within my borders: for I haue kept mee holy from the world.

9 Then shal they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my law, while they were yet in libertie, and when they had yet leisure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more careful, to know how the vngodly shalbe punished, but inquire howe the righteous shall be saued, and whose the world is, & for whome it is, & when.

14 Then answered I, and sayd,

15 I haue afore said that which I say now and will speake it hereafter, that there bee many moe of them which perish, then of them that shall be *saued,

*Chap. 8. 3. matt. 20. 16.

16 As the flood is greater then a drop.

17 And he answered mee, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workeman is, such is the work: & as the husbandman is, so is his husbandry: for it was ỹ time of the world.

18 Surely when I prepared the worlde, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this worlde, that is made, are corrupted by a perpetuall seede, and by a Law, whereout they cannot rid themselues.

20 So I considered the world, and behold there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept mee one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the flowres of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then wil I come, and talke with thee.

26 So I went my way, as he had commanded mee into the fielde, which is called Ardath, and there I sate among the flowers, and did eate of the herbes of the fielde, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most High, and to say,

29 O Lord, when thou wouldest shewe thy selfe vnto vs, *thou declaredst thy selfe vnto our fathers in the wildernes, in a place, where no man dwelleth, in a barren place, when they came out of Egypt,

*Exod. 19. 9. and 24. 3. deut. 4. 13.

30 And expressly spakest vnto them, saying, Heare mee, O Israel, and marke my wordes, thou seede of Iacob.

31 For behold, I sow my Law in you, that it

it may bring foorth fruite in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruite of the Lawe appeare, neither could it, for it was thine.

Exod. 32. 28. 33 * For they that receiued it, perished, because they kept not the thing that was sowen in them.

34 And lo, it is a custome when the ground receiueth seede, or the sea a ship, or a vessell meate and drinke, if that perish wherin a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law perish in sinne, & our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about mee, and vpon the

[Chap. 10. 44. right side * I sawe a woman, which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and shee had ashes vpon her head.

39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And shee sayde vnto mee, Sir, let mee alone, that I may bewayle my selfe, and increase sorowe: for I am sore vexed in my minde, and brought very lowe.

42 Then I sayde vnto her, What ayleth thee? tell me.

43 And shee sayde vnto me, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard me thine handmaid, and looked vpon my miserie, considered my trouble, and gaue mee a sonne, and I was glad of him: so was mine husband also and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell.

47 So when hee grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BUt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrewe the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee, that I shoulde be quiet, then I rose vp by night, and fled, and am come into this fielde as thou seest.

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherin I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing wee bee all nowe in heauinesse, and make our mone (for wee be all sorowfull) art thou sory for one sonne?

9 Demaund the earth, and shee shall tell thee that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought foorth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorowe in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for how many falles hath Sion? bee of good comfort because of the sorowe of Jerusalem.

21 For thou seest that our Sanctuarie is laid waste: our altar is broken downe: our Temple is destroyed:

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, & put away the multitude of sorowes, that the Almightie may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and her beautie shined suddenly, and her countenance was bright, so that I was afraid, of her and mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noise of the woman.

27 And I looked, and beholde, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cryed with a loud voyce, and said,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

*Chap. 4. 1.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I sayde, Because thou hast forsaken me, and I haue done * according vnto thy words: I went into the fielde, & there haue I seene things, & see y I am not able to expres.

*Chap. 5. 16.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortion.

34 Then said I, Speake vnto me my Lord, & forsake mee not, lest I die through rashnesse.

35 For I haue seene that I knewe not, and heare that I doe not knowe.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tel thee wherefore thou art afraide: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sorry continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And where as shee tolde thee of the death of her sonne, this is the solution,

44 This woman which thou sawest, shee is Sion: and whereas she tolde thee (euen she which thou seest now as a citie builded)

45 And as touching that she said vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And where as shee tolde thee, that shee nourished him with labour, that was the inhabiting of Ierusalem,

48 But where as shee tolde thee that her sonne, as his chance was, dyed when shee came into her chamber, that is the fall that is come to Ierusalem,

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most High seeth, that thou art sorry in thy minde, and because thou sufferest with all thine heart for her, he shewed thee the clearenesse of her glorie, and the faireneſse of her beautie.

51 And therefore I bade thee remaine in the fielde where no house was built.

52 For I knew that the most High would shewe these things vnto thee.

53 Therefore I commaunded thee to goe into the fielde, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therfore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend,

57 For

57 For thou art bleſſed aboue many, and art called with the moſt High among the fewe.

58 But to morowe at night thou ſhalt remaine here,

59 And the moſt High ſhall ſhewe thee viſions of high things, which the moſt High will doe vnto them that dwel vpon earth, in the laſt dayes. So I ſlept the ſame nigh and another as he had commanded me.

CHAP. XI.

1 The viſion of an egle comming forth of the ſea, and of her feathers. 37 Of a lyon comming out of the foreſt.

THen ſawe I a dreame, and behold, there came vp from the ſea an egle, which had twelue feathered wings and three heads.

2 And I ſawe and beholde, ſhee ſpred her wings ouer all the earth, and all the windes of the ayre blewe on her, and gathered them ſelues.

3 And I beholde, and out of her feathers grewe out other contrarie feathers, and they became little feathers and ſmall.

4 But her heades remained ſtill, and the head in the middes was greater then the other heads, yet reſted it with them.

5 Moreouer, I ſawe that the egle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I ſaw that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth.

7 I ſawe alſo that the egle ſtoode vp vpon her clawes, and ſpake to her feathers ſaying,

8 Watch not al together: ſleepe euery one in his owne place, and watch by courſe.

9 But let the heads bee preſerued for the laſt.

10 Neuertheleſſe, I ſawe that the voyce went not out of her heads, but from the midſt of her body.

11 Then I numbred her contrarie feathers, and behold there were eight of them.

12 And I looked, and beholde vpon the right ſide there aroſe one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, & the place thereof appeared no more. So the next ſtood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came alſo, and as the firſt, ſo it appeared no more.

15 Then there came a voyce vnto it, and ſayd,

16 Heare thou that haſt kept the earth ſo long: this I ſay vnto thee, before thou beginneſt to appeare no more,

17 There ſhall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then aroſe the third and reigned as the other afore, and it appeared no more alſo.

19 So came it to all the others one after another, ſo that euery one reigned, and then appeared no more.

20 Then I looked, and beholde, in proceſſe of time the feathers that followed, ſtoode vp on the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more.

21 For ſome of them were ſet vp, but ruled not.

22 After this I looked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles body, but two heades that reſted, and ſixe wings.

24 Then ſawe I alſo that two wings deuided themſelues from the ſixe, and remained vnder the head, that was vpon the right ſide: for the foure continued in their place.

25 So I looked, and beholde, the vnder wings thought to ſet vp themſelues, and to haue the rule.

26 Then was there one ſet vp, but ſhortly it appeared no more.

27 And the ſecond were ſooner gone then the firſt.

28 Then I beheld, and loe, the two that remained, thought alſo in themſelues to reigne,

29 And when they ſo thought, beholde, there awaked one of the heades that were at reſt, which was in the middes: for that was greater then the two.

30 And then I ſawe, that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all thoſe that dwelt vpon earth with much labour, and it had the gouernance of the worlde, more then all the wings that had bene.

33 After this I looked and beholde, the head that was in the middes ſuddenly appeared no more, as did the wings.

34 But the two heads remained, which alſo ruled likewiſe vpon earth, and ouer thoſe that dwelt therein.

35 And I beheld, and loe the head vpon the right ſide deuoured it that was vpon the left ſide.

36 ¶ Then I heard a voyce which ſaid vnto me, Looke before thee, and conſider the thing that thou ſeeſt.

37 So I ſawe, and beholde as it were a

lyon

lyon that roareth, running haſtily out of the wood: and I ſawe that hee ſent out a mans voyce vnto the egle, and ſpake and ſaid.

38 Heare thou, I will talke with thee, and the moſt High ſhall ſay vnto thee,

39 Art not thou that that of the foure beaſtes remaineſt, whome I made to reigne in my worlde, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beaſtes that were paſt, and hath power ouer the worlde with great fearefulneſſe, and ouer the whole compaſſe of the earth with moſt wicked oppreſſion, and that dwelleth ſo long time in all the worlde with deceit:

41 For thou haſt not iudged the earth with trueth.

42 Seeing thou haſt troubled the meeke, thou haſt hurt the peaceable, and thou haſt loued lyars, and deſtroyed the dwellings of them that brought foorth fruite, and haſt caſt downe the wals of ſuch as did thee no harme,

43 Therefore is thy wonderfull dealing come vp vnto the moſt High, and thy pride vnto the Mightie.

44 The moſt High alſo hath looked vpon the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body:

46 That al the earth may be refreſhed, and come again as one deliuered from thy violence, and that ſhe may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former viſions.

AND when the lyon ſpake theſe words to the egle, I ſaw,

2 And beholde, the heade that had the vpper hande, appeared no more, neither did the foure wings appeare any more, that came to it, and ſet vp themſelues to raigne, whoſe kingdom was ſmall and full of vproares.

3 And I ſawe and beholde, they appeared no more; and the whole body of the egle was burnt, ſo that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and ſaid vnto my ſpirit,

4 Loe, this haſt thou done vnto mee in that thou ſeatcheſt out the wayes of the moſt High.

5 Loe, yet am I wearie in my minde, and very weake in my ſpirit, and little ſtrength is there in me, and the feare that I receiued this night.

6 Therefore now I will beſeech the moſt High that he will comfort me vnto the end.

7 And I ſaide, O Lorde, Lorde, if I haue found grace before thy ſight, and if I am iuſtified with thee before many other, and if my prayer in deede be come vp before thy face,

8 Comfort me, and ſhewe me thy ſeruant the interpretation and difference of this horrible ſight, that thou mayeſt perfectly comfort my ſoule.

9 Seeing thou haſt iudged mee worthie to ſhew me the laſt times,

10 ¶ Then he ſaide vnto me, This is the interpretation of this viſion.

11 The egle whome thou ſaweſt come vp from the ſea, is the *kingdom which was ſeene in the viſion of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there ſhall riſe vp a kingdome vpon the earth, and it ſhall be feared aboue al kingdomes that were before it.

14 In it ſhall twelue kings raigne one after another.

15 Whereof the ſeconde ſhall beginne to reigne, and ſhall haue more time then the twelue.

16 And this doe the twelue wings ſignifie which thou ſaweſt.

17 As for the voyce which thou heardeſt ſpeake, and that thou ſaweſt not goe out from the heades, but from the middes of the bodie thereof, this is the interpretation.

18 That after the time of that kingdome there ſhall ariſe great ſtrife, and it ſhall bee in danger to fall, but it ſhall not then fall, but ſhall be reſtored againe to his beginning.

19 Concerning the eight vnderwings, which thou ſaweſt hang vnto her wings, this is the interpretation,

20 In him ſhall ariſe eight Kings, whoſe time ſhall be but ſmall, and their yeeres ſwift, and two of them ſhall periſh.

21 But when the mid time commeth, there ſhall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two ſhall be kept vnto the end.

22 And whereas thou ſaweſt three heades reſting, this is the interpretation,

23 In his laſt dayes ſhall the moſt High raiſe vp three kingdomes, and ſhall call againe many things into them, and they ſhall haue the dominion of the earth,

24 And of thoſe that dwell therein, with much griefe aboue all thoſe that were before them: therefore are they called the heades of the egle.

25 For they ſhall accompliſh his wickednesſe, and ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great

great head appeared no more, it ſignifieth that one of them ſhall die vpon his bed, and yet with paine.

27 For the two that remained, the ſworde ſhall deuoure them.

28 For the ſworde of the one ſhall deuoure the other: but at the laſt hee ſhall fall by the ſworde himſelfe.

29 And whereas thou ſaweſt two vnderwings, that went off towarde the head, which was on the right ſide, this is the interpretation,

30 Theſe are they whome the moſt High hath preſerued for their ende, whoſe kingdome is little, and full of trouble as thou ſaweſt.

31 And the Lyon whome thou ſaweſt riſing vp out of the wood and roaring, and ſpeaking vnto the Egle, and rebuking her for her vnrighteouſneſſe with all the wordes that thou haſt heard,

32 This is the wind which the moſt High hath kept for them, and for their wickedneſſe vnto the ende, and hee ſhall reproue them, and call before them their ſpoyles.

33 For he ſhall ſet them aliue in the iudgement, and ſhall rebuke them and correct them.

34 For hee will deliuer the reſidue of my people by affliction, which are preſerued vpon my borders, and hee ſhall make them ioyfull, vntill the comming of the day of iudgement, whereof I haue ſpoken vnto thee from the beginning.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt bene meete to knowe this ſecret of the moſt High.

37 Therefore write all theſe things that thou haſt ſeene in a booke and hide them,

38 And teach them the wiſe of the people, whoſe hearts thou knoweſt may comprehende and keepe theſe ſecrets.

39 But waite thou here yet ſeuen dayes moe, that it may be ſhewed thee whatſoeuer it pleaſeth the moſt High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the ſeuen daies were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſt, and came vnto me, and ſpake vnto me ſaying,

41 What haue we offended thee? or what euill haue we done againſt thee, that thou forſakeſt vs, and ſitteſt in this place?

42 For of all the people thou onely art left vs a grape of the vine, and as a candle in a darke place, as a hauen or ſhip preſerued from the tempeſt.

43 Are not the euils which are come vnto vs ſufficient.

44 If thou then forſake vs, how much better had it bene for vs, y wee had bene burnt alſo as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then anſwered I them, and ſayd,

46 Be of good comfort, O Iſrael, and be not heauie, thou houſe of Iacob.

47 For the moſt high hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for mee I haue not forſaken you, neither am I departed from you, but am come into this place to pray for the deſolation of Sion, that I might ſeeke mercie for the low eſtate of your Sanctuarie.

49 And nowe goe your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained ſtill in the fielde ſeuen dayes, as he had commanded me, and did eate onely of the flowers of the fielde, and had my meate of the herbes in thoſe dayes.

CHAP. XIII.

The viſion of a winde comming from the ſea. 3 which became a man. 5 His propertie and power againſt his enemies. 21 The declaration of this viſion.

AND after the ſeuen dayes I dreamed a dreame by night.

2 And behold, there aroſe a winde from the ſea, and it mooued all the waues thereof.

3 And I looked and beholde, there was a mightie man with the thouſandes of heauen: and when he turned his countenance to looke, all the things trembled that were ſeene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After theſe things I ſawe, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, and beholde, hee graued himſelfe a great mountaine, and flewe vp vpon it.

7 But I would haue ſeene the countrey or place whereout the hill was grauen, and I could not.

8 I ſaw after theſe things, and beholde all they which came to fight againſt him were ſore afraide, and yet they durſt fight.

9 Neuertheleſſe when he ſawe the fierceneſſe of the multitude that came, he lifted not vp his hand: for he helde no ſworde nor any inſtrument of warre.

10 But onely, as I ſawe, he ſent out of his mouth,

mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but only dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward saw I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance: and some with sadde: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the things that are layed vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet it is easier, that he that is in danger, shoulde fall into these, and foresee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shall beare the danger in that time, he shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Knowe therefore, that they which bee left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,

26 The same is he whome the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme.

28 And that hee neither helde sworde nor weapon, but that by his fiercenesse he destroyed the whole multitude, that came to fight against him, this is the interpretation.

29 Beholde the dayes come that the most High will beginne to deliuer them that are vpon the earth:

30 And he shal astonish the heartes of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme. *Mat. 24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reueiled, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne lande leaue the battell that they haue one against another.

34 And an innumerable multitude shal be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the toppe of mount Sion.

36 And Sion shall come, and shall bee shewed to all, being prepared and builded, as thou sawest the hill grauen foorth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will hee destroy them, euen by the Lawe, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caryed away captiues out of their owne lande, * in the time Oseas, the King, whome Salmanasar the King of the Assyrians tooke captiue, and caryed them beyonde the riuer: so were they brought into another land. *2. king. 17.

41 But they tooke this counsell to themselues, that they would leaue the multitude of the heathen, and goe foorth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe his statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For

44 For the moſt High then ſhewed them
[a]Exod.14.21. ioſh.3.15,16. ſignes,* and ſtaied the ſpringes of the flood till they were paſſed ouer.

45 For thorowe the countrey there was a great iourney, euen of a yeere and a halfe, and
[‖]Or,Ararath. the ſame region is called ‖Arſareth.

46 Then dwelt they there vntil the latter time: and when they come forth againe.

47 The moſt High ſhall holde ſtill the ſpringes of the riuer againe that they may goe thorowe: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behinde of thy people, are thoſe that bee found within my borders.

49 Nowe when hee deſtroyeth the multitude of the nations that are gathered together, he ſhall defend the people that remaine,

50 And then ſhall hee ſhew great wonders vnto them.

51 Then ſayd I, O Lorde, Lorde, ſhewe me this, wherefore haue I ſeene the man comming vp from the middes of the ſea?

52 And he ſaid vnto me, As thou canſt neither ſeeke out, nor know theſe things, that are in the deepe of the ſea, ſo can no man vpon earth ſee my Sonne, or thoſe that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightened.

54 For thou haſt forſaken thine owne law, and applied thy diligence vnto mine, & ſought it.

55 Thy life haſt thou ordered in wiſdome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewardes with the moſt High: and after three other dayes I will ſpeake other things vnto thee, and wil declare vnto thee great and wonderous things,

57 Then went I forth vnto the field, glorifying and praying the moſt High for the wonders which he did in time,

58 Which hee gouerneth, and ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 the latter times worſe then the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

VPon the third day I ſate vnder an Oke, and beholde, there came forth a voyce vnto me out of the buſh, and ſayde, Eſdras, Eſdras.

2 And I ſaid, Heare am I, Lord, and ſtood vp vpon my feete.

[b]Exod.3.2,8. 3 Then ſayde he vnto me,* In the buſh I reueiled my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with mee a long ſeaſon.

5 And I tolde him many wonders, and ſhewed him the ſecrets of the times and the end and commanded him, ſaying,

6 Theſe wordes ſhalt thou declare, and theſe ſhalt thou hide.

7 And nowe I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt bee taken away from all, and thou ſhalt remaine hencefoorth with my counſell, and with ſuch as bee like thee, vntill the times be ended.

9 For the worlde hath loſt his youth, and the times beginne to waxe olde.

10 For the worlde is diuided into twelue partes, and ten parts of it are gone al ready, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuch of them as be in trouble, and nowe renounce the corruption.

13 Let goe from thee mortall thoughtes: caſt away from thee the burdens of men, and put off now the weake nature,

14 And ſet aſide thy moſt greeuous thoughtes, and haſte thee to depart from theſe times,

15 For greater euils then thoſe which thou haſt ſeene now ſhall they commit.

16 For the weaker that the worlde is by reaſon of age, the more ſhal the euils be increaſed vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now haſteth the viſion to come, that thou haſt ſeene.

18 ¶ Then anſwered I and ſayde before thee,

19 Behold, O Lorde, I will goe as thou haſt commanded me, and reforme the people, which are preſent: but they that ſhall be borne afterward, who ſhall admoniſh them?

20 Thus the worlde is ſet in darkeneſſe, and they that dwell therein, are without light.

21 For the Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that ſhall be done.

22 But if I haue found grace before thee, ſende the holy Ghoſt into mee, and I will write all that hath bene done in the world ſince the beginning which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes may liue.

23 And

23 And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare thee many bare tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly.

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shew secretly vnto the wise: to morowe this houre shalt thou beginne to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and sayd,

28 Heare these wordes, O Israel.

*Gene.47.4. 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

*Act.7.53. 30 And receiued the Lawe of life, * which they kept not, which ye also haue transgressed after them.

31 Then was the lande, euen the lande of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous Iudge, hee tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, ye shall be kept aliue, and after death shal ye obtaine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come nowe vnto me, nor seeke me these fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there.

*Ezech.3.2. 38 The next day, beholde, a voyce called me, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke and dranke it, and when I had drunke it, mine heart had vnderstanding, and wisedome grewe in my brest for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundreth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthie and vnworthy may read it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among the people.

47 For in them is the veine of vnderstanding, and the fountaine of Wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come ouer the world. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, sayth the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Beholde, sayth the Lorde, I will bring plagues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, sayth the Lorde, I will holde my tongue no more for their wickednes, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Beholde, * the innocent and righteous blood cryeth vnto mee, and the soules of the iust crie continually. *Exod.6.10 and 19.2.

9 I will surely auenge them, sayeth the Lorde, and receiue vnto mee all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie

mightie hand, and ſtretched out arme, and ſmite it with plagues as afore, and will deſtroy all the land thereof.

12 Egypt ſhall mourne, and the foundations thereof ſhall be ſmitten with the plague and punishment, that GOD ſhall bring vpon it.

13 The plowmen that till the grounde, ſhal mourne: for their ſeedes ſhal faile through the blaſting and haile, and by an horrible ſtarre.

14 Wo to the worlde, and to them that dwell therein.

15 For the ſword, and their deſtruction draweth neere, and one people ſhal ſtand vp to fight againſt another with ſwordes in their handes.

16 For there ſhall bee ſedition among men, and one ſhall inuade another: they ſhall not regarde their King, and the princes ſhall meaſure their doings by their power.

17 A man ſhall deſire to go into a citie, and ſhall not be able.

18 Becauſe of their pride the cities ſhall bee troubled, the houſes ſhall bee afraide, and men ſhall feare.

19 A man ſhall haue no pitie vpon his neighbour, but ſhall deſtroy their houſes with the ſword, and their goods ſhall be ſpoyled for lacke of bread, and becauſe of great trouble.

20 Behold, ſaith God, I call together all the Kings of the earth to reuerence me, which are from the ‖ Eaſt, and from the South, from the Eaſt, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

‖ Or, Weſt.

21 As they doe yet this day vnto my choſen, ſo will I doe alſo, and recompence them in their boſome thus ſayeth the Lorde God,

22 My right hande ſhall not ſpare the ſinners, neither ſhall the ſworde ceaſe from them, that sheade innocent bloode vpon earth.

23 The fire is gone out from his wrath, and hath conſumed the foundations of the earth, and the ſinners like the ſtrawe, that is kindled.

24 Woe to them that ſinne, and keepe not my commandements, ſaith the Lord.

25 I will not ſpare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lorde knoweth all them that ſinne againe him, and therefore deliuereth he them vnto death and deſtruction.

27 For now are the plagues come vpon the worlde, and ye ſhall remaine in them: for God will not deliuer you, becauſe yee haue ſinned againſt him.

28 Beholde, an horrible viſion commeth from the Eaſt.

29 Where generations of dragons of Arabia ſhall come out with many charets, and the multitude of them ſhall bee caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, ſhall goe forth as the boares of the foreſt, and ſhall come with great power, and ſtand againſt them in battell, and ſhall deſtroy a portion of the lande of the Aſſyrians.

31 But after this ſhall the dragons haue the vpper hand, and remember their nature, and ſhall turne about, and conſpire to conſume them with a great power.

32 Then theſe ſhal be troubled, and keepe ſilence by their power, and ſhal flee.

33 From the land of the Aſſyrians ſhal the enemie beſiege them, and conſume ſome of them, and in their hoſte ſhal bee feare and dread, and ſtrife among their kings.

34 Beholde cloudes from the Eaſt, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and ſtorme.

35 They ſhall ſmite one vpon another: and they ſhal ſmite downe a great multitude of ſtarres vpon the earth, euen their owne ſtarre, and the blood ſhal bee from the ſworde vnto the belly.

36 And the dung of man vnto the Camels litter.

37 And there ſhall bee great fearefulneſſe and trembling vpon earth, and they that ſee the wrath, ſhall bee afraide, and a trembling ſhal come vpon them.

38 And thē there ſhal come great ſtormes from the South, and from the North, and part from the Weſt.

39 And from the Eaſt ſhall windes ariſe and ſhall open it with the cloude, which bee raiſed vp in wrath, and the ſtarre, raiſed to feare the Eaſt and Weſt winde, ſhall bee deſtryed.

40 And the great and mightie cloudes ſhall bee lift vp full of wrath, and the ſtarre, that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible conſtellation,

41 As fire and haile, and flying ſwordes, and many waters, that all fieldes may bee full, and all riuers with the abundance of great waters.

42 And they ſhall breake downe the cities, and walles, and mountaines, and hils,

and the trees of the wood, and the graſſe of the medowes, and their corne.

43 And they ſhal goe with a ſtreight courſe vnto Babylon, and make it afraid.

44 They ſhall come to her, and beſiege her, and ſhall powre forth the conſtellation, and all the wrath againſt her: then ſhall the duſt and ſmoke goe vp vnto the heauen, and all they that be about her, ſhall bewaile her.

45 And they that remaine vnder her, ſhall doe ſeruice vnto them, that haue put her in feare.

49 ¶ And thou Aſia, that art partaker of the hope of Babylon, and the glory of her perſon,

47 Woe vnto thee, O wretch, becauſe thou haſt made thy ſelfe like vnto her, and haſt deckt thy daughters in whoredome, that they might pleaſe and glorie in thy louers, which haue alway deſired to commit whoredome with thee.

48 Thou haſt followed her that is hated in all her workes, and in her inuentions: therefore ſaith God,

49 I will ſend plagues vpon thee, widowhoode, pouertie, and famine, and the ſworde, and peſtilence, to waſte thine houſes with deſtruction and death.

50 And the glorie of thy power ſhall bee dryed vp, as a flower when the heate ariſeth, that is ſent vpon thee.

51 Thou ſhalt bee ſicke as a poore wife that is plagued and beaten of women, ſo that the mightie and the louers ſhall not bee able to receiue thee.

52 Would I thus hate thee, ſaith the Lord,

53 If thou hadſt not alway ſlaine my choſen, exalting the ſtroke of thine handes, and ſayde ouer their death, when thou waſt drunken,

54 Set forth the beautie of thy countenance:

55 The rewarde of thy whoredome ſhall be in thy boſome: therefore ſhalt thou receiue a reward.

56 As thou haſt done vnto my choſen, ſaith the Lorde, ſo wil God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children ſhall die of hunger, and thou ſhalt fall by the ſworde, and thy cities ſhall bee broken downe, and all thy men ſhall fall by the ſworde in the field.

58 And they that bee in the mountaines ſhall die of hunger, and eate their owne fleſh, and drinke their owne blood for want of bread and thirſt of water.

59 And thou as vnhappie, ſhalt come thorowe the ſea, and receiue plagues againe.

60 In the paſſage they ſhall caſt downe the ſlaine citie, and ſhall roote out one part of thy land, & conſume the portion of thy glory, and ſhall returne to her that was deſtroyed.

61 When thou ſhalt be caſt downe, thou ſhalt bee to them as ſtubble, and they ſhall bee to thee as fire.

62 And they ſhall deſtroy thee, and thy cities, thy land, and thy mountaines: all thy woods, and all thy fruitefull trees ſhall they burne with fire.

63 Thy children ſhal they carie away captiue, and ſhall ſpoyle thy ſubſtance, and marre the beautie of thy face.

CHAP. XVI.

1 *Againſt Babylon, Aſia, and Egypt and Syria.* 18 *Of the euils that ſhall come vpon the worlde, with admonition how to gouerne themſelues in afflictions.* 54 *To acknowledge their ſinnes, and to commit themſelues to the Lord.* 55 *Whoſe mightie prouidence and iuſtice is to bee reuerenced.*

WO to thee, Babylon and Aſia: woe to thee Egypt and Syria.

2 Girde your ſelues with ſacke and haire-cloth, and mourne your children, and be ſorie: for your deſtruction is at hand.

3 A ſworde is ſent vnto you, and who wil turne it backe? a fire is ſent among you, and who will quench it?

4 Plagues are ſent vnto you, and who can driue them away?

5 May any man driue away an hungrie lyon in the wood? or quench the fire in ſtubble when it hath once begun to burne? may one turne againe the arrowe, that is ſhot of a ſtrong archer?

6 The mightie Lord ſendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He ſhall caſt lightnings, and who ſhall not feare? he ſhall thunder, and who ſhall not be afraide?

8 The Lorde ſhall threaten, and who ſhall not vtterly bee broken in pieces at his preſence? the earth quaketh, and the foundation thereof: the ſea ariſeth vp with waues from the deepe, and the waues thereof are troubled, and the fiſhes thereof, before the Lord, and the glorie of his power.

9 For ſtrong is his right hand, that bendeth the bowe: his arrowes that hee ſhooteth, are ſharpe, and ſhall not miſſe, when they beginne to be ſhot into the endes of the worlde.

10 Beholde, the plagues are ſent, and ſhal not turne againe, till they come vpon earth.

11 The fire is kindled, and ſhal not bee put out, till it conſume the foundation of the earth.

12 As an arrowe which is ſhot of a mightie archer, returneth not backewarde, ſo the plagues that ſhal bee ſent vpon earth, ſhall not turne againe.

13 Woe

13 Woe is me: woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mournings the beginning of famine, & great dearth: the beginning of warres, and powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse nor bee alway mindfull of the scourges.

17 Beholde, vitailes shall bee so good cheape vpon earth, that they shal thinke themselues to bee in good case: but then shal the euils bud foorth vpon earth, euen the swoorde, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shal the swoord destroy.

19 And the dead shall bee cast out as dung, and there shall bee no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shal be tenne left, and two of the fielde, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where oliues growe, or among other trees,

24 Or as when a vineyarde is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses with the swoord.

26 And the earth shall bee left waste, and the fieldes thereof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauell therethrough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbends: their daughters shall mourne, hauing no helpers.

28 In the wayes shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lord, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde, the plagues drawe neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres before the paines come vpon her bodie, and when the childe commeth to the birth, they tarie not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the worlde shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him bee as hee that fleeth his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as hee that winneth not: and he that buildeth, as he that shall not dwel therein.

36 Hee that soweth, as one that shall not reape: hee that cutteth the vine, as he that shal not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when shee decketh her selfe, and shal accuse her openly, when hee shall come that shall bridle the author of all sinne vpon earth.

44 And therefore bee ye not like thereunto, nor to the workes thereof: for or euer it bee long iniquitie shal bee taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Beholde, the Lorde * knoweth all the workes of men, their imaginations, their thoughts and their hearts. *Luke 16.15.

47 * For as soone as her sayde, Let the *Gene.1.2.

earth bee made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he *knoweth the number of them.

*Psal.147.4.

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it conteineth.

50 He hath shut the sea in the mids of the waters, and with his worde hath hee hanged the earth vpon the waters.

51 Hee spreadeth out the heauens like a pawt: vpon the waters hath he founded it.

52 In the desert hath hee made springs of water, and pooles vpon the toppe of the mountaines, to powre out floods from the high rockes to water the earth,

53 Hee made man, and put his heart in the mids of the bodie, and gaue him breath, life, and vnderstanding.

54 And the Spirite of the almightie God, which made all things, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what yee imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought foorth before men, yee shall bee confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you foorth, and deliuer you from all trouble.

60 For beholde, the heart of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in euery place and cities that are neere, there shall bee great insurrection against those that feare the Lord.

63 They shall be like mad men: they shal spare none: they shall spoyle and wast such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses,

65 Then shall the triall of my chosen appeare, as the gold is tried by the fire.

66 Heare, O yee my beloued, saith the Lord: behold, ỹ dayes of trouble are at hand, but I will deliuer you from them: bee not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, sayeth the Lorde God, let not sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a fielde is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appoynted to be deuoured with fire.

TOBIT.

CHAP. I.

1 *Tobits parentage.* 3 *His godlinesse.* 6 *His equitie,* 8 *His charitie and prosperitie.* 23 *He fleeth, and his goods are confiscate.* 15 *And after restored.*

Tobias being captiue amongst the Assyrians, did not leaue the way of trueth.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nephthalim.

‖Or, Salmanasar. *2.King.17.3.

2 Who in the time of ‖Enemessar King of the Assyrians was *led away captiue out of Thisbie, which is at the right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.

Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee, to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of the tribes of Israel, that all the tribes shoulde sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.

*1.King.12.30

5 *Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

Or feeding idoles.

6 But I (as it was ordeyned to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feastes *bringing the first fruites, and the tenth of beastes, with that which was first shorne, and offered them at the altar of the Priestes the children of Aaron.

*Exod.23.19 deut.12.6.

7 The first tenth part I gaue to ỹ Priests the sonnes of Aaron, which ministred in Ierusalem:

Ierusalem: the other tenth part I solde, and came & bestowed it euery peere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Deboza my fathers mother had commaunded mee: for my father left me as a pupil.

He marrieth to wife Anna, which beareth him Tobiah.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of *mine owne kinred, and of her I begate Tobias.

*Numb.36.7.

10 ¶ But when I was led captiue to Niniue, all my brethren, and those which were of my kinred, did eate of the * bread of the Gentiles.

*Gene.43.32.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar.

13 Therefore the most High gaue mee grace and fauour before Enemessar, so that I was his purueyer.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the ‖ brother of Gabrias ‖ in the land of Media.

‖Or, sonne. ‖Or, in Rages a citie of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖Or, Salmanasar. The charitie of Tobias.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Niniue, I buried him.

18 And if the King Sennacherib had slaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found when they were sought for of the king.

*2.Kin.19.35,36 isa.37.36,37. ecclu.48.18, 22. 1.maccha.7.41. 2.maccha.8.19.

Tobit fleeth frō the face of Sennacherib.

19 Therefore when a certaine Niniuite had accused mee to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoyled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

*2.King.19.37. 2.chro.32.21.

21 Neuertheless *within fiue and fiftie dayes, two of his sonnes killed him, and they fledde into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accomptes and ouer all his domesticall affaires Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for mee, I came againe to Niniue: nowe Achiacharus was cupbearer and keeper of the signet, and steward, and ouersawe the accompts: so Sarchedonus appointed him next vnto him, and hee was my brothers sonne.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead. 10 How hee became blinde. 13 His wife laboureth for her liuing. 14 She reproueth him bitterly.

NOw when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

Tobit doth to dinner the which feare God.

2 And when I saw abundance of meate, I said to my sonne, Go, and bring what poore man soeuer thou shalt finde of our brethren which doeth remember God, and loe I will tarie for thee.

3 But he came againe, and sayde, Father, one of our nation is strangled, and is cast out in the market place.

Tobit leaueth his ghests, & keth vp the b body into his house to bury

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heauinesse,

*Amos 8.10. 1.maccha.1.

6 Remembring that prophecie of *Amos, which had sayde, Your solemne feastes shall be turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbours. *Chap.1.19.

8 But my neighbours mocked mee, and sayde, Doth he not feare, to die for this cause, who *fled away, and yet, loe, hee burieth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house because I was polluted, and hauing my face vncouered,

Hee is made blinde for an example of patience to his posterity.

10 And I knewe not that sparrowes were in the wall and as mine eyes were open the sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes, and I went to the Phisitions, but they helped mee not. Moreouer Achiacharus did nourish mee, vntill I went into Helimais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens workes to doe.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kid.

The innocencie of Tobit. *Deut.22.1.

13 Which when it was at mine house, and began to bleate, I sayde vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eate any thing that is stollen.

14 But shee said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and

I did blush, because of her. Furthermore thee sayde, where are thine almes, and thy righteousnesse? beholde, they all now appeare to thee.

CHAP. III.

3 The prayer of Tobias. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy wayes are mercie and trueth, and thou iudgest truely and iustly for euer.

3 Remember mee, and looke on me, neyther punish mee according to my sinnes, or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs
Deut. 29. 15, 37 * for a spoyle, and vnto captiuitie, and to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and now ‖ thou hast many and iust causes,
Or, thy iudgements are many and true.

5 To doe with me according to my sinnes, and my fathers, because wee haue not kept thy commaundements, neyther haue walked in truth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and commaund my spirite to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaund therefore that I may bee dissolued out of this distresse, and goe into the euerlasting place: turne not away thy face from me.

Sarra is cheefly layed of her fathers maides.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes.

8 Because shee had bene married to seuen husbandes, whome Asmodeus the euill spirite had killed before that they had lyen with her. Doest thou not knowe, sayde they, that thou hast strangled thine husbandes? thou hast had now seuen husbandes, neither wast thou named after any of them.

‖ Or, when shee beate them for their faults they saide.

9 Wherefore doest thou ‖ beate vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was very sorowfull, so that shee thought to haue strangled her selfe. And shee saide, I am the onely daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the graue with sorow.

Sarra prayeth and fasteth, that she may bee deliuered from shame.

11 Then she prayed toward the window we, and saide, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take mee out of the earth, that I may heare no more any reproch.

The innocencie of Sarra.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath hee any manchilde to bee his heire, neither any † neere kinseman or childe borne of him, to whome I may keepe my selfe for a wife: my seuen husbands are nowe dead, and why shoulde I liue? But if it please not thee that I shoulde die, commaund to looke on mee, and to pitie mee that I doe no more heare reproch.

† Greeke, neere brother.

The prayers of Tobit and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer
*Chap. 1. 14. hee had deliuered to Gabael in Rages a citie of Media,

2 And saide with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I die?

Tobits exhortation to his sonne, when he thought he should die.

3 And when he had called him, he said, My sonne, after that I am dead, burie mee, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced.
* Exod. 20. 12.

4 Remember, my sonne, how many dangers shee suffered when thou wast in her wombe,
Eccle. 7. 17.

5 And when she dyeth, burie her by me in the same graue.

God must be in our hearts.

6 My sonne, set our Lorde God alwayes before thine eyes, and let not thy will bee set to sinne or to transgresse the commaundements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

Almes.
* Prouerbes 3. 9. eccles. 4. 1. and 14. 13.

7 Giue * almes of thy substance: and when

when thou giueſt almes, let not thine eye bee enuious, neither turne thy face from any poore, leſt that God turne his face from thee.

*Luke 14.13. eccluſ.35.10. 8 *Giue almes according to thy ſubſtance: if thou haue but a little, bee not afraid to giue a little almes.

9 For thou layeſt vp a good ſtore for thy ſelfe againſt the day of neceſſitie,

*Eccle.29.13. 10 *Becauſe that almes doth deliuer from death, and ſuffreth not to come into darkenes.

11 For almes is a good gift before the moſt High to all them which vſe it.

Vnuertie. *1.Thel.4.3. 12 Beware of all* whoredome, my ſonne, and chiefly take a wife of the ſeede of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers ſtocke: for wee are the children of the Prophets. Noe, Abraham, Iſaac and Iacob are our fathers from the beginning. Remember my ſonne, that they maried wiues of their own kinred, and were bleſſed in their children, and their ſeede ſhall inherite the land.

Pride. 13 Now therefore, my ſonne, loue thy brethren, and deſpiſe not in thine heart thy brethren, the ſonnes and daughters of thy people, in not taking a wife of them: for in pride is deſtruction, and much trouble, and in fierceneſſe is ſcarcitie and great pouertie: for ‖fierceneſſe is the mother of famine.

‖Or, vnprofitableneſſe.

Wages of an hyred ſeruant. *Leuit.19.13. deut.24.14,15. 14 Let not the* wages of any man, which hath wrought for thee, tarry with thee, but giue him it out of hand: for if thou ſerue God, he will alſo pay thee: be circumſpect, my ſonne, in all things that thou doeſt, and be wel inſtructed in all thy converſation,

*Matt.7.12, luke 6.31. 15 *Do that to no man which thou hateſt: drinke not wine to make thee drunken, neither let drunkennes goe with thee in thy iourney.

*Luke 14.13. The hungry. *Mat.6.1. 16 *Giue of thy bread to the hungry, & of thy garments to them that are naked, and * of all thine aboundance giue almes, and let not thine eye bee enuious when thou giueſt almes.

‖Or, be liberall to the iuſt, euen to their death. Counſell. 17 ‖Powre out thy bread on the buriall of the iuſt, but giue nothing to the wicked.

18 Aſke counſel alway of the wiſe, and deſpiſe not any counſell that is profitable.

God is to be bleſſed. 19 Bleſſe thy Lord God alway, and deſire of him that thy wayes may bee made ſtreight, and that all thy purpoſes and counſels may proſper: for euery nation hath not counſel, but the Lorde giueth all good things, and he humbleth whome hee will, as he wil: nowe therefore, my ſonne, remember my cõmandements, neither let them at any time be put out of thy minde.

*Chap.1.14. 20 *Furthermore I ſignifie this to thee, that I deliuered tenne talents to Gabael the ſonne of Gabrias at Rages in Media.

21 And feare not, my ſonne, foraſmuch as we are made poore: for thou haſt many things, if thou feare God, and flee from all ſinne, and doe that thing which is acceptable vnto him.

Pouertie with the feare of God.

CHAP. V.

Tobias ſent to Rages. 4 He meeteth with the Angel Raphael, which did conduct him.

TObias then anſwered, and ſayde, Father, I wil doe all things which thou haſt commanded me.

2 But how can I receiue the ſiluer, ſeeing I know him not?

3 Then he gaue him the hand writting, and ſaide vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe & receiue the money.

Tobias ſent by his father to Rages, ſeeketh a companion, & meeteth with Raphael, whom he bringeth to his father.

4 Therefore when he was gone to ſeeke a man, he found Raphael the Angel.

5 But he knewe not, and ſayde vnto him, May I goe with thee, into the land of Media? and knoweſt thou thoſe places wel?

6 To whom the Angel ſayde, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias ſaid to him, Tarie for me, till I tell my father.

8 Then hee ſayde vnto him, Goe, and tary not: ſo he went in and ſayde to his father, Beholde, I haue founde one, which will goe with me. Then he ſayd, Call him vnto mee, that I may knowe of what tribe he is, and whether he be faithfull to goe with thee.

9 So hee called him, and hee came in, and they ſaluted one another.

10 Then Tobit ſayde vnto him, Brother, ſhew me of what tribe and familie thou art.

11 To whom he ſayde, Doeſt thou ſeeke a ſtocke or familie or an hired man to goe with thy ſonne? Then Tobit ſayde vnto him, I would know, brother, thy kindred & thy name.

12 Then he ſayde, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit ſayde, ‖Thou art welcome, brother: be not nowe angry with mee, becauſe I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honeſt and good ſtocke: for I knowe Ananias, and Jonathas, ſonnes of that great Samaias: for we went together to Jeruſalem to worſhip, and offred the firſt borne, and the tenths of the fruites, and they are not deceiued with the error of our brethren: my brother, thou art of a great ſtocke.

‖Or, thou commeſt happily.

14 But tell me, What wages ſhall I giue thee? wilt thou a groat a day and things neceſſarie, as to mine owne ſonne?

15 Yea, moreouer if ye returne ſafe, I wil adde ſome thing to the wages?

16 So they agreed. Then ſayde hee to Tobias, Prepare thy ſelfe for the iourney, and

goe

goe you on Gods Name. And when his ſonne had prepared all things for the iourney, his father ſayde, Goe thou with this man, and God which dwelleth in heauen, proſper your iourney, and the Angell of God keepe you companie. So they went forth both and departed, and the dogge of the yong man with them.

Tobias goeth forth, the Angel keeping him companie.

17 But *Anna his mother wept, and ſayd to Tobit, Why haſt thou ſent away our ſonne? is hee not the ſtaffe of our hand to miniſter vnto vs?

His mother weepeth. *Chap. 10. 4.

18 Would to God wee had not layed money vpon money, but that it had bene caſt away in reſpect of our ſonne.

19 For that which God hath giuen vs to liue with, doth ſuffice vs.

20 Then ſayd Tobit, Be not carefull, my ſiſter: hee ſhall returne in ſafetie, and thine eyes ſhall ſee him.

21 For the good Angel doeth keepe him companie, and his iourney ſhall be proſperous, and he ſhall returne ſafe.

22 Then ſhe made an ende of weeping.

CHAP. VI.

2 *Tobias deliuered from the fiſh.* 7 *Raphael ſheweth him certaine medicines.* 10 *He conducteth him toward Sarra.*

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fiſh, is deliuered by the Angel.

2 And when the yong man went to waſh himſelfe, a fiſh leaped out of the riuer, and would haue deuoured him.

3 Then the Angel ſayde vnto him, Take the fiſh. And the yong man tooke the fiſh, and drew it to land.

4 To whome the Angel ſayd, Cut the fiſh, and take the heart, and the liuer and the gall, and put them vp ſurely.

5 So the yong man did, as the Angel commanded him, and when they had roſted the fiſh, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man ſayde to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fiſh?

7 And hee ſayde vnto him, Touching the heart, and the liuer, if a deuill or an euill ſpirite trouble any, wee muſt make a perfume of this before the man or the woman, and he ſhall bee no more vexed.

8 As for the gall, anoint a man that hath whitneſſe in his eyes, and he ſhalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel ſayd to the yong man, Brother, to day we ſhall lodge with Raguel, who is thy couſin: hee alſo hath one only daughter named Sarra: I will ſpeake for her that ſhee may be giuen thee for a wife.

11 For to thee doth *the right of her perteine, ſeeing thou alone art the remnant of her kinred. *Num. 27. 8. and 36. 8.

12 And the maid is faire and wiſe: nowe therefore heare mee, and I will ſpeake to her father, that wee may make the marriage when we are returned from Rages: for I know that Raguel cannot marry her to another according to the Law of Moyſes: els he ſhould deſerue death becauſe the right doeth rather apperteine to thee then to any other man.

13 Then the yong man anſwered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to ſeuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten ſonne of my father, and I am afraide, leſt I goe in to her, and die as the other before: for a wicked ſpirite loueth her, which hurteth no bodie but thoſe which come in to her: wherefore I alſo feare leſt I die, and bring my fathers and my mothers life becauſe of me to the graue with ſorowe: for they haue no other ſonne to burie them.

15 Then the Angel ſayd vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou ſhouldeſt marie a wife of thine owne kinred? wherefore heare me, O my brother: for ſhee ſhall be thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall ſhee be giuen thee in mariage.

16 And when thou ſhalt goe into the mariage chamber, thou ſhalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fiſh,

17 Which if the ſpirite doe ſmell, hee will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, and pray to God which is mercifull, who will haue pitie on you, and ſaue you: feare not, for ſhee is appointed vnto thee from the beginning, and thou ſhalt keepe her, and ſhee ſhall goe with thee: moreouer I ſuppoſe that ſhee ſhall beare thee children: nowe when Tobias had heard theſe things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the houſe of Raguel: and Sarra mette them, and after they had ſaluted one another, ſhe brought them into the houſe. Raphael and Tobias come to Raguel.

2 Then ſayde Raguel to Edna his wife, Howe like is this yong man to Tobit my couſin!

3 And Raguel aſked, Whence are you, my brethren? To whome they ſayd, that they were of the tribe of Nephthalim, and of the captiues

captiues that dwelt at Niniue.

4 Then he sayde to them, Doe ye know Tobit our kinsman? And they sayde, Wee knowe him. Then sayde hee, Is he in good health?

5 And they sayd, Hee is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept.

7 And blessed him, and sayde vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blind, he was sorowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a readie minde, and after that they had killed a ram of a flocke, they set much meate one the table. Then sayd Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way that this businesse may be dispatched.

Tobias offereth Raguels daughter vnto him.

9 So hee communicated the matter with Raguel, and Raguel sayd to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou shouldest marrie my daughter: neuertheles, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who died that night which they came in vnto her: neuertheless, bee thou of a good courage and merry. But Tobias sayde, I will eate nothing here, vntil ye bring her hither, and betrothe her to me.

12 Raguel sayde then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the * lawe of Moyses, and leade her away to thy father: and hee blessed them,

*Num.36,6

14 And called his wife Edna, and he tooke a booke and wrote a contract and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayde vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as hee had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And sayde vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth giue thee ioy for this thy sorowe be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as hee went, hee remembred the words of Raphael, and tooke coles for perfumes, and put the heart and the liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsel as Chap.6.7.

3 The which smell when the euill spirite had smelled, he fled into the ‖ vtmost partes of Egypt, whom the Angel bound.

‖ Or, vtmost.

4 And after that they were both shut in, Tobias rose out of the bed, and sayde, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee and all thy creatures.

Tobias prayer.

6 Thou madest Adam, and gauest him * Eua his wife for an helpe, and stay: of them came mankinde: thou hast sayd, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

*Gen.2.7,18,22.

7 And nowe, O Lord, I take not this my sister for fornication, but vprightly therefore graunt me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayde to his wife Edna, Send one of the maydes, and let them see whether hee be aliue: if not, that I may burie him, and none know it.

13 So the mayde opened the doore, and went in, and founde them both asleepe,

14 And came forth, and tolde them that he was aliue.

15 Then Raguel prayed God, and sayde, O God, thou art worthy to bee prayed with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect prayse thee for euer.

Raguel praiseth God for Tobias.

16 Thou art to be prayed, O Lorde: for thou hast made me ioyful, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to bee praised because thou hast had mercie of two that were the onely begotten children of their fathers: graunt them mercie, O Lorde, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes,

20 For

20 For Raguel had sayde vnto him by an oathe, that hee shoulde not depart before that the fourteene dayes of the marriage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

21 And then hee shoulde take the halfe of his goods and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money and bring him two the wedding.

3 For Raguel had sworne that I shall not depart.

Tobias care for his sonne. The Angel goeth on Tobias message.

4 But my father counteth the dayes: and if I tary long, he will be very sorie.

5 So Raphael went out and came to Gabael, and gaue him the hande writting, who brought forth baggs which were sealed vp, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

The father and mother are in heauinesse for Tobias tarying.

2 Tobit sayde, are they not mocked: or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sorie.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she began to * bewaile him, and said,

*Chap. 5. 17.

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead: and she went out euery day by the way, which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias sayde to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in lawe sayde vnto him, Tarie with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias sayde, No, but let me goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

Raguel giueth Tobias, and his wife leaue to depart.

11 And hee blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he sayde to his daughter, Honour thy father, and thy mother in lawe, which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also saide to Tobias, The Lorde of heauen restore thee, my brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not entreat her euil.

Sarra is instructed by her parents.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his sight restored and prayseth the Lord.

AFter these things Tobias went his way, praysing God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till hee drewe neere to Niniue.

2 Then Raphael sayde to Tobias, Thou knowest, brother, howe thou diddest leaue thy father.

3 Let vs haste before thy wife, and prepare the house,

The Angels counsel to Tobias.

4 And take in thine hande the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when shee sawe comming, shee sayde to his father, Beholde thy sonne commeth, and the man that went with him.

7 Then sayd Raphael, I knowe Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shall rub and make the whitenes to fal away, & shal see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, hee rubbed them,

13 And the whitenesse pilled away from the corners of his eyes, and when hee sawe his sonne, he fel vpon his necke,

14 And he wept and sayd, Blessed art thou O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels,

15 For

15 For thou haſt ſcourged me, and haſt had pitie on me: for beholde, I ſee my ſonne Tobias: and his ſonne, beeing glad went in, and told his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and prayſing God to the gate of Niniue: and they which ſawe him goe, marueiled, becauſe hee had receiued his ſight.

17 But Tobit teſtified before thē all, that God had had pitie on him. And when he came neere to Sara his daughter in lawe, hee bleſſed her ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee vnto vs, and bleſſed be thy father: and there was great ioy among al his brethren which were at Niniue.

18 And Achiacarus and Nabas his brothers ſonne came.

19 And Tobias marriage was kept ſeuen dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleaſures that Raphael had done him, 5 The which he would recompence. 11 15 Raphael declareth that hee is an Angel ſent of God

THen Tobit called his ſonne Tobias, and ſaid vnto him, Prouide, my ſonne, wages for the man, which went with thee, and thou muſt giue him more.

2 And he ſayde vnto him, O father, it ſhall not grieue me to giue him halfe of thoſe things which I haue brought.

3 For he hath brought mee againe to thee in ſafetie, and hath made whole my wife, and hath brought mee the money, and hath likewiſe healed thee.

4 Then the olde man ſayde, It is due vnto him.

5 So he called the Angel, and ſayde vnto him, Take halfe of all that yee haue brought, and goe away in ſafetie.

6 But he tooke them both apart, and ſayde vnto them, Praiſe God, and confeſſe him, and giue him the glorie, and prayſe him for the things which he hath done vnto you before all them that liue. It is good to praiſe God, and to exalt his Name, and to ſhew forth his euident workes with honour: therefore be not wearie to confeſſe him.

7 It is good to keepe cloſe the ſecrets of a king, but it is honorable to reueile the workes of God: doe that which is good, and no euill ſhall touch you.

8 Prayer is good with faſting, and almes, and righteouſneſſe. A litle with righteouſneſſe is better then much with vnrighteouſneſſe: is better to giue almes then to lay vp golde.

9 For almes doth deliuer from death, and doeth purge all ſinne. Thoſe which exercile almes and righteouſnes, ſhalbe filled with lif.

10 But they that ſinne, are enemies to their owne life.

11 Surely I wil keepe cloſe nothing from you: neuertheles, I ſaid it was good to keepe cloſe the ſecret of a king, but that it was honorable to reueile the workes of God.

12 Nowtherefore when thou diddeſt pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the Holy one: and when thou diddeſt burie the dead, I was with thee likewiſe.

13 And when thou was not grieued to riſe vp, and leaue thy dinner to burie the dead, thy good dede was not hid from mee: but I was with thee. *He that will be acceptable to God, muſt be proued with tentation.*

14 And nowe God hath ſent mee to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the ſeuen holy Angles, which preſent the prayers of the Saints, and which goe forth before his holy maieſtie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he ſaid vnto them, Feare not, for it ſhall go well with you: prayſe God therefore.

18 For I came not of mine owne pleaſure, but by the good will of your God: wherefore prayſe him in all ages.

19 * All theſe dayes I did appeare vnto you, but I did neither eate nor drinke, but you ſaw it in viſion. *Gen.18.8. and 19.3. Iudge.13.16

20 Now therefore giue God thankes: for I goe vp to him that ſent mee: but write all things which are done, in a booke.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderfull workes of God, and howe the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankeſgiuing of Tobit, who exhorteth all to prayſe the Lord.

THen Tobit wrote a prayer of reioycing, and ſaid, Bleſſed be God that liueth for euer, and bleſſed be his kingdome.

2 * For he doeth ſcourge, and hath pitie: he leadeth to hel, and bringeth vp, neither is there any that can auoyd his hand. *Deut.32.39. 1.Sam.2.6. Wiſd.16.13.

3 Confeſſe him before the Gentiles, yee children of Iſrael: for he hath ſcattered you among them.

4 There declare his greatneſſe, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath ſcourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome wee are ſcattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly

vprightly before him, then will hee turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, & praise the Lord of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O yee sinners, turne and doe iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

7 I will extol my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalē the holy citie, he will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duly and praise the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with giftes in their hands, euen giftes to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shall bee gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shall reioyce for thee, when they shal see al thy glory, and shal reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shall be built vp with saphires, and emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure gold.

17 And the streetes of Ierusalem shall bee paued with berall, and carbuncle, and stones of ‖Ophir.

‖Or, Souphir.

18 And all her streetes shall say, ‖ Halleluiah, and they shall praysse him, saying, Blessed be God which hath extolled ‖ it for euer.

‖Or, prayse the Lord.

‖That is, Ierusalem.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He propheciesh the destruction of Nineue, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an ende of praysing God,

2 And hee was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yeere, and hee gaue almes, and he continued to feare the Lorde God, and to praise him.

3 And when hee was very aged, hee called his sonne, and sire of his sonnes sonnes, and sayde to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shal be scattered in the earth from the good land, and Ierusalem shall be desolate, and the House of God in it shall bee burned, and shall be desolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, vntil the times of that age be fulfilled, which beeing finished they shall returne from euery place out of captiuitie, and builde vp Ierusalem gloriously, and the House of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

*Ezra.3.8. and 6.14.

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shall all nations prayse the Lorde, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lorde in trueth and iustice, shall reioyce, and those also which shewe mercie to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which ỳ Prophet Ionas spake, shal surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And burie me honestly, and thy mother with mee: but tarie no longer at Ninive. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light he brought him into darkenesse, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, But Aman fell into the snare and perished.

11 Therefore nowe, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. ¶ Whē he had said these things, ‖he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere old, and he buried him honourably.

‖Or his soule failed him in the bed.

12 And when Anna was dead, hee buried her

her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where hee became olde with honour, and hee buried his father and mother in lawe honourably, and hee inherited their substance and Tobits his father.

14 And hee dyed at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he dyed, hee heard of the destruction of Niniue, which was taken by Nabuchodonosor and Assuerus, and before his death reioyced for Niniue.

IVDETH.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Niniue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewen stone, three cubites broade, and sixe cubites long, and made the height of the wall seuenty cubits, and the breadth thereof fiftie cubites,

3 And made the towers thereof in the gates of it of an hundreth cubites, and the breadth thereof in the foundation threescore cubites.

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in arap of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arpharad, in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaspes, and the countrey of Arioch the king of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the hier Galile, and the great field of Esdrelam,

9 And to al that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Vntil one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neyther would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with al this countrey, and sware by his throne and kingdome that he would surely bee auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against King Arpharad in the seuenteenth yere, and he preuailed in his battel: for he ouerthrewe all the power of Arpharad, and all his horsemen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towres, and spoyled the streetes thereof, and turned the beauty thereof into shame.

15 Hee tooke also Arpharad in the mountaines of Ragau, and smote him through with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Niniue, both he and all his company with a very great multitude of men of warre, and there he passed the time, and banketted, both hee, and his armie an hundreth and twentie dayes.

CHAP. II.

1 Nabuchodonosor commanded presumptuously that al people shoulde be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him al his officers and all his nobles, and communicated with them

his ſecrete counſell, and ſet before them with his owne mouth all the malice of the earth.

3 Then they decreed to deſtroy all fleſh, that had not obeyed the commaundement of his mouth.

4 And when hee had ended his counſell, Nabuchodonoſor king of the Aſſyrians called Holofernes his chiefe captaine, and which was next vnto him, and ſayd vnto him,

5 Thus ſayth the great king, the lord of the whole earth, Beholde, thou ſhalt goe forth from my preſence, and take with thee men that truſt in their owne ſtrength, of footemen, an hundreth and twentie thouſande, and the number of horſes with their riders, twelue thouſand,

6 And thou ſhalt goe againſt all the Weſt countrey, becauſe they diſobeyed my commandement.

7 And thou ſhalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath againſt them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a ſpoyle vnto them,

8 So that their wounded ſhall fill their valleys, and their riuers, and the floode ſhall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmoſt partes of all the earth.

10 Thou therefore ſhalt depart hence, and take vp for me all their countrey: and if they yeelde vnto thee, thou ſhalt reſerue them for me vntill the day that I rebuke them.

11 But concerning them that rebel, let not thine eye ſpare them, but put them to death, and ſpoyle them whereſoeuer thou goeſt.

12 For as I liue, and the power of my kingdome, whatſoeuer I haue ſpoken, that will I doe by mine hand.

13 And take thou heede that thou tranſgreſſe not any of the commaundements of thy lord, but accompliſh them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Holofernes went forth from the preſence of his Lorde, and called all the gouernours, and captaines, and officers of the armie of Aſſur,

15 And he muſtred the choſen men for the battell, as his Lord had commanded him, vnto an hundreth and twentie thouſand, and twelue thouſand archers on horſebacke.

16 And hee ſet them in aray according to the maner of ſetting a great armie in aray,

17 And hee tooke camels and aſſes for their burdens, a very great number, and ſheepe, and oxen, and goates without number for their prouiſion,

18 And vitaile for euery man of the armie, and very much golde and ſiluer out of the kings houſe.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonoſor, and to couer all the face of the earth Weſtward, with their charets, and horſemen, and choſen footemen.

20 A great multitude alſo of ſundry ſorts came with them like graſhoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Niniue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horſemen, and charets, and went from thence into the mountaines,

23 And he deſtroyed Phud and Lud, and ſpoyled all the children of Raſes, and the children of Iſmael, which were toward the wildernelle at the South of the Chelians.

24 Then he went ouer Euphrates, and went through Meſopotamia, and deſtroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the ſea.

25 And hee tooke the borders of Cilicia, and deſtroyed all that reſiſted him, and came to the borders of Japheth, which were towarde the South and ouer againſt Arabia.

26 Hee compaſſed alſo all the children of Madian, and burnt vp their tabernacles, and ſpoyled their lodges.

27 Then hee went downe into the countrey of Damaſcus, in the time of wheate harueſt, and burnt vp all their fieldes, and deſtroyed their flockes and the heards: hee robbed their cities, and ſpoyled their countrey, and ſmote all their yong men with the edge of the ſword.

28 Therefore feare and trembling fell vpon all the inhabitants of the ſea coaſt, which were in Sidon and Tyrus, and all that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Aſcalon feared him greatly.

CHAP. III.

The people ſubiect to Holofernes. 8 He deſtroyed their gods that Nabuchodonoſor might onely be worſhipped.

SO they ſent ambaſſadours to him with meſſages of peace, ſaying,

2 Beholde, wee are the ſeruants of Nabuchodonoſor the great king: wee lie downe before thee: vſe vs as ſhalbe good in thy ſight.

3 Beholde, our houſes and all our places, and all our fieldes of wheate, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vſe them as it pleaſeth thee.

4 Behold, euen our cities and the inhabi-

tants

tants thereof are thy ſeruants: come, and take them, as ſeemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came hee downe toward the ſea coaſt, both hee and his armie, and ſet gariſons in the hie cities, and tooke out of them choſen men for the warre.

7 So they and all the countrey rounde about receiued them, with crownes, with daunces, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was inioyned him to deſtroy all the gods of the lande, that all nations ſhould worſhip Nabuchodonoſor onely, and that all tongues and tribes ſhould call vpon him as God.

9 Alſo hee came againſt Eſdraelon, neere vnto Judea, ouer againſt the great ſtraite of Judea,

10 And hee pitched betweene Geba, and a citie of the Scythians, and there hee taried a moneth, that hee might aſſemble all the baggage of his armie.

CHAP. IIII.

The Iſraelites were afrayde and deſended their countrey. 6 Ioacim the Prieſt writeth to Bethulia, that they ſhould fortifie themſelues. 9 They cryed to the Lord, and humbled themſelues before him.

NOw the children of Iſrael that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonoſor King of the Aſſyrians had done to the nations, and how hee had ſpoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his preſence, and were troubled for Jeruſalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was aſſembled in Judea, and the veſſels and the altar of the houſe had bene ſanctified becauſe of the pollution.

4 Therefore they ſent into all the coaſtes of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouiſion of warre: for their fields were of late reaped.

6 Alſo Joacim the hie Prieſt which was in thoſe dayes in Jeruſalem, wrote to them that dwelt in Bethulia and Betomeſtham, which is ouer againſt Eſdraelon towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the paſſages of the mountaines: for by them there was an entrie into Judea, and it was eaſie to let them that would come vp, becauſe the paſſage was ſtraite for two men at the moſt.

8 And the children of Iſrael did as Joacim the hie Prieſt had commanded them with the Ancients of all the people of Iſrael, which dwelt at Jeruſalem.

9 Then cried euery man of Iſrael to God with great feruencie, and their ſoules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and euery ſtranger, and hireling, and their bought ſeruants put ſackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Jeruſalem, fell before the Temple, and ſprinkled aſhes vpon their heads, and ſpread out their ſackecloth before the face of the Lorde: alſo they put ſackcloth about the altar,

12 And cryed to the God of Iſrael, all with one conſent moſt earneſtly, that hee woulde not giue their children for a pray, and their wiues for a ſpoyle, and the cities of their inheritance to deſtruction, and the Sanctuarie to pollution and reproch, and vnto deriſion to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people faſted many dayes in all Judea and Jeruſalem before the Sanctuarie of the Lord Almightie.

14 And Joacim the hie Prieſt, and all the Prieſtes that ſtoode before the Lord, and miniſtred vnto the Lorde, had their loynes girt with ſackecloth, and offered the continuall burnt offering, with prayers and the free gifts of the people,

15 And had aſhes on their mytres, and cried vnto the Lorde with all their power for grace, and that hee woulde looke vpon all the houſe of Iſrael.

CHAP. V.

Achior the Ammonite doth declare to Holofernes of the maner of the Iſraelites.

THen was it declared to Holofernes the chiefe captaine of the armie of Aſſur, that the children of Iſrael had prepared for warre, and had ſhut the paſſages of the mountaines, and had walled all the toppes of the hie hilles, and had laid impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the ſea coaſt.

3 And he ſaid vnto them, Shewe mee, O ye ſonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their ſtrength & their power? and what king or captaine is raiſed among them ouer their armie?

4 And why haue they determined not to come to meete mee, more then all the inhabitants of the West?

Chap.11.7,9. 5 ¶ Then * said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

Gene.11.31. 7 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their auncestors and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

Gene.12.1. 9 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

Exod.1.8. 11 * Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cried vnto their God, and he smote all the land of Egypt with incurable Exod.12.31,37 plagues: so the * Egyptians cast them out of their sight.

Exod.14.21. 13 And * God dried the red sea in their presence,

Exod.19.1. 14 And * brought them into mount Sina and Cades barne, and cast forth al that dwelt in the wildernesse.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

Ioth.12.8. 16 And they * cast forth before them the Chanaanites, and the Pherezites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

Deut.11.& 28. 18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, * and were led captiues into a land that *1.King.25.1,11 was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But * now they are returned to their *Ezra.1.1,3. God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, lest their lorde defend them, and their God be for them, and wee become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side and in Moab, spake that hee shoulde kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lorde Holofernes, and they shal bee meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whome Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crie vnto the Lord.

AND when the tumult of the men that were about the councill, was ceased, Holofernes, the chiefe captaine of the armie of Assur, sayde vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were borne of Ephraim,

2 Because thou hast prophecied among vs to day, and hast sayde that the people of Ieru- salem is able to fight, * because their God *Chap.5.5,21. wil defend them: and who is God but Nabuchodonosor?

3 Hee wil sende his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to sustayne the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shalbe drunken with their blood, and their fieldes shalbe filled with dead bodies, and their footesteps shall not bee able to stand before vs: but they shall vtterly perish.

5 The King Nabuchodonosor, lorde of all

all the earth, hath said, euen he hath said, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carrie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commaunded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the handes of the children of Israel.

11 So his seruants tooke him, & brought him out of the campe into the plaine: and they went out from the middest of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppe of the mountaine, they tooke their armour, and went foorth of the city vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stoode about him, and loosed him and brought him to Bethulia, and presented him to the gouernours of the citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the counsell of Holofernes, and all the wordes that hee had spoken in the mids of the princes of Assur, and whatsoeuer Holofernes had spoken proudely against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lorde God of heauen, beholde their pride, and haue mercie on the baseneſſe of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayſed him greatly.

21 And Ozias tooke him out of the assemblie into his house, and made a feast vnto the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Holofernes doth besiege Bethulia. 8 The counsel of the Idumeans & others against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

THe next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should take all the straites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that day, and the armie of the men of warre was an hundreth thousande and seuentie footemen, and twelue thousande horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelon.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and sayde euery one to his neighbour, Nowe will they shut vp all the whole earth: for neyther the hie mountaines nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, & set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him al the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a word, lest an inconuenience come to thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, where in they dwell, because it is not easie to come vp to the toppes of their mountaines.

11 Nowe therefore my lorde, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let the men keepe still the water of the countrey, that commeth foorth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they & their wiues, and their children shalbe consumed with famine, and before the sworde come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Then shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues towarde the South, and towarde the East, ouer against Rebet, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the fielde, and couered the whole lande: for their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lorde their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and and their wiues and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cried with a loude voyce, and said before all the Elders,

24 The *Lorde iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur. *Exod.5.21.

25 For now we haue no helper: but God hath solde vs into their handes, that we shoulde bee throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to bee made a spoyle vnto them, then to die for thirst: for we will be his seruants that wee may liue, and not see the death of our infantes before our eyes, nor our wiues, nor our children to die.

28 Wee take to witnesse against you the heauen and the earth, and our God, and Lorde of our fathers, which punisheth vs, according to our sinnes and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of al with one consent in the middes of the assemblie, and they cried vnto the Lord God with a loude voyce.

30 Then sayde Ozias to them, Brethren, bee of good courage: let vs waite yet fiue dayes, in the which space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the ende.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So hee separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life, & conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 Shee sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

NOw at that time, Judeth heard thereof, which was the daughter of Merari the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke & kinred, who died in the barley haruest.

3 For as he was diligent ouer them that bounde sheaues in the fielde, the heate came vpon his head, and hee fell vpon his bed, and

dyed

byed in the citie of Bethulia, and they buryed him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Judeth was in her house a widowe three yeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackecloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, saue the day before the Sabbath and the Sabbaths, and the day before the new moones, and in the feastes and solemne dayes of the house of Israel.

7 She was also of a goodly countenance and very beautifull to beholde: and her husband Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattell, and possessions, where she remained.

8 And there was none that coulde bring an euill report of her: for shee feared God greatly.

9 Nowe when she hearde the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that hee had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes) *Chap.7.26,31.

10 Then she sent her mayde, that had the gouernement of all things that she had, to call Ozias and Thabris and Charmis the Ancients of the citie.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lorde turne to help you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now you seeke the Lord almightie, but you shall neuer know any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: then howe can you search out God, that hath made al these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs, when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: For God is not as man that he may be threatned, neither as the sonne of man to be brought to indgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and hee will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene afore time.

19 For* the which cause our fathers were giuen to the sworde, and for a spoyle, and had a great fall before our enemies. *Iude 2.11.12. 4,1.and.6,2.

20 But we know none other God: therefore we trust that he will not despise vs, nor any of our lynage.

21 Neither when wee shall be taken, shall Judea be so famous: for our Sanctuarie shall be spoyled, and hee will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will hee turne vpon our heades among the Gentiles, whereseuer we shall be in bondage, and we shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, because their heartes depend vpon vs, and the Sanctuarie, and the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which tryeth vs euen as hee did our fathers.

26 Remember what things he did to* Abraham, and how he tryed Isahac, and all that he did to* Jacob in Mesopotamia of Syria, when he kept the sheepe of Laban his mothers brother. *Gene.22.1. *Gene.28.7.

27 For he hath not tryed vs as he did them to the examination of their heartes, neither doeth he take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then sayde Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life al the people haue knowen thy wisedome: for the deuise of thine heart is good.

30 But the people were very thirstie, and compelled vs to doe vnto them, as we haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therefore nowe pray for vs, because thou art an holy woman, that the Lorde may send

ſend vs raine to fill our ciſternes, and that we may faint no more.

32 Then ſaid Judeth vnto them, Heare me, and I will doe a thing, which ſhall bee declared in all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will goe forth with mine handmayde: & within the dayes that ye haue promiſed to deliuer the citie to our enemies, the Lord will viſite Iſrael by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the things be finiſhed that I doe.

35 Then ſayde Ozias and the princes vnto her, Goe in peace, and the Lorde God before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Iudeth humbleth her ſelfe before the Lord, and maketh her prayers for the deliuerance of her people.* 7 *Againſt the pride of the Aſſyrians.* 11 *God is the helpe of the humble.*

THen Judeth fell vpon her face, and put aſhes vpon her head, and put off the ſackcloth wherewith ſhee was clothed. And about the time that the incenſe of that euening was offered in Ieruſalem in the houſe of the Lord, Judeth cryed with a loude voyce, and ſaide,

*Gen.34.2,25. 2 O Lord God of my father *Simeon, to whome thou gaueſt a ſworde to take vengeance of the ſtrangers which opened the wombe of the maide, and defiled her, and diſcouered the thigh with ſhame, & polluted the wombe to reproch (for thou haddeſt commaunded that that it ſhould not ſo be,

3 Yet they did things for the which thou gaueſt their princes to the ſlaughter, for they were deceiued and waſhed their beds with blood) and haſt ſtricken the ſeruants with the gouernours, and the gouernours vpon their thrones,

4 And haſt giuen their wiues for a praye and their daughters to be captiues, and all their ſpoyles for a bootie to the children that thou louedſt: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me alſo a widow.

5 For thou haſt wrought the things afore, and theſe, and the things that ſhal be after, and thou conſidereſt the things that are preſent, and the things that are to come.

6 For the things which thou doeſt purpoſe, are preſent, and ſay, Behold we are heare: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Behold, the Aſſyrians are multiplied by by their power: they haue exalted themſelues with horſes and horſemen: they glorie in the ſtrength of their footemen: they truſt in ſhield, ſpeare and bow, and ſling, and doe not knowe that thou art the Lord that breakeſt the battels: the Lord is thy Name.

8 Breake thou their ſtrength by thy power, and breake their force by thy wrath: for they haue purpoſed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name reſteth, and to caſt down with weapons hornes of the altar.

9 Behold their pride, and ſend thy wrath vpon their heads: giue into mine hand which am a widowe, the ſtrength that I haue conceiued.

10 *Smite by the deceite of my lippes the ſeruant with the prince, and the prince with the ſeruant: abate their bright by the hand of a woman. *Iudg.4.21, and 5.26.

11 *For thy power ſtandeth not in the multitude, nor thy might in ſtrong men: but thou O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forſaken, and the Sauiour of them that are without hope. *Iudg.7.2. 2. chron. 14.11. and 16.8. and 20.6.

12 Surely, ſurely thou art the God of my father, and the God of the inheritance of Iſrael, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound and a ſtroke againſt them that enterpriſe cruell things againſt thy couenant, and againſt thine holy Houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 *Iudeth decketh her ſelfe and goeth forth of the citie.* 11 *She is taken of the watch of the Aſſyrians and brought to Olofernes.*

NOw after ſhee had ceaſed to cry vnto the God of Iſrael, and had made an ende of all theſe wordes.

2 She roſe where ſhe had fallen downe, and called her maide, and went downe into the houſe, in the which ſhee abode in the Sabbath dayes, and in the feaſtes dayes,

3 And putting away the ſackecloth wherewith ſhee was clade, and putting off the garments of her widowhoode, ſhee waſhed her body with water, and annointed it with much oyntment, and dreſſed the haire of her heade,

and

and put attire vpon it, and put on her garments of gladneſſe, wherewith ſhee was clad during the life of Manaſſes her huſband.

4 And ſhe put ſlippers on her feete, and put on bracelets, and ſleeues, and rings, and eare-rings, and all her ornaments, and ſhee decked her ſelfe brauely to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gaue her maid a bottel of wine, and a pot of oyle, and filled a ſcrip with floure, and with drie figges, and with fine bread: ſo ſhe lapped vp all theſe things together and layde them vpon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they ſaw her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and ſaide vnto her,

8 The God, the God of our fathers giue thee fauour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Ieruſalem. Then they worſhipped God.

9 And ſhe ſayd vnto them, Commaund the gates of the citie to be opened vnto me, that I may goe forth to accompliſh the things which you haue ſpoken to mee. So they commanded the yong men to open vnto her, as ſhe had ſpoken.

10 And when they had done ſo, Judeth went out, ſhe and her maide with her, and the men of the citie looked after her, vntill ſhee was gone downe the mountaine, and til ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtreight forth in the valley, and the firſt watch of the Aſſyrians met her.

12 And tooke her, and aſked her, Of what people art thou? and whence commeſt thou? and whither goeſt thou? And ſhe ſaid, I am a woman of the Hebrewes, and am fled from them: for they ſhall be giuen you to be conſumed.

13 And I come before Holofernes, the chiefe captaine of your armie, to declare him true things, and I will ſhewe before him the way whereby he ſhal go and win all the mountaines, without loſing the bodie or life of any of his men.

14 Now when the men heard her words and beheelde her countenance, they wondred greatly at her beautie, and ſaide vnto her.

15 Thou haſt ſaued thy life, in that thou haſt haſted to come downe to the preſence of our Lorde: now therefore come to his tent: and ſome of vs ſhall conduct thee vntil they haue deliuered thee into his hands.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew vnto him according as thou haſt told, and he will intreate thee well.

17 Then they choſe out of them an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Holofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tents: and they came and ſtoode round about her: for ſhe ſtoode without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondred at the children of Iſrael becauſe of her, and euery one ſayde vnto his neighbour, Who would deſpiſe this people, that haue among them ſuch women? ſurely it is not good that one man of them be left: for if they ſhould remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his ſeruants, and they brought her into the tent.

21 Now Holofernes reſted vpon his bed vnder a canopie, which was wouen with purple and golde and emerauds, and precious ſtones.

22 So they ſhewed him of her, and hee came forth vnto the entrie of his tent, and they carried lampes of ſiluer before him.

23 And when Judeth was come before him and his ſeruants, they all marueiled at the beautie of her countenance, and ſhe fell downe vpon her face, and did reuerence vnto him, and his ſeruants tooke her vp.

CHAP. XI.

1 *Holofernes comforteth Iudeth.* 3 *And aſketh the cauſe of her comming.* 5 *She deceiueth him by her faire words.*

THen ſaid Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would ſerue Nabuchodonoſor the king of all the earth.

2 Nowe therefore if thy people that dwelleth in the mountaines, had not deſpiſed mee, I would not haue lifted vp my ſpeare againſt them: but they haue procured theſe things to themſelues.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for ſafegarde: be of good comfort, thou ſhalt liue from this night and hereafter.

4 For none ſhall hurt thee, but intreate thee well, as they do the ſeruants of King Nabuchodonoſor my lord.

5 Then Judeth ſaid vnto him, Receiue the words of thy ſeruant, and ſuffer thine handmaide to ſpeake in thy preſence, and I will declare no lye to my lord this night.

6 And

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my Lorde shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marueilous,

*Chap.5.5. 9 *Now as concerning the matter which Achior did speake in thy councill, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lorde and gouernour, reiect not his worde, but let it in thine hearte, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore, least my lorde should be frustrate, and voyde of his purpose, and that death may fal vpon them, & that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming.

12 (For because their victailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden thē to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Nowe when they shall bring them worde, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fledde from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that hee may reueile vnto mee when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will lead thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisedome, and said.

21 There is not such a woman in all the world, both for beautie of face, and wisedome of wordes.

22 Likewise Olofernes sayde vnto her, ‖God hath done this, to send thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lorde. ‖or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowned throughout the whole earth.

CHAP. XII.

1 *Iudeth would not pollute her selfe with the meate of the Gentiles.* 5 *She maketh her request that shee might goe out by night to pray.* 11 *Olofernes causeth her to come to the banket.*

THen he commanded to bring her in where his treasures were layde, and bade that they should prepare for her of his own meates, and that shee shoulde drinke of his owne wine.

2 But Iudeth sayde, * I may not eate of them, least there shoulde be an offence, but I can suffice my self with the things that I haue brought. *Gen.43.32. daniel 1.8. tob.1,11.

3 Then Olofernes sayde vnto her, if the things that thou hast, should faile, howe should we giue thee the like: for there is none with vs of thy nation.

4 Then sayde Iudeth vnto him, As thy soule liueth, my lorde, thine handmaide shall not spend those things that I haue, before the Lorde worke by mine hand the things that hee hath determined.

5 Then ỳ seruants of Olofernes brought her

her into the tent, and she slept vntill midnight, and rose at the morning watch.

6 And sent to Holofernes, saying, Let my lorde command that thine handmaide may go forth vnto prayer.

7 Then Holofernes commanded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when shee came out, shee prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people,

9 So she returned, and remained pure in the tent, vntil she ate her meate at euening.

10 ¶ And in the fourth day, Holofernes made a feast to his owne seruants onely, and called none of them to the banket, that had the affaires in hand.

11 Then saide hee to Bagoas the eunuch who had charge ouer all that hee had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and sayde, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judeth vnto him, Who am I now, that I should gainsay my lord: Surely whatsoeuer pleaseth him, I will doe speedily, and it shall bee my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred forth her skinnes on the grounde ouer against Holofernes, which shee had receiued of Bagoas for her dayly vse, that shee might sit and eat vpon them.

16 Nowe when Judeth came and sate downe, Holofernes heart was rauished with her, and his spirit was mooued, and hee desired greatly her companie: for hee had waited for the time to deceiue her from the day that he had seene her.

17 Then said Holofernes vnto her, Drink now, and be merry with vs.

18 So Judeth said, I drink now my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her maide had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine, then he had drunken at any time in one day since hee was borne.

CHAP. XIII.

4 *Judeth prayeth for strength.* 8 *Shee smiteth off Holofernes necke.* 10 *She returneth to Bethulia and reioyceth her people.*

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beddes: for they were all wearie, because the feast had bene long.

2 And Judeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine. *Ezek. 31. 10. 15.

3 ¶ Nowe Judeth had commaunded her maide to stand without her chamber, and to waite for her comming forth as shee did dayly: for she sayd, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went foorth of her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, sayde in her heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Jerusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then shee came to the post of the bed which was at Holofernes heade, and tooke downe his fauchin from thence,

7 And approched to the bedde, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his neck, with al her might, and she tooke away his head from him,

9 And rolled his body down from the bed, and pulled downe the canopie from the pillars, and anon after she went foorth, and gaue Holofernes head to her maide,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp to the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then sayd Judeth afarre off to the watchmen at ẏ gates, Open now ẏ gate: God, euen our God is with vs to shewe his power yet in Jerusalem, and his force against his enemies,

enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne altogether both small and great: for it was aboue their expectation, that shee shoulde come. So they opened the gate, and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then shee sayde to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she tooke the head out of the scrip and shewed it, and saide vnto them, Beholde, the head of Holofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lorde hath smitten him by the hande of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God and sayde with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayde Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed bee the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 *Iudeth causeth to hang vp the head of Holofernes.* 10 *Achior ioyneth himselfe to the people of God.* 11 *The Israelites goe out against the Assyrians.*

Then sayde Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the hiest place of your wals.

*Mat.15.35.

2 And so soone as the morning shall appeare and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you woulde goe downe into the field, towarde the watch of the Assyrians, but go not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall run to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coastes of Israel, shall pursue them, and ouerthrow them as they go.

5 But before you doe these things, call me Achior the Ammonite, that he may see, & know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the heade of Holofernes in a certaine mans hande in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feete, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in al nations, which hearing thy name, shal be astonished.

8 Nowe therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone, as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to their gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent and sayd to him that had the charge of al his things, Waken our Lorde: for the slaues haue beene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that hee had slept with Iudeth.

15 But

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the flooze, and his head was taken from him.

16 Therefore he cryed with a loud voyce, with weeping and mourning, and a mightie cry and rent his garments.

17 After, hee went into the tent of Judeth where shee vsed to remaine, and founde her not: then hee leaped out to the people and cryed.

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lyeth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a cry and a very great noyse throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to prayse God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fled by euery way of the plaine and of the mountaines,

3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Thobai, and Chola and to all the coastes of Israel, such as shoulde declare vnto them the things that were done, and that all shoulde rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntill they came to Damascus to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur & spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Joacim the hie Priest, and the Ancients of the children of Israel that dwelt in Jerusalem, came to consirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and sayde vnto her, Thou art the exaltacion of Jerusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed bee thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Judeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and shee tooke it and layde it on her mules, and made ready her charets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and shee went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayseth God with a song. 19 She offereth to the Lorde Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Judeth sayde, Beginne vnto my God with tymbrels: sing to my Lorde with cymbals: tune vnto him a psalme: exalt his prayse, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers and their horsemen haue couered the valleys. *Chap.2,11,15.

5 He sayde that hee woulde burne vp my borders and kil my young men with the sword, and dash the sucking children against the grounde, and make mine infants as a praye, and my virgins a spoyle.

6 But the almightie Lorde hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neyther did the sonnes of Titan smite him, nor the hie giants inuade him, but Judeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For shee put off the garment of her widowhoode, for the exaltation of those that were oppressed in Israel, and anoynted her face with oyntment, and bounde vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sawchin passed throughe his neck.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides pierced them, and wounded them as they fledde away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lorde a song of prayse, O Lorde, thou art great and glorious, marueilous and inuincible in power.

*Gene.1.24. *Psal.33.9.

14 Let all thy creatures serue thee: *for thou hast spoken and they were made: thou hast sent thy Spirite, and hee made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rocks melt at thy presence like ware: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet sauour, and all the fat is too little for thy burnt offering: but hee that feareth the Lorde, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lorde almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lorde, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which shee had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life after that Manasses her husband was dead, and was gathered to ‖ his people. Or, her people.

23 But shee increased more and more in honour, and waxed old in her husbands house, being an hundreth and fiue yeere olde, and made her maide free: so shee dyed in Bethulia, and they buried her in the graue of her husband Manasses.

*Gene.50.26. 24 And * the house of Israel lamented her seuen dayes, and before shee dyed, shee did distribute her goods to all them that were the neerest of her kinred.

25 And there was none that made the children of Israel any more afraide in the dayes of Judeth, nor a long time after her death.

ESTHER.

Certaine portions of the storie of Esther, which are founde in some Greeke and Latine translations.

Which followe the tenth Chapter.

AND when Mardocheus sayde, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, was a light, and as the sunne, and as much water: this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lorde hath saued his people, and the Lorde hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath hee made two lottes, one for the people of God, and another for all the Gentiles.

11 And

2 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall bee vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra, Dositheus, who sayde he was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of ‖ Phurai, which they sayde Lysimachus the sonne of Ptolemeus, which was at Jerusalem, interpreted. ‖ Or, Jonas.

2 In the seconde yeere of the reigne of great Artaxerres: in the first day of the moneth Nisan, Mardocheus the sonne of Jarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame:

3 A Jew dwelling in the Citie of Susis, a noble man that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor ỳ King of Babylon brought from Jerusalem with Jechonias.

5 And this was his dreame. Behold a noyse of a tempest with thunders, and earthquakes, and vproare in the land.

6 Behold two great dragons came foorth readie to fight one against another.

7 Their cry was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cried vnto God.

10 And while they were crying, the little well grewe into a great riuer, and flowed ouer with great waters.

11 The light and the sonne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had seene this dreame, hee awooke and rose vp, and thought in his heart vntill the night, what God woulde doe, and so he desired to knowe all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the kings court with Bagathas & Thara, the kings eunuches & keepers of the palace.

2 * But when he heard their purpose, and their imaginations, hee perceiued that they went about to lay their handes vpon the King Artaxerres, and so hee certified the King thereof. * After 2, 31, and 6, 2.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to bee put in the Chronicles, Mardocheus also wrote the same thing.

5 So the King commaunded that Mardocheus shoulde remaine in the court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerres against the Iewes.
8 The prayer of Mardocheus.

THE copie of the letters was this, The great King Artaxerres writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twenty prouinces. Iosep. antiq. lib. 11. chap. 6.

2 When I was made Lorde ouer many people, and had subdued the whole earth vnto my dominion, I woulde not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiectes, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely goe thorow on euery side, and to renewe peace againe, which all men desire.

3 Nowe when I asked my counsellers, how these things might bee brought to passe, one that was conuersant with vs, of excellent wisdome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrarie to all people, and haue alway despised the commandements of kings, and so that this generall empire, that we haue begunne, cannot bee gouerned without offence,

5 Seeing now we perceiue, that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeyned ouer the af-

faires, and is as our ſecond father) ſhall all with their wiues and children be deſtroyed and rooted out with the ſworde of their enemies without all mercie, and that none be ſpared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of olde, and nowe alſo haue euer beene rebellious, may in one day with violence bee thruſt downe into the hell, to the intent that after this time our affaires may bee without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes and of the Lorde, and made his prayer vnto him,

9 Saying, O Lorde, Lorde, the King Almightie (for all things are in thy power) and if thou haſt appoynted to ſaue Iſrael, there is no man that can withſtand thee.

10 For thou haſt made heauen and earth, and al ỹ wonderous things vnder the heauen.

11 Thou art Lorde of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt Lorde, that it was neyther of malice, nor preſumption, nor for any deſire of glorie, that I did this, and not bowe downe to proude Aman.

13 For I would haue bene contented with good will for the ſaluation of Iſrael, to haue kiſt the ſole of his feete.

14 But I did it, becauſe I would not preferre the honour of a man aboue the glory of God, & would not worſhip any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to nought, yea, would deſtroy the inheritance, that hath bene thine from the beginning.

16 Deſpiſe not ỹ portion, which thou haſt deliuered out of Egypt for thine owne ſelfe,

17 Heare my prayer, and be mercifull vnto thy portion: turne our ſorow into ioy, that we may liue, O Lord, and praiſe thy Name: ſhut not the mouthes of them that praiſe thee.

18 All Iſrael in like manner cryed moſt earneſtly vnto the Lorde, becauſe that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerie of her & her people.

QVeene Eſther alſo, being in danger of death, reſorted vnto the Lord,

2 And layde away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious ointment, ſhe ſcattered aſhes, and dongue vpon her head: and ſhee humbled her body greatly with faſting, and all the places of her ioy filled ſhee with the haire that ſhe pluckt off.

3 And ſhee prayed vnto the Lorde God of Iſrael, ſaying, O my Lorde, thou onely art our king: helpe mee deſolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lorde, tookeſt Iſrael from among all people, and our fathers from their predeceſſours for a perpetuall inheritance, and thou haſt performed that which thou diddeſt promiſe them.

6 Now Lord, we haue ſinned before thee: therefore haſt thou giuen vs into the hands of our enemies,

7 Becauſe wee worſhipped their Gods. O Lord, thou art righteous.

8 Neuertheleſſe, it ſatisfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they will aboliſh the thing that thou with thy mouth haſt ordeined, & deſtroyed thine inheritance, to ſhut vp the mouth of them that praiſe thee, and to quench the glory of thy Temple, and of thine altar.

10 And to open the mouthes of the heathen, that they may praiſe the power of the idoles, and to magnifie a fleſhly king for euer.

11 O Lord, giue not thy ſcepter vnto them that be nothing, leſt they laugh vs to ſcorne in our miſerie: but turne their deuiſe vpon themſelues, and make him an example, that hath begunne the ſame againſt vs.

12 Thinke vpon vs, O Lorde, and ſhewe thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen mee, O King of gods, and Lord of all power.

13 Giue mee an eloquent ſpeach in my mouth before the Lyon: turne his heart to hate our enemie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs with thine hande, and helpe me that am ſolitarie, which haue no defence but onely thee.

15 Thou knoweſt all things, O Lorde: thou knoweſt, that I hate the glorie of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe.

17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleaſure in the kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thine handmayde haue no ioy ſince that day that I was brought hither,

vntill

vntill this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the king and make intercession for her people. 9 And she performeth his request.

MArdocheus also bade Esther to goe in vnto the king, and pray for her people, and for her countrey.

2 Remember, saith hee, the dayes of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lorde, and speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she laid away the mourning garments, and put on her glorious apparell,

5 And deckt herselfe goodly, after that shee had called vpon God, which is the beholder and sauiour of all things, and tooke two handmaides with her.

6 Upon the one she leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorowfull for great feare.

9 Then she went in thorow all the doores, and stoode before the king, and the king sate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious stones, and he was very terrible.

10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint and leaned her selfe vpon the head of the maide that went with her.

11 Neuertheless, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And so hee held vp his golden scepter, and laid it vpon her necke.

15 And kissed her, & said, Talke with me.

16 Then said she, I sawe thee, O lorde, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lorde, and thy face is full of grace.

18 And as shee was thus speaking vnto him, shee fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letter of Artaxerxes, whereby hee reuoketh those which he first sent forth.

THe great king Artaxerxes, which reigneth from India, vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation. Ioseph. Antiq. 11. Chap. 6.

2 There bee many that through the goodnesse of Princes and honour giuen vnto them, become very proud,

3 And endeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whome their friends causes are committed, by vaine intisements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitefully abuse the simplicitie, and gentlenesse of Princes with lying tales.

7 This may bee proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences, as are not worthie to beare rule.

8 Therefore wee must take heede hereafter, that wee may make the kingdome peaceable for all men, what chance soeuer shall come,

9 And discerne the things that are before your eyes, to withstand them with gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, and farre from our goodnesse was receiued of vs,

11 And hath proued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the King.

12 But he could not vse himself soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifolde deceite also hath hee desired to destroy Mardochens our preseruer, which hath done vs good in all things, and in-

nocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But wee finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust lawes.

16 And that they bee the children of the most High and Almightie and euerliuing God, by whome the kingdome hath bene preserued vnto vs, and our progenitors in very good order.

17 Wherefore yee shall doe well, if ye doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates, with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore yee shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse,

23 That both nowe and in time to come this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore al cities and countreys that doe not this, shall horribly bee destroyed with swoorde and fire, and shall not onely not bee inhabited of men, but bee abhorred also of the wilde beastes and foules for euer.

THE WISDOME OF SALOMON.

CHAP. I.

1 *Howe wee ought to search and enquire after God.* 2 *Who be those that find him.* 5 *The holy Ghost.* 8, 11 *We ought to flee from backbiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

*1 King. 3. 3. Psa. 36. 2.

LOue * righteousnesse, yee that bee iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

*Deut. 4. 29. 2. Chro. 15. 4.

2 * For he will be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughtes separate from God: and his power when it is tried, reprooueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

*Isai. 4. 22.

5 For the holy * Spirit of discipline fleeth from deceite, and withdraweth himselfe from the thoughtes that are without vnderstanding, and is rebuked when wickednesse commeth.

*Gala. 5. 22.

6 For the Spirit of wisdome * is louing, and will not absolue him, that blaspemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the world: & the same that mainteineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reprooch let him escape,

9 For inquisition shall bee made for the thoughtes of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

10 For the eare of ielousie heareth all things, and the noyse of the grudging shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no worde so secret, that shall goe for nought, and the mouth that speaketh lyes, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues thorowe the workes of your owne handes. *Deut 4.23.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing. *Ezek. 18. 23, and 33. 11.

14 For hee created all things, that they might haue their being: and the generations of the worlde are preserued, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly a call it vnto them both with hands and wordes: and while they thinke to haue a friende of it, they come to nought: for they are confederate with it, therefore are they worthy to be partakers thereof. a To wit, death.

CHAP.

CHAP. II.

1 The imaginations and desires of the wicked, and their counsell against the faithfull.

FOr the vngodly say, as they fally imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouerie, neither was any knowē that hath returned from the graue.

*Iob.7.1.and 14.1.mat.22.23. 1.cor.15.32.

2 For we are borne at all aduenture, & we shalbe hereafter as though we had neuer bene: for the breath is as a smoke in our nostrels, and the wordes as a sparke raised out of the heart,

3 Which being extinguished, the body is turned into ashes, and the Spirit vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

*1.Chro.29.15. chap.5.9.

5 * For our time is a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

*Isa.22.13.and 56.12.1.cor. 15.32.

6 *Come therefore, and let vs enioy the pleasures, that are present, and let vs cheerefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine, and ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered,

9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot,

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our strength be the law of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, and he is contrary to their doings: he checketh vs for offending against the lawe, and blameth vs as transgressers of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.

*Iob.7.7. ephes.5.13. *Isa.53.3.

14 He is made * to reproue our thoughts.

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 He counteth vs as bastards, & he withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his words be true: let vs proue what ende he shall haue.

18 For if the righteous man be the *sonne of God, he wil helpe him and deliuer him from the handes of his enemies.

*Psal.22.8. mat.27.43.

*Iere.11.19.

19 Let vs *examine him with rebukes and torments that we may know his meekenesse, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shall be preserued as hee himselfe saith.

21 Such things doe they imagine, and goe astray: for their owne wickednes hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for ye reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likenesse.

*Gen.1.27.and 2.7.and 5.1. ecclus.17.3.

24 * Neuertheles, through enuy of the deuil came death into the worlde: and they that holde of his side, proue it.

*Gen.3.1,2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BUt the *soules of the righteous are in the hande of God, and no torment shall touch them.

*Deut.33.3.

2 *In the sight of the vnwise they appeared to die, and their end was thought grieuous,

*Chap.5.4.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

*Rom.8.24. 2.cor.5.1. 1.Pet.1.13.

5 They are punished, but in fewe things, yet in many things shall they bee well rewarded: for God proueth them, and findeth them meete for himselfe.

*Exod.16.4 deut.8.2.

6 He tryeth them as the gold in the fornace, and receiueth them as a perfect fruite offering.

7 *And in the time of their visiton they shal shine, and runne thorow as the sparkes among the stubble.

*Mat.13.43.

8 *They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

*Mat.19.28. 1.cor.6.2.

9 They that trust in him shall vnderstande the trueth, and the faithfull shall remaine with him in loue: for grace and mercie is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

*Mat.25.41.

11 Who so despiseth wisedom & discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

12 Their

12 Their wiues are vndiſcreete, and their children wicked their offering is curſed.

13 Therfore the barren is bleſſed which is vndefiled, and knoweth not the ſinful bed, * ſhe ſhall haue fruite in the viſitation of the ſoules,

*Iſai.56.5.

14 And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things againſt God: for vnto him ſhall be giuen the ſpeciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is ỹ fruit of good labours, and the roote of wiſedome ſhall neuer fade away.

16 But the children of adulterers ſhal not be partakers of the holy things, and the ſeede of the wicked bed ſhalbe rooted out.

17 And though they liue long, yet ſhal they be nothing regarded, and their laſt age ſhall be without honour.

18 If they die haſtily, they haue no hope, neyther comfort in the day of tryall.

19 For horrible is the end of the wicked generation,

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous, and the condemnation of the vnfaithfull.*

BEtter is barrenneſſe with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is preſent, men take example thereat, and if it goe away, yet they deſire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the baſtard plants ſhall take no deepe roote, nor lay any faſt foundation.

4 For though they bud forth in the branches for a time, * yet they ſhall be ſhaken with the winde: for they ſtand not faſt, and through the vehemencie of the winde they ſhall be rooted out.

*Matth.7.19.

5 For the vnperfect branches ſhall be broken, and their fruite ſhall bee vnprofitable and ſowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, ſhall be witneſſe of the wickednes againſt their parents when they be aſked.

7 But though the righteous be preuented with death, yet ſhall he be inreſt.

8 For the honorable age is not that which is of long time, neither that which is meaſured by the number of yeeres.

9 But wiſedome is the gray haire, and an vndefiled life is the old age.

10 * He pleaſed God, and was beloued of him, ſo that where as he lined among ſinners, he tranſlated him.

*Gene.5.24. Hebr.11.5.

11 Hee was taken away, leſt wickednes ſhould alter his vnderſtanding, or deceite beguile his minde.

12 For wickednes by bewitching obſcureth ỹ things that are are good, and the vnſtedfaſtnes of concupiſcence peruerteth the ſimple minde.

13 Though he was ſoone dead, yet fulfilled he much time,

14 For his ſoule pleaſed God: therefore haſted he to take him away from wickednes.

15 Yet the people ſee & vnderſtand it not, and conſider no ſuch things in their heartes, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is ſoone brought to an ende, the long life of the vnrighteous.

17 For they ſee the ende of the wiſe, but they vnderſtand not what God hath deuiſed for him, and wherefore the Lorde hath preſerued him in ſafetie.

18 They ſee him and deſpiſe him, but the Lord will laugh them to ſcorne,

19 So that they ſhall fall heareafter without honour, and ſhall haue a ſhame among the dead for euermore: for without any voyce ſhal he burſt them and caſt them downe, and ſhake them from the foundations, ſo that they ſhall be vtterly waſted, and they ſhall be in ſorow, and their memoriall ſhall periſh.

20 So they being afraide ſhall remember their ſinnes, and their owne wickednes ſhall come before them to conuince them.

CHAP. V.

1 *The conſtantneſſe of the righteous before their perſecuters.* 14 *The hope of the vnfaithfull is vaine.* 15 *The bleſſednes of the Saints and Godly.*

THen ſhall the righteous ſtande in great boldneſſe before the face of ſuch as haue tormented him, and taken away his labours.

2 When they ſee him, they ſhall bee vered with horrible feare, and ſhall be amaled for his wonderful deliuerance,

3 And ſhall change their mindes, and ſigh for griefe of minde, and ſay within themſelues, This is he whom we ſometime had in deriſion and in a parable of reproch.

4 * Wee fooles thought his life madneſſe, and his ende without honour.

*Chap.3.1.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteouſneſſe hath ſhined vnto vs, and the ſunne of vnderſtanding roſe not vpon vs.

7 We haue wearied our ſelues in the way of wickednes and deſtruction, and wee haue gone through dangerous wayes: but we haue not knowen the way of the Lorde,

8 What hath pride profited vs? or what

profite

hath the pompe of riches brought vs:

*1.Chron.29.15. iob.8.9. 9 All those things are *passed away like a shadow, and as a poste that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

*Pro.30.19. 11 Or as a *birde that flieth through the ayre, and no man can see any token of her passage, but onely heare the noyse of her wings beating the light winde, parting the ayre through the vehemence of her going, and fleeeth on shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrowe is shotte at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot know where it went through.

13 Euen so we, assoone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

*Iob.8.9.&c.14. and 14.2. prou. 10.25. and 11.7. ioan.1.10,11. 14 For *the hope of the vngodly is like the dust that is blowen away with the winde, and like a thinne fome that is scattered abroade with the storme, and as the smoke, which is dispersed with the winde, & as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their rewarde also is with the Lorde, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, & a beautifull crowne of the Lords hande: for with his right hande shall hee couer them, and with his arme shal hee defend them.

17 He shal take his iealousie for armour, & shal arme the creatures to be reuenged of the enemies.

18 Hee shall put on righteousnesse for a brestplate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shielde.

20 Hee will sharpen his fierce wrath for a swoorde, and the worlde shall fight with him against the vnwise.

21 Then shal the thunderbolts go streight out of the lightenings, and shall flee to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shal bee wroth against them, and the floods shall mightily ouerflow.

22 And a mightie winde shall stande vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall lying all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes and Iudges, which are also exhorted to search wisdome.

HEare therefore, O ye Kings, and vnderstande: learne, yee that be Iudges of the endes of the earth.

2 Giue eare, yee that rule the multitudes, and glory in the multitude of the people,

*Rom.13.2. 3 For the rule *is giuen you of the Lorde, and power by the most High, which will trie your workes, & search out your imaginations.

4 Because that yee being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horrible and suddenly will hee appeare vnto you: for an harde iudgement shall they haue that beare rule.

6 For he that is most low is worthy mercy, but the mightie shalbe mightily tormented.

*Deut.10.17. 2.chro.19.7. iob 34.19.eccius. 35. 12.16.&c.10. rom.2.11.gal. 2.6.ephes.6.9. colos.3.25. 1.pet.1.17. 7 For hee that is Lorde ouer all, will spare no *person, neither shal he feare any greatnesse: for hee hath made the small and great, and careth for all alike.

8 But for the mightie abideth the surer triall.

9 Unto you therefore, O tyrants, doe I speake, that yee may learne wisedome, and not goe amisse.

10 For they that keepe holinesse holily, shall bee holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delite vpon my wordes and desire them, & ye shalbe instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her,

13 Shee preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shal haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shal be soone without care.

16 For she goeth about, seeking such as are meete for her, and sheweth herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: & the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delite bee then in thrones, and scepters, O kings of the people, honour wisedome that ye may reigne for euer.

22 Nowe I will tell you what wisdome is, and whence it cometh, & will not hide the mysteries from you, but will seeke her out from the

the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuy: for such a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preseruation of the worlde, and a wise King is the stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in tenne monethes: I was *brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I receiued the common ayre, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had any other beginning of birth.

6 All *men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisdome came vnto me.

8 I preferred her to sceptres & thrones, and counted riches nothing in comparison of her.

9 *Neither did I compare precious stones vnto her: for all golde is but a litle grauell in respect of her, and siluer shall be counted but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

11 All* good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knew not that she was the mother of these things.

13 And I learned vnfainedly, & communicate without enuy, and I do not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of the God, and are accepted for the gifts of knowledge.

15 God hath graunted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our wordes, and all wisedome and the knowledge of the workes,

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the ende, and the mids of the times: howe the riuers alter, and the change of the seasons.

19 The course of the yere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beasts, the power of the winds, and the imaginations of men, the deuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen doe I know: for wisedome the worker of all things, hath taught me it.

22 For in her is the Spirit of vnderstanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which can not be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectuall, pure and subtil spirits.

24 For wisedome is nimbler then all nimble things: she goeth throwe and atteineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.

26 For* she is the brightnesse of the euerlasting light, and the vndefiled mirrour of the maiestie of God, and the image of his goodnes. *Heb.1.3.

27 And being one, shee can doe all things, and remaining in her selfe, renueth all, and according to the ages shee entreth into the holy soules, and maketh them the friendes of God and Prophets.

28 For God loueth none, if hee dwell not with wisdome.

29 For she is more beautiful thē the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpō it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHe also reacheth from one ende to another mightily, and comely doth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For

*Job.10.10,11.

*Iob.1.21. Eccl.6.7.

*Iob.28.15.

*1.King.3.13. 2.Chro.1.12.

4 For she is the scholemistres of the knowledge of God, & the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for she teacheth sobernes and prudency, righteousnesse & strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, & discerne things to come: she knoweth the subtilties of words, and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be yong.

11 I shall bee found of sharpe iudgement, so that I shall bee marueilous in the sight of great men.

12 When I holde my tongue, they shall abide my leysure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreoner, by her I shall obtaine immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall bee afraide when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for her companie hath no bitternesse, and her fellowship hath no tediousnes, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondred them in my heart, howe that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudency, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I cam to an vndefiled body.

21 Neuertheless, when I perceiued that I could not inioy her except God gaue her (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lorde, and besought him and with my whole hearte, I sayd,

CHAP. IX.

A prayer of Solomon to obteine wisedome.

O God of fathers, and Lord of mercy, which hast made all things with thy word,

2 And ordeined man through thy wisdome, that he should haue * dominion ouer the creatures which thou hast made, *Gene.1.1,28.

3 And gouerne the worlde according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 * Giue me that wisedome, which sitteth by thy throne, and put me not out from among thy children. *1.King.3.9.

5 For I * thy seruant, and sonne of thine handmayde, am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgment and the lawes. *Psal.116.16.

6 And though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, hee shall be nothing regarded.

7 * Thou hast chosen mee to bee a King of thy people, and the iudge of thy sonnes and daughters. *1.Chro.28.5. 2.chro.1.1.

8 Thou hast commanded me to build a temple vpon thine holy Mount, and an altar in the citie wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning.

9 And thy * wisedome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements. *Prou.8.22. ioh.1.1.

10 Sende her out of thine holy heauens, and sende her from the throne of thy maiestie, that shee may bee with mee, and labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and shee shall leade me soberly in my workes and preserue me by her glory.

12 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.

13 For * what man is he that can knowe the counsell of God? or who can thinke what the will of God is? *Isa.40.13. rom.11.34. 1.cor.2.16.

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine.

15 Because a corruptible body is heauie vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares.

16 And hardly can wee discerne the things that are vpon earth, and with great labour finde wee out the things which are before vs: who can

can then seek out the things that are in heauē?

17 Who can know thy counsel, except thou giue him wisedome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies commeth through wisedome.

She preserued the first father of the worlde, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a litle wood.

5 Moreouer, * when the nations were ioyning in their malicious confederacies, she knew the righteous, and preserued him faultlesse vnto God, and ‖ kept him sure because she loued him tenderly as a sonne.

6 She preserued the righteous, * when the vngodly perished, when hee fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the wast land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer commeth to ripenesse: and for a remembrance of the vnfaithful soule, there standeth a pillar of salt.

8 For all such as regarde not wisedome, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, she stood by him & made him rich.

12 She saued him from the enemies, and defended him from them that lay in waite, and she gaue him the prize in a mightie battell, that hee might know that the feare of God is stronger then all things.

13 * When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And failed him not in the bands, till she had brought him the sceptre of the realme, and power against those that oppressed him, and them that had accused him, she declared to bee liars, and gaue him perpetuall glorie.

15 * She deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16 She entred into the soule of the seruāt of the Lord, and stood * by him in wonders and signes against the terrible kings.

17 She gaue the Saintes the rewarde of their labours, and led them forth a maruelous way: on the day time she was a shadowe vnto them, and a light of starres in the night.

18 * Shee brought them thorow the red sea, and carried them through the great water,

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and prayed thine holy Name, O Lorde, and magnified thy victorious hand with one accord.

21 For wisedome openeth the mouth of the dumbe, and maketh the tongues of babes eloquent.

CHAP. XI.

1 *The miracles done for Israel.* 13 *The vengeance of sinners.* 28 *The great power and mercie of God.*

She prospered their workes in the handes of thine holy Prophet.

2 * They went through the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

3 * They stood against their enemies, and were auenged of their aduersaries.

4 * When they were thirstie, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in the steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine own abundance of water vnlooked for,

7 Declaring by the thirst that was at that time * how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present their punishment was alike: for their griefe was double with mourning, and the remembrance

*Gene.2.10.

*Gene.4.8.

*Gene.7.21.

*Gene.11.1,31. and 12.1.

‖Or, kept him strong in his tender loue toward his sonne.

*Gene.19.16.

*Gene.28.5.

*Gen.37.28. and 39.7. &c. 40.10.

*Exod.1.10.

*Exod 5.1.

*Exod. 14.21,22. psal.78.13.

*Exod.15.1.

*Exod.16.1.

*Exod.17.10,11

*Numb.20.11

*Exod.7.20.

yzance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the least they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped * serpentes, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that where with a man sinneth, by the same also shall he be punished.

*Chap.11.24. ma.1.23.

14 For vnto thine almightie hand, that made the worlde of *nought, it was not vnpossible to sende among them a multitude of *beares or fierce lyons.

*Gen.1.1.

*Leui.26.22. ieu.5.16.17. chap.16.1.

15 Or furious beastes newly created, and vnknowen, which shoulde breath out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by the vengeance, and scattered abroade through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the smal thing that the ballance weigheth, so is the worlde before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.* 14 *The workes of God are vnrepreuable.* 19 *God giueth leisure to repent.*

FOr thine incorruptible spirite is in all things.

2 Therefore thou chastenest them meanerably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those olde inhabitants of the holy land, thou diddest hate them. *Deut.9.3.12.31 and 18.12.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging Priestes shed abominable blood.

6 And the fathers were § chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou loued aboue all other, might be a meete dwelling for the children of God.

8 *Neuertheselle, thou sparedst them also as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little. *Exod.23.28. deut.7.22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vnrighteous nation, and wicked of nature, & that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men? *Rom.9.20.

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright. *1.Pet.5.7.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordereste all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished. *Iob.34.18.

16 For thy power is the beginning of righteousnesse, and because thou art Lorde of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man shoulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when wee are iudged, we should hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

*Chap.11.13,16 rom.1,23. 24 *For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they shoulde bee in derision as children without reason.

26 But they that will not be reformed by those scornefull rebukes, shal feele the worthy punishment of God.

27 For in those things when they suffred, they disdained: but in these whom they counted godly, when they sawe themselues punished by them, they all acknowledged the true God whome afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine except the knowledge of God. 10 Idolaters and idoles are mocked.

*Rom.1.19. SUrely all men are vaine by nature, and are ignorant of God, * and coulde not knowe him that is, by the good things that are seene, neyther consider by the workes, the worke master.

*Deut.4.19. and 17.3. 2 *But they thought the fire, or the wind or the swift aire, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knowen, howe much more excellent hee is that made them: for the first authour of beautie hath created these things.

4 Or if they marueyled at the power, and operation of them, yet shoulde they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and woulde finde him, and yet peraduenture doe erre.

7 For * they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1,21.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the worlde, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, golde, and siluer, and the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath beene made by the hand of antiquitie.

*Isa.44.13. ierie,10.3. 11 *Or as when a carpenter cutteth down a tree meete for the worker, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

12 And the things that are cut off from his worke, he bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobbes) hee carueth it diligently at his leasure, and according as he is expert in cunning, hee giueth it a proportion, and facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spotte that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for his children: hee is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: hee prayeth vnto him that is dead for life: hee requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires hee requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abominations of images, 8 A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

AGaine, another man purposing to saile, and intending to passe thorowe the raging

ging waues, calleth vpon a ſtocke moꝛe rotten then the ſhip that carieth him.

‖ Or, ſhip. 2 Foꝛ as foꝛ ‖ it, couetouſneſſe of money hath foũde it out, and the crafteſman made it by cunning.

*Exod.14.20. 3 But thy pꝛouidence, O Father, gouerneth it: * foꝛ thou haſt made a way, euen in the ſea, and a ſure path among the waues,

4 Declaring thereby, that thou haſt power to helpe in all things, yea, though a man went to the ſea without meanes.

5 Neuertheleſſe thou wouldeſt not, that the woꝛkes of thy wiſedome ſhoulde be vaine, and therefoꝛe doe men commit their liues to a ſmall piece of wood, and paſſe ouer the ſtoꝛmie ſea in a ſhip, and are ſaued.

*Gen.6.4, and 7.10. 6 * Foꝛ in the olde time alſo when the pꝛoude giants periſhed, the hope of the woꝛld went into a ſhip which was gouerned by thine hand, and ſo left ſeede of generation vnto the woꝛld.

7 Foꝛ bleſſed is the tree whereby righteouſneſſe commeth.

*Pſal.115.8. baruc.6.3. 8 But that is curſed that is made with handes, * both it, and hee that made it: he becauſe hee made it, and it being a coꝛruptible thing, becauſe it was called God.

*Pſal.5.5. 9 * Foꝛ the vngodly, and his vngodlineſſe are both like hated of God: ſo truely the woꝛke and hee that made it, ſhall bee punished together.

*Ierem.10.8. habak.2.18. 10 Therefoꝛe ſhall there be a viſitation foꝛ the idoles of the nations: foꝛ of the creatures of God they are become abomination, * and ſtumbling blockes vnto the ſoules of men, and a ſnare foꝛ the feete of the vnwiſe.

11 Foꝛ the inuenting of idoles was the beginning of whoꝛedome, and the finding of them is the coꝛruption of life.

12 Foꝛ they were not from the beginning, neither ſhall they continue foꝛ euer.

13 The vaine gloꝛie of men bꝛought them into the woꝛld: therefoꝛe ſhal they come ſhoꝛtly to an end.

14 When a father mourned grieuouſly foꝛ his ſonne that was taken away ſuddenly, hee made an image foꝛ him that was once dead, whome now hee woꝛſhippeth as a god, and oꝛdeined to his ſeruants ceremonies & ſacrifices.

15 Thus by pꝛoces of time this wicked cuſtome pꝛeuailed, and was kept as a lawe, and idoles were woꝛſhipped by the commandement of tyꝛants.

16 As foꝛ thoſe that are ſo farre off that men might not woꝛſhip them pꝛeſently, they did counterfeite the viſage that was farre off, and made a goꝛgeous image of a King, whom they woulde honour, that they might by all meanes flatter him that was abſent, as though he had bene pꝛeſent.

17 Againe the ambition of the craftesmen thꝛuſt foꝛward the ignoꝛant to increaſe the ſuperſtition.

18 Foꝛ he peraduenture willing to pleaſe a noble man, laboured with all his cunning to make the image of the beſt faſhion.

19 And ſo thoꝛow the beautie of the woꝛke the multitude was allured, and ſo tooke him now foꝛ a God, which a little afoꝛe was but honoured as a man,

20 And this was the deceiuing of mans life, when men, being in ſeruitude, thꝛough calamitie and tyꝛannie aſcribed vnto ſtones and ſtockes the name, which ought not to bee communicate vnto any.

21 Moꝛeouer, this was not inough foꝛ them that they erred in the knowledge of God: but where as they liued in great warres of ignoꝛance, thoſe ſo great plagues called they peace.

*Deut.18.10. ierem.7.9. and 19.4. 22 Foꝛ either * they ſlewe their owne chilꝛen in ſacrifice, oꝛ vſed ſecrete ceremonies, oꝛ raging diſſoluteneſſe by ſtrange rites,

23 And ſo kept neither life noꝛ marriage cleane: but either one ſlewe another by treaſon, oꝛ els vexed him by adulterie.

24 So were all mixt together, blood and ſlaughter, theft and deceit, coꝛruption, vnthankefulneſſe, tumults, periurie,

25 Diſquieting of good men, vnthankefulneſſe, defiling of ſoules, changing of birth, diſoꝛder in marriage, adulterie and vncleanneſſe.

26 Foꝛ the woꝛſhipping of idoles that ought not to bee named, is the beginning and the cauſe and the ende of all euill.

27 Foꝛ either they be madde when they be merie, oꝛ pꝛophecie lies, oꝛ liue vngodly, oꝛ els lightly foꝛſweare themſelues.

28 Foꝛ in ſo much as their truſt is in the idoles, which haue no life, though they ſweare falſly, yet they thinke to haue no hurt.

29 Therefoꝛe foꝛ two cauſes ſhall they iuſtly bee punished, becauſe they haue an euill opinion of God, addicting themſelues vnto idoles, and becauſe they ſweare vniuſtly to deceiue, and deſpiſe holineſſe.

30 Foꝛ it is not the power of them by whom they ſweare, but the vengeance of them that ſinne, which puniſheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, prayſing the mercie of God, by whoſe grace they ſerue not idoles.

BUt thou, O our God, art gracious and true, long ſuffering, and gouerneſt all things by mercie,

2 Though wee ſinne, yet are we thine: foꝛ we know thy power: but we ſinne not, knowing that we are counted thine.

3 Foꝛ to knowe thee, is perfect righteouſneſſe, and to knowe thy power is the roote of

immortalitie.

4 For neyther hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that hee coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things are worthie to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

*Rom.9.21. 7 The * potter also tempereth soft earth, and facioneth euery vessell with labour to our vse: but of the same clay hee maketh both the vessels, that serue to cleane vses, and the contrary likewise: but where to euery vessell serueth, the potter is the iudge.

8 So by his wicked labour hee maketh a vaine God of the same clay: euen hee, which a little afore was made of earth himselfe, and within a litle while after goeth thither againe

*Luke 12.20. whence hee was taken, * when hee shall make account for the lone of his life.

9 Notwithstanding hee careth not for the labour hee taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmiths, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthie of honour then clay.

11 For hee knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euil means.

13 Nowe hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of the people, that hold them in subiection, are most vnwise, and more miserable then very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neyther haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and hee that hath but a borowed spirite, fashioned them: but no man can make a God like vnto himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: hee himselfe is better then they whome hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired in respect of other beastes: for they are destitute of Gods prayse, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefites done vnto the faithfull.*

THerefore by such things they are worthily punished and * tormented by the multitude of beasts. *Chap.11.13. numb.21.6.

2 In steade of the which punishment thou hast beene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes, *Numb.11.31.

3 To the intent that they that desired meate, by thethings which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, shoulde also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, shoulde fall into extreme pouertie, and that to these onely it should bee shewed, how their enemies were tormented.

5 * For when the cruell fiercenesse of the beastes came vpon them, and they were hurt with the stings of cruell serpents, *Numb.21.6. 1.cor.10.9.

6 The wrath indured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a ‖ * signe of saluation, to remember the commaundement of thy Lawe. ‖The signe of the brasen serpent. *Numb.21.4.

7 For hee that turned toward it, was not healed by the thing that hee sawe, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 *For the biting of grashoppers and flies killed them, and there was no remedie founde for their life: for they were worthie to be punished by such. *Exod.8.14.and 10.4.sap.9.7.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they shoulde remember thy wordes, and were speedily healed, lest they shoulde fall into so deepe forgetfulnesse, that they coulde not be called backe by thy benefite.

12 For neither herbe nor plaster healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe. *Deut.32.39. 1.sam.2.9. tob.13.2.

14 A man in deede by his wickednesse may slay another: but when the spirit is gone foorth, it turneth not againe, neither can hee

call

call againe the ſoule that is taken away.

15 But it is not poſſible to eſcape thine hand.

*Exod.9.23. 16 *For the vngodly that would not know thee, were punished by the ſtrength of thine arme, with ſtrange raine and with haile, and were purſued with tempeſt, that they coulde not auoyde, and were conſumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the worlde is the auenger of the righteous.

18 For ſometime was the fire ſo tame, that the beaſtes, which were ſent againſt the vngodly, burnt not: and that becauſe they ſhould ſee and knowe, that they were perſecuted with the punishment of God.

19 And ſometime burnt the fire in the middes of the water aboue the power of fire, that it might deſtroy the generation of the vniuſt land.

*Exod.16.14. num.11.7. pſal.78.25. ioh 6,31. 20 *In the ſteade whereof thou haſt fed thine owne people with Angels foode, and ſent them bread ready from heauen without their labour, which had aboundance of all pleaſures in it, and was meete for all taſts.

21 For thy ſuſtenance declared thy ſweetneſſe vnto thy children, which ſerued to the appetite of him that tooke it, and was meete to that that euery man would.

*Exod.9.23. 22 Moreouer the *ſnowe and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and ſparkeling in the raine, deſtroyed the fruite of the enemies.

23 Againe it forgate his owne ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerueth thee which art the maker, is fierce in puniſhing the vnrighteous: but it is eaſie to doe good vnto ſuch as put their truſt in thee.

25 Therefore was it changed at the ſame time vnto all facions to ſerue thy grace, which nouriſheth all things, according to the deſire of them that had neede thereof,

*Deut.8.3. Matth.4.4. 26 That thy children whom thou loueſt, Lorde, might know, *that it is not the increaſe of fruits that feedeth men, but that it is thy word, which preſerueth them that truſt in thee.

27 For that which could not bee deſtroyed with the fire, being onely warmed a little with the ſunne beames, melted,

28 That it might bee knowen that wee ought to preuent the ſunne riſing to giue thankes vnto thee, and to ſalute thee before the day ſpring.

29 For the hope of the vnthankefull ſhall melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgement of God againſt the wicked.

FOr thy iudgements are great, and cannot be expreſſed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in ſubiection, they were bounde with the bandes of darkeneſſe, and long night, and being ſhut vp vnder the roofe, did lie there to eſcape the euerlaſting prouidence.

3 And while they thought to bee hid in their darke ſinnes, they were ſcattered abroade in the darke couering of forgetfulneſſe, fearing horribly and troubled with viſions.

4 For the denne that hid them, kept them not from feare: but the ſoundes that were about them, troubled them, and terrible viſions and ſorowfull ſights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the ſtarres lighten the horrible night.

6 For there appeared vnto them onely a ſudden fire, very dreadfull: ſo that being afraid of this viſion, ‖ which they could not ſee, they thought the things, which they ſawe, to be worſe. ‖That is, the mightie viſion.

*Exod.7.12, and 8.7,19. 7 *And the illuſions of the magicall artes were brought downe, & it was a moſt ſhameful reproch for ỹ boaſting of their knowledge.

8 For they that promiſed to driue away feare and trouble from the ſicke perſon, were ſicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraide at the beaſtes which paſſed by them, and at the hiſſing of the ſerpents: ſo that they died for feare, and ſayd they ſawe not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing, when malice is condemned by her owne teſtimonie: and a conſcience that is touched, doeth euer forecaſt cruell things.

11 For feare is nothing els but a betraying of the ſuccours, which reaſon offreth.

12 And the leſſe that the hope is within, the more doeth hee eſteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is inſupportable, ſlept the ſame ſleepe,

14 And ſometimes were troubled with monſterous viſions, and ſometime they ſwooned, as though their owne ſoule ſhould betray them: for a ſudden feare not looked for, came vpon them.

15 And thus, whoſoeuer fell downe, he was kept and ſhut in priſon, but without chaines.

16 For whether he was an huſbandman,

or shepheard, or one that is set to worke alone, if he were taken, hee must suffer his necessitie, that he could not auoyde:

17 (For with one chaine of darkenesse were they al bound) whether it were an hissing winde, or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not bee seene, or the noyse of cruell beastes, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

Or, Echo.

19 For all the worlde shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night, an image of that darkenesse that was come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithful. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wildernesse. 21 Aaron stood betweene the liuing & the dead with his censer.

*Exod. 10.23. ‖Or, the Egyptians.

BUt thy Saints had a very great * light, whose voice because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie,

*Exod. 13.21, & 14.24. psal. 78. 14, & 105.39.

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprsiued of the light, and to bee kept in darkenesse, which had kept thy children shut vp, by whome the incorrupt light of the Lawe should be giuen to the world.

*Exod. 1.16.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, & destroied them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuē credit, might be of good cheere.

*Exo. 14.24, 25.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroied.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offred secretly, and made a Law of righteousnes by one consent, that the Saints should receiue good and euill in like maner, and that the fathers should first sing prayses.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King.

*Exod. 11. 5. and 12. 2.

12 So they all together had innumerable that died with one kinde of death: neither were the liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the enchantments, confessed this people to bee the children of God, in the destruction of the first borne:

14 For while all these things were in quiet silence, and the night was in the middest of her swift course,

15 Thine Almightie worde leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained cōmandement as a sharpe sword, and stood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnesse came vpon them vnawares,

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Nowe tentation of death touched the righteous also, and * among the multitude in the wildernesse there was a plague, but the wrath indured not long.

*Num. 16.46.

21 For the blamelesse man made haste, and defended them, & tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stoode in the mids, and cut off the wrath, and parted it from comming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

*Exo. 28.6, 11.

25 Unto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the enemies serue to the will of God.

As

AS for the vngodly, the wrath came vpon them without mercie vnto the ende: for he knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorowe was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whome they had [a] cast out afore with prayer.

[a] That is, the children of Israel whom they before had desired and prayed vp their way.

4 For the destenie whereof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might finde a strange death.

6 For euery creature in his kinde was facioned of newe, and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene fielde.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruelles.

‖Or, were fed. 9 For they ‖neyed like horses, and leaped like lambes, praysing thee, O Lorde, which haddest deliuered them.

10 For they were yet mindefull of those things which were done in the lande where they dwelt, howe the grounde brought foorth flies, in stead of cattel, and how the riuer scrauled with the multitude of frogges in steade of fishes.

*Exod. 16, 13. num. 11, 31, 11 *But at the last they sawe a newe generation of birds, when they were intised with lust, and desired delicate meates.

*Chap. 16.2. 12 *For the quailes came foorth of the sea vnto them for comfort, but punishments came vpon the ‖sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruel hatred towarde strangers. ‖Or, Egyptians.

13 For the one sort woulde not receiue them when they were present, because they knewe them not: the other sort brought the straungers into bondage that had done them good.

14 Beside al these things some would not suffer, that any regarde should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were striken with blindenesse, as in old time certaine were at the doores of *the righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore. *Gene. 19. 11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the things that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to bee byce, and was of a nature that would melt, and yet was an immortall meate. b Hemaneth Man, looke Exod. 16. 14, 15. and Num. 11. 7.

21 For in all things, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE WISDOME OF Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had bene ledde away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwarde left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, similitudes with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefites the Lorde had bestowed

ſtowed vpon his people, and what plagues he had heaped vpon their enemies. This Ieſus did imitate Salomon, and was no leſſe famous in wiſdome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the Wiſdome of Ieſus the ſonne of Sirach.

WHere as many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Iſrael ought to be commended by the reaſon of doctrine and wiſedome, whereby the readers ought not onely to become learned themſelues, but alſo may be able by the diligent ſtudie thereof to be profitable vnto ſtrangers, both by ſpeaking and writing) after that my grandfather Ieſus had giuen himſelfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein ſufficient iudgement, he purpoſed alſo to write ſomething perteining to learning and wiſdome, to the intent that they which were deſirous to learne, and would giue themſelues to theſe things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though we ſeeme to ſome in ſome things not able to atteine to the interpretation of ſuch words as are hard to be expreſſed: for the things that are ſpoken in the Hebrew tongue, haue another force in themſelues then when they are tranſlated into another tongue, and not onely theſe things, but other things alſo, as the Law it ſelfe, and the Prophets, and other bookes haue no ſmall difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it neceſſarie to beſtow my diligence and trauaile to interpret this booke. So for a certeine time with great watching and ſtudie I gaue my ſelfe to the finiſhing of this booke, that it might be publiſhed, that they which remaine in baniſhment, and are deſirous to learne, might applie themſelues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wiſdome commeth of God. 11 A prayſe of the feare of God. 29 The meanes to come by Wiſedome.

ALl wiſdome * commeth of the Loꝛde, [and hath bene euer with him] and is with him foꝛ euer.

2 Who can number the ſand of the ſea, and the dꝛops of the raine, and the dayes of the woꝛlde? [who can meaſure] the height of heauen, the bꝛedth of the earth, and the depth?

3 Who can finde the wiſedome [of God which hath bene befoꝛe all things?]

4 Wiſedome hath bene created befoꝛe all things, & the vnderſtanding of pꝛudence from euerlaſting.

5 [The woꝛd of God moſt high is the fountaine of wiſedome, and the euerlaſting commandements are the entrance vnto her.]

6 * Vnto whom hath the roote of wiſdome bene declared? oꝛ who hath knowen his wiſe counſels?

7 [Vnto whom hath the doctrine of wiſedome bene diſcouered and ſhewed? and who hath vnderſtoode the manifold entrance vnto her?]

8 There is one wiſe, [euen the moſt high Creatoꝛ of all things, the Almightie, the king of powꝛer] and very terrible, which ſitteth vpon his thꝛone.

9 He is the Loꝛd, that hath created her [thꝛoꝛow the holy Ghoſt:] he hath ſeene her, numbꝛed her, [and meaſured her.]

10 Hee hath powꝛed her out vpon all his woꝛkes, and vpon all fleſh, accoꝛding to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Loꝛde is glꝛie, and gladneſſe, and reioycing, and a ioyfull crowne.

12 The feare of the Loꝛde maketh a merie heart, and giueth gladneſſe and ioy, and long life.

13 Who ſo feareth the Loꝛde, it ſhall goe well with him at the laſt, and he ſhall finde fauour in the day of his death.

14 [The loue of God is honourable wiſedome, and vnto whom it appeareth in a viſion, they loue it foꝛ the viſion, and foꝛ the knowledge of the great woꝛks thereof.]

15 * The feare of the Loꝛde is the beginning of wiſedome, and was made with the faithfull in the wombe: [ſhee goeth with the choſen women, and is knowen with the righteous and faithfull.

16 The feare of the Loꝛd is an holy knowledge.

17 Holineſſe ſhall pꝛeſerue, and iuſtifie the heart, and giueth mirth and gladneſſe.

18 Who ſo feareth the Loꝛde, ſhall pꝛoſper, and in the day of his end, hee ſhall be bleſſed.]

19 She hath built her euerlaſting foundations with men, and is giuen to be with their ſeed.

20 To feare God is the fulneſſe of wiſedome, and filleth men with her fruits.

21 She filleth her whole houſe with [all] things deſireable, and the garners with the things, that ſhee bꝛingeth foꝛth, and both twaine are gifts of God,

22 The feare of the Loꝛd is the crowne of wiſdome, and giueth peace and perfect health: he hath ſeene her, and numbꝛed her.

23 ‖ Shee raineth downe knowledge and vnderſtanding of wiſedome, and hath bꝛought vnto honour, them that poſſeſſed her.

24 The feare of the Loꝛd is the root of wiſdome, and her bꝛanches are long life.

25 [In the treaſures of wiſedome is vnderſtanding, and holy knowledge, but wiſedome is abhoꝛred of ſinners.]

26 The

* 1. King. 3. 9. and 4. 29.

That which is marked with theſe two marks [ ] is read in the Latine copies, and not in the Greeke.

*Rom. 11. 34.

*Pſal. 111. 10. prou 9. 10. Iob. 28. 28.

‖ Or, Wiſdome.

26 The feare of ꝓ Lord driueth out sinne: and when she is present, she driueth away anger.

27 ¶ For wicked anger cannot be iustified: for his rashnesse in his anger shalbe his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words for a time, and many mens lippes shall speake of his wisedome.

30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisedome, keep the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisedome and discipline: hee hath pleasure in faith and meekenesse,

33 Be not disobedient to the feare of the Lorde, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceite.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience, 11 To trust in the Lorde. 13 A curse vpon the that are faint hearted & impatient.

My sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to tentation.

2 Settle thine heare, and bee patient: [bowe downe thine eare, and receiue the words of vnderstanding,] and shrinke not away, when thou art assayled, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last ende.

4 Whatsoeuer commeth vnto thee, receiue it patiently, and bee patient in the change of thine affliction.

5 * For as golde [and siluer are] tryed in the fire, euen so are men acceptable in the fornace of aduersitie. *Wisd. 3.6. Ecclus. 27.5.

6 Beleeue in God and hee will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and growe olde therein.]

7 Ye that feare the Lord, waite for his mercie: shrinke not away from him that yee fall not.

8 Ye that feare the Lord, beleeue him, and your reward shall not faile.

9 O yee that feare the Lorde, trust in good things, and in the euerlasting ioy and mercie.

10 [Ye that feare the Lorde, loue him, and your hearts shall be lightened.]

11 Consider the olde generations [of men, ye children,] and marke them wel: *was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did hee euer despise, that called vpon him? *Psal. 37.25.

12 For God is gracious and merciful, and forgiueth sinnes, & saueth in the time of trouble, [and is a defender for all them that seeke him in the trueth.]

13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two *maner of wayes. ‖Or, double. *1. King. 18.21.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes] for what will ye doe when the Lord shall visite you?

16 They that feare the Lord, will not disobey his worde: and they that *loue him, will keepe his wayes. *Iohn 14.23, 24.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall bee fulfilled with his lawe.

18 [They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 They that feare the Lorde, keepe his commaundements, and will be patient till hee see them.

20 Saying, if wee doe not repent we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercy.

CHAP. III.

2 To our father and mother ought we to giue double honor 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

The children of wisedome are the Church of the righteous, and their obeying is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lorde will haue the father honored of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall bee forgiuen him, [and hee shall abstaine from them, and shall haue his daily desires.]

5 And

5 And he that honoureth his mother, is like one that gathereth treaſure.

6 Who ſo honoureth his father, ſhall haue ioy of his owne children, and when he maketh his prayer, he ſhall be heard.

7 He that honoureth his father, ſhall haue a long life, & he that is obedient vnto the Lord, ſhall comfort his mother.

8 He that feareth the Lorde, honoureth his parents, and doeth ſeruice vnto his parents, as vnto lordes.

*Exod.20.12. deut.5.16. matth.15.4. epheſ.6.1,2. ‖Or, the bleſſing of men.

9 *Honour thy father and mother, in deede and in worde [and in all patience] that thou mayeſt haue ‖ Gods bleſſing, [and that his bleſſing may abide with thee in the end.]

10 For the bleſſing of the father eſtabliſheth the houſes of the children, and the mothers curſe rooteth out the foundations.

11 Reioyce not at the diſhonour of thy father: for it is not honour vnto thee, but ſhame.

12 Seeing that mans glorie commeth by his fathers honour, and the reproche of the mother is diſhonour to the children.

13 My ſonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderſtanding faile, haue patience with him, & deſpiſe him not when thou art in thy full ſtrength.

15 For the good intreatie of thy father ſhall not be forgotten, but it ſhall be a fortreſſe for thee againſt ſinnes, [and for thy mothers offence, thou ſhalt be recompenced with good, and it ſhall bee founded for thee in righteouſneſſe.]

16 And in the day of trouble thou ſhalt bee remembred: thy ſinnes alſo ſhall melt away as the yce in the faire weather.

17 He that forſaketh his father, ſhall come to ſhame, and he that angreth his mother, is curſed of God.

18 ¶ My ſonne, performe thy doings with meekeneſſe, ſo ſhalt thou be beloued of them that are approoued.

*Phil.2.3. 19 The * greater thou art, the more humble thy ſelfe [in all things,] and thou ſhalt find fauour before the Lord.

20 Many are excellent and of renowme: but the ſecrets are reueiled vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

*Pſal.31.1. prou.25.27. rom.12.3. 22 *Seeke not out the things that are too hard for thee, neither ſearch the things raſhly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needfull for thee to ſee with thine eyes the things that are ſecret.

24 Be not curious in ſuperfluous things: for many things are ſhewed vnto thee aboue the capacitie of men.

25 The medling with ſuch hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canſt not ſee without eyes: profeſſe not the knowledge therefore that thou haſt not.

27 A ſtubburne heart ſhall fare euill at the laſt day: and he that loueth danger, ſhal periſh therein.

28 An heart that goeth two wayes, ſhall not proſper: & he that is froward of heart, ſhal ſtumble therein.

29 An obſtinate heart ſhall bee laden with ſorowes: and the wicked man ſhall heape ſinne vpon ſinne.

30 The perſuaſion of the proude is without remedie, and his ſteps ſhall be plucked vp: for the plant of ſinne hath taken roote in him, [and he ſhall not be eſteemed.]

31 The heart of him that hath vnderſtanding, ſhall perceiue ſecret things, and an attentiue eare is the deſire of a wiſe man.

32 [An heart that is wiſe and vnderſtanding, wil abſteine from ſinne, and ſhall proſper in the workes of righteouſneſſe.]

33 Water quencheth burning fire, * and almes taketh away ſinnes. *Deut.4.14. pſal.41.1.

34 And he that rewardeth good deeds, wil remember it afterward, and in the time of the fall, he ſhall finde a ſtay.

CHAP. IIII.

1 Almes muſt be done with gentlemeſſe. 12 The ſtudie of wiſedome and her fruit. 20 An exhortation to eſchewe euill, and to doe good.

MY ſonne, defraude not the *poore of his liuing, and make not the needy eyes to waite long. *Deut.15.7.

2 Make not an hungry ſoule ſorowful, neither vexe a man in his neceſſitie.

3 Trouble not the heart that is grieued, and defrre not the gift of the needie,

4 Refuſe not the prayer of one that is in trouble: * turne not away thy face from the poore. *Tob.4.7.

5 Turne not thine eyes aſide [in anger] from the poore, and giue him none occaſion to ſpeake euill of thee.

6 For if he curſe thee in the bitternes of his ſoule, his prayer ſhal be heard of him that made him.

7 Bee courteous vnto the companie [of poore, and humble thy ſoule vnto the Elder,] and bowe downe thine head to a man of worſhip.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendly anſwere.

9 ¶ Deliuer him that ſuffereth wrong, from

from the hand of the oppressour, and be not faint hearted ‖ when thou iudgest.

‖ Or, to defend him.

10 Be as a father to the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and hee shall loue thee more then thy mother doth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 Hee that keepeth her, shall inherit glorie: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, and haue prooued him by her iudgements.

18 Then will she returne the streight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and * eschew the thing that is euill,

* Rom. 12. 9. 1 Thes. 5. 22.

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the wordes of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the works of righteousnesse.]

25 In no wise speake against the word of truth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy works.

30 Be not as a Lyon in thine owne house, neither beat thy seruants for thy fantasie [nor oppresse them that are vnder thee.]

31 * Let not thine hand be stretched out to receiue, and shut, when thou shouldest giue. * Acts 20. 35.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRust not vnto thy * riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.] * Prou. 10. 2. and 11. 4.

2 Follow not thine owne minde, and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [How haue I had strength?] or who will bring me vnder for my works? for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with euery winde, and go not into euery way: for so doth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteousnesse.]

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]

12 * Be swift to heare good things, and let thy life be pure, and giue a patient answere. * Iam. 1. 19.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vnwiseres word, and so be blamed.]

14 Honour

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

*Luc.19.16. 15 Be not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] followe the theefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backebiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is a propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friende [thy neighbours] enemie: for such shal haue an euil name, shame and reproch, and he shall bee in infamie as the wicked that hath a double tongue.

2 Bee not proude in the deuice of thine owne minde, least thy soule rend thee as a bull,

3 And eate vp thy leaues, and destroy thy fruite, and so thou be left as a drie tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, & maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friendes [and pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou getteſt a friend proue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention he will declare thy shame.

*Chap.37.4,5. 10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will bee against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and hee that findeth such one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to bee compared to the goodnesse [of his faith.]

16 A faithfull friende is the medicine of life [and immortalitie,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shal direct his friendship aright, and as his owne selfe, so shal his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall indure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 How exceeding sharp is she to the vnlearned: he that is without iudgement, will not remaine with her.

21 Vnto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God]

24 Giue eare my sonne: receiue my doctrine, and refuse not my counsell.

25 And put thy feet into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as arobe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, and *Chap.8. let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of

of the Lorde, and bee ‖ continually * occupied in his commaundements: so shall hee stablish thine heart, and giue thee wisedome at thine owne desire.

‖ Or, carnestly. *Psal.1.2,3.

CHAP. VII.

2 We must forsake euill, and yet not iustifie our selues. 25 The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neyther of the king the seate of honour.

5 *Iustifie not thy selfe before the Lorde: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king.

*Iob.9.1,2.psal. 143.2.eccle.7. 31.luke 18,11.

6 Seeke not to be made a iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.

*Chap.5.5.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

*1.Sam.2.7.

12 Sowe not a lye against thy brother, neither doe the same against thy friend.

13 Vse not to make any manner of lyes: for the custome thereof is not good.

14 Make not many wordes when thou art among the Elders, neyther * repeate a thing in thy prayer.

*Mat.6.5,7.

15 Hate not laborious * worke, neyther the husbandrie, which the most high hath created.

*Rom.12.11.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lorde:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholy for thee.

*Leuit.19.13. chap.33.29. and 34.23.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neyther leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they bee for thy profit, keepe them with thee.

*Deut.25.4.

23 *If thou haue sonnes, instruct them, and bold their neske from their youth.

*Chap.30,12.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

*Chap.3.9. tob.4 3.

28 Remember that thou wast borne of them, and how canst thou recompense them the things that they haue done for thee?

29 ¶ Feare the Lorde with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants,

*Deut.12,28,29

31 Feare the Lorde with all thy soule, and honour the Priestes, * and giue them their portion, as it is commaunded thee, the first fruites, [and purifications] and sacrifices for sinne, and the offrings of the shoulders, and the sacrifices of sanctification, and the first fruits of the holy things.

*Leuit.2.3. num.18.15.

32 Stretch thine hand vnto the poore, that thy ‖ blessing, [and reconciliation] may be accomplished.

‖ Or, liberalitie.

33 *Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

*Tob.4.7. and 4.17.

34 *Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

*Rom.12.15.

35 *Bee not slow to visite the sicke: for that shall make thee to be beloued.

*Matth.25.36.

36 Whatsoeuer thou takest in hand, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STriue not with a mightie man, least thou fall into his hands.

2 *Make not variance with a rich man, least hee on the other side weigh downe thy weight: * for golde [and siluer] hath destroyed many, and hath subuerted the heart of kings.

*Mat.4.25. *Chap.31.6.

3 Striue not with a man that is full of words, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, least thy kinred be dishonoured.

*Galat.6.1. 5 *Depise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

*Leuit.19.32. 6 *Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember that we must die all, [and so enter into toy.]

*Chap.6.35. 8 *Despise not the exhortation of the [Elders] that bee wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisedome, [and the doctrine of vnderstanding,] and howe to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] least thou bee burnt in the fiery flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, that hee lay not waite as a spie for thy mouth.

*Chap.29.4. 12 *Lende not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not suretie aboue thy power: for if thou be suretie, thinke to pay it.

14 Goe not to lawe with the Iudge: for they will giue sentence according to his owne honour.

*Gen.4.8. 15 *Trauaile not by the way with him that is rash, least hee doe thee iniurie: for hee followeth his owne wilfulnesse, and so shalt thou perish through his follie.

*Prou.22.24. 16 *Striue not with him that is angrie, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for hee cannot keepe a thing close,

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, least he be vnthankful to thee, [and put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 *An olde friend is to be preferred before a newe.* 18 *Righteous men should be bidden to thy table.*

BE not iealous ouer thy wife of thy bosome, neyther teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, least she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, least thou fall into her snares.

4 Use not the company of a woman that is a singer, [and a dancer, neither heare her,] least thou be taken by her craftinesse.

5 Gaze not on a *maide, that thou fall not by that that is precious in her. *Gen.6.1,2. and 34.2.

6 *Cast not thy minde vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage. *Prou.5.2.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secrete places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many *haue perished by the beautie of women: for through it, loue is kindled as a fire. *Mat.5.28. *Gen.34.1,2, 2.Sam.11.2. Iudeth 16.17,18. and 12.16,23.

9 [Euery woman that is an harlot, shall be troden vnder foote as dunge, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue beene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neyther lye with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an olde friende: for the newe shall not be like him: a newe friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 *Desire not the honour [and riches] of a sinner: for thou knowest not what shall be his ende. *Iudg.9.3. 2.Sam.15.12.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the midst of snares, and that thou walkest vpon the towres of the citie.

16 Trie thy neighbours as neere as thou canst, * and aske counsell of the wise. *Chap.6.36,37. & 8.8. & 37.12.

17 *Let thy talke bee with the wise, and all thy communication in the Lawe of the most High. *Deut.6.7.and 11.19.

18 Let iust men eate and drinke with thee, and let thy reioycing bee in the feare of the Lord.

19 In ‖ the handes of the craftesmen shall the workes be commended, and the wise prince of the people by his worde, [and the worde by the wisedome of the Elders.] ‖ Or, the workeman is prayed according to the worke.

20 A man full of wordes is dangerous in his

his citie, and he that is rash in his talking, shall be hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praysed.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

3 *An vnwise king destroyeth his people, but where they that bee in authoritie, are men of vnderstanding, there the citie prospereth. *1.Esd.13.1, 13,14.

4 The gouernement of the earth is in the hand of the Lorde, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes will hee lay his honour.

6 *Be not angrie for any wrong with thy neighbour, and doe nothing by iniurious practises. *Luk.19.27.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 *Because of vnrighteous dealings, and wrongs and riches gotten by deceite, the kingdome is translated from one people to another. *Ecc.27.6.Ecclus. 4.14.

9 There is nothing worse then a couetous man: [why art thou proude, O earth and ashes?: there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euery man is compelled to pull out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale, is grieuous to the physition.]

11 The physicion cutteth off the sore disease, and he that is to day a king, to morrow is dead.

12 Why is earth and ashes proude, seeing that when a man diech, he is the heire of serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of sinne, and hee that hath it, shall powre out abomination, till at last he bee ouerthrowen: therefore the Lorde bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the ende.

15 The Lord hath *cast downe the thrones of the [proude] princes, and set vp the meeke in their stead. *Luke 1.52. and 14.11. and 18.14 Iam.4.6.

16 The Lord plucketh vp the rootes of the [proude] nations, and planteth the lowly with glory among them.

17 The Lorde ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man which is an honourable seede: the honourable seede are they that feare the Lorde: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commaundements of the Lorde: it is a seede that remaineth which feareth the Lorde, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a deceiueable seede that breake the commandements.

21 He that is the chiefe among Brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lorde causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lorde is the glory aswell of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

26 *Vnto the seruant that is wise, shall they that are free doe seruice: *he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.] *Prou.17.2. *1.Sam.12.13.

27 Seeke not excuses when thou shouldest doe thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 *Better is hee that laboureth and hath plenteousnesse of all things, then hee that is gorgeous, and wanteth bread. *Prou.12.9. 18

29 My sonne, get thy selfe prayse by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe?: or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 He that is honourable in pouertie, how much more ſhall he be when he is rich? and hee that is vnhoneſt being rich, howe much more will he be ſo when he is in pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

*Gene.41.40. Dan.6.3. WIſedome * lifteth vp the head of him that is lowe, and maketh him to ſit among great men.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among the foules, yet doeth her fruite paſſe in ſweeteneſſe.

4 Be not proude of clothing and rayment, *Act.12.21,23. * and exalt not thy ſelfe in the day of honour: for the workes of the Lorde are wonderfull, [and glorious,] ſecrete, [and vnknowen] are his workes among men.

*1.Sam.15.28. eſter 6.10. 5 Many tyrants haue ſit downe vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to diſhonour, and the honourable haue bene deliuered into other mens hands.

*Deut.13.14.& 17.4,6.ioſh.7. 23. 7 ¶ * Blame [no man] before thou haue inquired the matter: vnderſtand firſt, and then reproue [righteouſly.]

*Prou.18.13. 8 *Giue no ſentence, before thou haſt heard the cauſe, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou haſt not to do with, and ſit not in the iudgement of ſinners.

*Matth.19.22. 1.tim.6.9. 10 My ſonne, meddle not with many matters: * for if thou gaine much, thou ſhalt not be blameleſſe, and if thou followe after it, yet ſhalt thou not attaine it, neither ſhalt thou eſcape, though thou flee from it.

*Prou.10.3. 11 *There is ſome man that laboureth and taketh paine, and the more he haſteth, the more he wanteth.

*Iob.42.10. 12 Againe there is ſome that is ſlouthfull, and *hath neede of helpe: for hee wanteth ſtrength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and ſetteth him vp from his lowe eſtate.

13 And he lifteth vp his head: ſo that many men marueile at him, [and giue honour vnto God.]

*Iob.1.21. ezek.28.4. 14 *Proſperitie and aduerſitie, life and death, pouertie and riches come of the Lord.

15 Wiſedome and knowledge, and vnderſtanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darkeneſſe are appointed for ſinners, and they that exalt themſelues in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth proſperitie for euer.

18 ¶ Some man is rich by his care and niggardlyhy, and this is the portion of his wages,

*Luke.12.19. 19 In that he ſaith * I haue gotten reſt, and now wil I eate continually of my goods, yet hee conſidereth not, that the time draweth neere, that he muſt leaue all theſe things vnto other men, and die himſelfe.

20 Stand thou in thy ſtate, and exerciſe thy ſelfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the workes of ſinners, but truſt in the Lorde, and abide in thy labour: for it is an eaſie thing in the ſight of the Lorde, ſuddenly, to make a poore man rich.

22 The bleſſing of the Lorde is in the wages of the godly, and hee maketh his proſperitie ſoone to flouriſh.

23 ¶ Say not, what profite and pleaſure ſhall I haue? and what good things ſhall I haue hereafter?

24 Againe ſay not, I haue ynough, and poſſeſſe many things, * and what euill can come to me hereafter?

*Chap.18.24. 25 *In thy good ſtate remember aduerſitie, and in aduerſitie forget not proſperitie.

26 For it is an eaſie thing vnto the Lorde in the day of death to rewarde a man accordding to his wayes.

27 The aduerſitie of an houre maketh one to forget pleaſure: and in a mans ende, his workes are diſcouered.

28 Iudge none bleſſed before his death: for a man ſhalbe knowen by his children.

29 Bring not euery man into thine houſe: for the deceitfull haue many traines, [and are like ſtomackes that belch ſtinkingly.]

30 As a partrich is taken vnder a baſket, [the hinde is taken in the ſnare,] ſo is the heart of the proude man, which like a ſpie watcheth for thy fall.

31 For hee lyeth in waite and turneth good vnto euill, and in things worthy prayſe he will finde ſome fault.

32 Of one little ſparke is made a great fire, [and of one deceitfull man is blood increaſed:] for a ſinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall ſhame.

34 Lodge a ſtranger, and hee will deſtroy thee with vnquietneſſe, and driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to doe good. 10 Enemies ought not to be truſted.

When

WHen thou wilt doe good, knowe to whome thou doest it, so shalt thou bee thanked for thy benefits.

*Gal.6.10. 1.tim.5.8. 2 *Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

3 He can not haue good that continueth in euill, and giueth no almes: [for the most High, hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, least hee ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not bee knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy roome, and thou at the last remember my wordes, and bee pricked with my sayings.

*Chap.7.8. and 31.1. 14 *Binde not two sinnes together: for there shall not one be vnpunished.

15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes,

16 For a season will he bide with thee: but if thou stumble he tarieth not.

*Isa.41.6. 17 *An enemie is sweete in his lippes: hee can make many good wordes, and speake many good things: yea, hee can weepe with his eyes, but in his heart hee imagineth howe to throw thee into the pit: and if hee may find opportunitie, hee will not bee satisfied with blood.

18 If aduersitie come vpon thee thou shalt finde him there first, and though he pretend to helpe thee, yet shall he vndermine thee: he will shake his head, and clap his handes, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 *The companies of the proude and of the rich are to bee eschewed.* 15 *The loue of God.* 17 *Like doe companie with their like.*

HE *that toucheth pitch shall bee defiled with it: and he that is familiar with the proude, shall be like vnto him. *Deut.7.2.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one bee smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, he shall straight wayes bee threatned.

4 If thou be for his profite, hee vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will hee shame thee in his meate, vntill hee haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterwarde, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite and brought downe by thy simplenesse: [bee not too humble in thy wisedome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall hee call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdrawe not thy selfe from his speach, but beleeue not his many wordes: for with much communication will hee tempt thee: and laughingly will he grope thee,

13 He is vnmercifull and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou heerest this, awake in thy sleepe.

15 Loue the Lorde all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.

Which is a wilde beast that counterfeiteth the voyce of men, and so enticeth them out of their houses and deuoureth them.

19 What fellowship hath ‖hyena with a dogge? and what peace is betweene the rich and the poore?

20 As the wilde Asse is the Lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proude hate humilitie, so doe the rich abhorre the poore.

22 If a rich man fall, his friendes set him vp againe: but when the poore falleth, his friendes driue him away.

23 If a rich man offend, he hath many helpers: he speaketh proude words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee saith, they prayse it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A chearefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIIII.

1 *The offence of the tongue.* 17 *Man is but a vaine thing.* 21 *Happie is he that continueth in wisedome.*

*Chap.19.6,16. Iam.3.2. BLessed is the man * that hath not fallen by [the worde of] his mouth, and is not tormented with the sorow of sinne.

2 Blessed is hee that is not condemned in his conscience, and is not fallen from his hope in the Lorde.

3 Riches are not comely for a niggard, and what shoulde an enuious man doe with money?

4 Hee that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 Hee that is wicked vnto him selfe, to whome will hee bee good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if he doe any good, he doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednes.

8 The enuious man hath a wicked looke: hee turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer ynough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, and there is scarcenesse vpon his table. *Prou.27.20.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lorde his due offerings.

12 Remember that death tarieth not, and that the couenant of the graue is not shewed vnto thee.

13 * Doe good vnto thy friende before thou die, and according to thine habilitie stretch out thine hand, and giue him. *Chap.4.1. Iob.4.7. Iak.4.13.

14 Defraude not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousnes before the death:] for in the hell there is no meate to finde.

17 ¶ * All flesh wareth old, as a garment, and this is the condition of all times, Thou shalt die the death. *Isa.40.6. 1 pet. 1.24. iam.1,10.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an ende, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall be iustified, and hee that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding. *Psal.1.2.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lye in waite in her wayes.

24 He shall looke in at her windowes, and hearken at her doores.

25 He shal abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her,

26 And hee shal remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her hee shall bee couered from the heate, and in her glory shall he dwell.

CHAP.

CHAP. XV.

1 *The goodneſſe that followeth him which feareth God.* 8 *God reiecteth and caſteth off the ſinner.* 11 *God is not the authour of euill.*

HE that feareth the Lord, will doe good: and hee that hath the knowledge of the Law, will keepe it ſure.

2 As an [honourable] mother ſhall ſhee meete him, and ſhee, as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderſtanding ſhall ſhe feede him, and giue him the *water of [wholeſome] wiſedome to drinke. *Ioh.4.10.

4 He ſhall aſſure himſelfe in her, and ſhall not be moued, and ſhall holde himſelfe faſt by her, and ſhall not be confounded.

5 She ſhal exalt him aboue his neighbors, and in the middes of the congregation ſhall ſhe open his mouth: [With the ſpirit of wiſdom, and vnderſtanding ſhall ſhe fill him, and clothe him with the garment of glory.]

6 She ſhall cauſe him to inherite ioy & the crowne of gladneſſe, and an euerlaſting name.

7 But fooliſh men will not take holde vpon her: [but ſuch as haue vnderſtanding, will meete her:] the ſinners ſhall not ſee her.

8 For ſhe is farre from pride [and deceit,] and men that lye cannot remember her: [but men of trueth ſhall haunt her, and ſhall proſper euen vnto the beholding of God.]

9 Praiſe is not ſeemely in the mouth of the ſinner: for that is not ſent of the Lord.

10 But if prayſe come of wiſdome, [and bee plenteous in a faithfull mouth] then the Lord will proſper it.

11 Say not thou, It is through the Lorde that I turne backe: for thou oughteſt not to doe the things that he hateth.

12 Say not thou, Hee hath cauſed mee to erre: for he hath no neede of the ſinfull man.

13 The Lorde hateth all abomination [of error:] and they that feare God, loue it not.

*Gen.1.27. 14 *Hee made man from the beginning, and left him in the hand of his counſell, [and gaue him his commandements, and precepts.]

15 If thou wilt, thou ſhalt obſerue the commandements, and teſtifie thy good will.

16 Hee hath ſet water and fire before thee: ſtretch out thine hand vnto which thou wilt.

*Ier.21.8. 17 *Before man is life and death, [good and euill:] what him liketh ſhall be giuen him.

18 For the wiſedome of the Lord is great, and he is mightie in power, and beholdeth all things [continually.]

*Pſal.34.15,16. Ieb.4.31. 19 *And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the workes of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to ſinne: [for he deſireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappie and wicked children.* 17 *No man can hide himſelfe from God.* 24 *An exhortation to the receiuing of inſtruction.*

DEſire not the multitude of vnprofitable children, neither delight in vngodly children: though they bee many, reioyce not in them, except the feare of the Lord be with thē.

2 Truſt not theu to their life, neither reſt vpon their multitude,

3 For one that is iuſt, is better then a thouſand ſuch, better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderſtanding, ſhall the citie bee inhabited: but the ſtocke of the wicked ſhall be waſted incontinently.

5 Many ſuch things haue I ſeene with mine eyes, and mine eare hath heard greater things then theſe.

6 *In the congregation of the vngodly ſhall a fire bee kindled, and among vnfaithfull people ſhall the wrath be ſet on fire. *Chap.21.9,10.

7 *He ſpared not þ old gyants, which were rebellious, truſting to their owne ſtrength. *Gene.6.4.

8 *Neither ſpared he whereas Lot dwelt, thoſe whom he abhorred for their pride. *Gen.19.21,25.

9 Hee had no pitie vpon the people that were deſtroyed, and puffed vp in their ſinnes.

10 *And ſo he preſerued the ſixe hundreth thouſand footemen, that were gathered in the hardneſſe of their heart, in afflicting them and pitying them, in ſmiting them and healing them, with mercy, and with chaſtiſement. *Nomb.14.15. 16,20.& 26.51.

11 Therefore if there be one ſtifnecked among the people, it is marueile if he eſcape vnpuniſhed: for mercy & wrath are with him: he is mightie to forgiue, & to powre out diſpleaſure.

12 *As his mercie is great, ſo is his puniſhment alſo, hee iudgeth a man according to his workes. *Chap.5.6.

13 The vngodly ſhall not eſcape with his ſpoyle, and the patience of the godly ſhall not be delayed.

14 He will giue place to all good deedes, and euery one ſhall finde according to his workes, [and after the vnderſtanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee ſhoulde not knowe him, and that his workes ſhoulde bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath ſeperate his light from the darkeneſſe with an adamant.

17 Say not thou, I wil hide my ſelfe from the Lorde: for who will thinke vpon me from aboue? I ſhall not be knowen in ſo great an heape of people: for what is my ſoule among ſuch an infinitie number of creatures?

18 Beholde, the heauens and the * heauen of heauens, which are for God, the depth, *2.Per.3.10. 1.king.8.27. 2.chron.6.18.

and

and the earth, and all that therein is, shall bee mooued when he shall visite.

19 All the world which is created & made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his waies: and the storme that no man can see: for the most part of his workes are hid.

22 Who can declare the works of his righteousnesse: or who can abide them: for his ordinance is farre off, and the trying out of all things fayleth.

23 He that is humble of heart, will consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my words with thine heart.

25 I will declare thee waighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindreth an other, neither was any of them disobedient vnto his words.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With al maner of liuing beasts hath he couered the face therof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes. 22 And repentance.

*Gene. 1.27. and 5.2, wisd. 2.23. and 7.1, 6.1. cor. 11.7. col. 3.10.

THe * Lord hath created man of the earth, and turned him vnto it againe.

2 Hee gaue him the number of dayes and certaine times, & gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had need, & made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beastes and foules.

*Gene. 2, 22. 1. cor. 11, 9.

5 [* Hee created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, and eares, and an heart to vnderstand, and stirly he gaue them a spirit, and seuenthly hee gaue them speech to declare his workes:

6 And hee filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eie vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they shoulde prudently declare his workes, and that the elect should praise his holy name together.

9 Besides this hee gaue them knowledge, and gaue them the Law of life for an heritage, that they might nowe knowe that they were mortall.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, and their eares heard his glorious voyce.

12 And he saide vnto them, Beware of all vnrighteous things. * He gaue euery man also a commaundement concerning his neighbour. *Exo. 20, 16, 17. and 22. 23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, & their stonie hearts can not become flesh.

15 He appoynted a ruler vpon euery people, when he diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whome he nourisheth with discipline as his first borne, & giueth him most louing light, and doth not forsake him. *Deut. 4. 20. and 10. 15.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hidde frō him, but all their sinnes are before ỹ Lorde.

19 And as he is merciful, and knoweth his worke, he doth not leaue them nor forsake thē, but spareth them.

20 * The almes of a man, is a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters. *Chap. 29, 13.

21 * At the last shall hee arise, and reward them, and shall repay their reward vpon their heads. *Matth. 25. 35.

22 * But vnto them that will repent, hee giueth them grace to returne, & exhorteth such as faile with patience, [and sendeth them the portion of veritie.] *Act. 3. 19.

23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence. *Iere. 3. 12.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Knowe the righteousnesse and iudgements of God: stand in the portion that is set forth for thee, in the prayer of the most High God, and goe in the partes of the holy worlde with such as be liuing and confesse God.]

26 * Who can praise the most High in the hel, as do all they that liue and confesse him: *Psal. 6. 5. & 88. 12, 13.

27 [Abide not thou in the errour of the vngodly,

vngodly, but praise the Lord before death.]

28 Thankefulnes perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lorde, [and reioyceth in his mercie.]

26 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For al things can not be in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednes.]

31 What is more cleare then the sunne: yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 *The marueilous workes of God. 6, 7 The miserie and wretchednesse of man. 9 Against God ought wee not to complaine. 21 The performing of vowes.*

*Gen.1.1. HE that liueth for euer, * made all things together: the Lord who onely is iust, and there is none other but hee, [and he remaineth a victorious king for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for hee gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whome hath he giuen power to expresse his works: who will seek out the ground of his noble actes:

4 Who shal declare the power of his greatnesse: or who will take vpon him to tell out his mercie:

5 As for the wonderous works of ỹ Lord, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, hee must beginne againe, and when he thinketh to come to an end, he must go againe to his labor.

7 ¶ What is man: whereto serueth hee: what good or euill can he doe:

*Psal.90.10. 8 *If the number of a mans dayes bee an hundreth yeere it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are *a thousand yeres to the daies euerlasting.

*2.Pet.3.8. 10 Therefore is [God] patient with them, and powreth out his mercie vpon them,

11 He saw & perceiued that [the arrogancie of their heart, & their ruine was euil: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercy that a man hath reacheth to his neighbor: but ỹ mercie of the Lord is vpon all flesh: he chasteneth, & nurtureth, & teacheth and bringeth backe, as a shepheard his flocke

13 He hath mercy of them that receiue discipline, and that diligently seek after his iudgments.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the deaw asswage the heat: so is a word better then a gift,

16 Loe, is not a worde better then a good gift: but a gracious man giueth them both.

17 A foole will reproth churlishly, and a gift of the enuious purreth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:]learne before thou speak, and vse physicke or euer thou be sicke.

*1.Cor.11.31. 19 * Examine thy selfe, before thou be iudged, and in the day of the visitatiõ thou shalt finde mercy.

20 Humble thy selfe before thou be sicke, and whilest thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, & deferre not vnto death to be reformed: [for the reward of God indureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord,

*Chap.7.17,36. 23 Thinke vpon the * wrath, that shall be at the end, and the houre of vengence, when he shall turne away his face.

*Chap.11.25. 24 * When thou hast enough, remember the time of hunger: & when thou art rich, think vpon pouertie and neede.

25 From the morning vntill the euening the time is changed, and all such things are done bone before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, & knowledge, & prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the truth and righteousnesse,] and powre out wise graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

*Rom.6.6.and 15.14. 30 ¶ * Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse, and intangle not thy selfe with such companie,

33 Become not a begger by making banketts of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lie in waite for thine owne life.

CHAP.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy words vse discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennes, shall not be rich: and he that contemneth small things, shall fall by litle and litle.

Gene.19.33. Iudi.11.1,2,4. 2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him in heritage, and hee that is too bolde, shal be taken away, and be made a publike example.

Iosh.22.11,12. 4 *He that is hastie to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednesse, shalbe punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babbling of words, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and hee that hateth babbling, shall haue lesse euil.

7 Rehearse not to another that which is tolde vnto thee: so thou shalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reuelle it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

Chap.22.22. and 27.17. 10 *If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure it will not burst thee.

11 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring forth a child.

12 As an arrowe that sticketh in ones thigh, so is a word in a fooles heart.

Leuit.19.17. Matth.18.15. 13 *Reproue a friend lest he do euil, and if he haue done it, that he doe it no more.

14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slaunder is raysed: and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is he, that hath not offended in his tongue?

*Iam.3.2.

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lorde is the first degree to bee receiued of him, and wisedome obteineth his loue.

19 The knowledge of the cõmandements of the Lord is the doctrine of life, and they that obey him, shal receiue the fruit of immortality.

20 The feare of the Lord is al wisdom, and the performing of the law is perfect wisdom, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doeit, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisedome, neither is there prudencie wheras the counsel of sinners is: but it is euen execrable malice, and the foole is voyd of wisedome.

23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisedome, and transgresseth the Lawe of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that beeing about wicked purposes, doe bowe downe themselues, and are sadde, whose inward parres burne altogether with deceite: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he will do euil.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excelliue laughter, and going declare what person he is. *Chap.21.20,21

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wise.

THere is some rebuke that is not comely: againe some man holdeth his tongue, and he is wise.

2 It is much better to reproue, then to beare euill will: and he that acknowledgeth his fault, shall be preserued from hurt.

3 As * when a gelded man through lust would defile a mayd, so is he that vseth violence in iudgement. *Chap.30.20.

4 How good a thing is it, when thou art reproued, to shew repentance! for so shalt thou escape wilful sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answere: and some keepeth silence,

silence, waiting a conuenient * time.

7 * A wise man will hold his tongue till he see opportunitie: but a trifler and a foole wil regard no time.

8 He that vseth many wordes, shall be abhorred, and he that taketh authoritie to himself, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and some time a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a litle price: for ỳ which he paieth seuen times more.

13 * A wise man with his words maketh himselfe to be loued, but the merrie tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: hee giueth litle, and he vpbraideth much: hee openeth his mouth like a twone cryer: to day he lendeth, to morow asketh he againe, and such one is to be hated of of God and man.

15 The foole sayth, I haue no friende: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall he bee laughed to scorne: for hee comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not greiued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons, loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liers are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape: [hee that worketh righteousnesse, shall be exalted,] and hee that pleaseth great men, shall haue pardon of his iniquitie.

28 * Rewardes and giftes blinde the eyes of the wise, and make them dumme, that they can not reproue faultes.

29 Wisdome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdome.

31 The necessarie patience of him, that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

My sonne, hast thou sinned? doe so no more, * but pray for thy fore sinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the woundes whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shall be desolate.

5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lorde, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lorde, conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like tow wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is hell, [darkenes and paines.]

11 He that keepeth the Law of the Lorde, ‖ruleth his owne affections therby: and the encrease of wisdom is the end of the feare of God.

12 He that is not wise, will not suffer him selfe to be taught: but there is some wit that increaseth bitternes.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsel is like a pure fountaine of life.

14 * The inner parts of a foole are like a broken vessell: hee can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth

Ecclus.3.7. Chap.32.4.

Chap.4.5.

Chap.25.2.

*Prou.12.11. and 28.19.

*Exod.23.8. deut.16.19.

*Chap.5.9. psal.41.4. luke 15.21.

*Exod.3.9. and 22.23.

*Chap.16.6.

‖Or, keepeth the vnderstanding thereof.

*Chap.33.5.

a wise word, he will commend it and increase it: but if an ignorant man heare it he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, & like manacles vpon the right hand.

20 * A foole lifteth vp his voyce w laughter, but a wise man doeth scarce smile secretly. *Chap.19.27,28

21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will bee grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto thē, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, hee curseth his owne soule.

28 * A backebiter defileth his owne soule, and is hated whereſoeuer he is: [but hee that keepeth his tongue and is discreete, shall come to honour.] *Chap.28.13.

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

A Slouthfull man is like a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dunge of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: and the daughter is leaft to bee esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father & her husband, [and is not inferiour to the vngodly.] but they both shall despise her.

6 A talke out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potshard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherwith, they shall put away the shame of their parents.

9 But if children be proud, with hautinesse and foolishnesse they defile the nobilitie of the kinred.

10 Who so telleth a foole of Wisedome, is as a man, which speaketh to one that is a sleepe: when he hath tolde his tale, hee sayth, What is the matter?

11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death: *Chap.38.16.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life,

13 Talke not much with a foole, and goe not to him that hath no vnderstāding: * beware of him, lest it turne thee to paine, and lest thou bee defiled when he shaketh himselfe: Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnesse. *Chap.13.13.

14 What is heauier then leade? and what other name should a foole haue?

15 * Sand and salte, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] *Prou.27.3

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreet wisdom, is as a faire plaistring on a plain wall.

18 As reedes that are set vp on hie, cannot abide the winde, so the feareful heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, fraieth thē away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a swoorde at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou hast opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbrayding or pride or disclosing of secrets or a traiterous wound doe not lett: for by these things euery friende will depart.

23 Be faithfull vnto thy friende in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble,

trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour & smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings] goe before blood shedding.

25 I wil not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoeuer heareth it, shall beware of him.

Psal.141.3. 26 Who shall set * a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer of the autor.* 13 *Of Othes, blasphemie, and vnwise communication.* 16 *Of three kindes of sinnes.* 23 *Many sinnes proceede of aduiterie.* 27 *Of the feare of God.*

O Lorde, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them. ‖ Or, my lippes.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe: ‖ That is, of the tongue, and lips.

3 Lest mine ignorances increase, and my sinnes abound to my destruction, and lest I fal before mine aduersary, & mine enemies reioyce ouer me, whose hope is farre from thy mercy.

4 O Lorde, Father and God of my life, [leaue mee not in their imagination] neither giue mee a proude looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O yee children, the instruction of a mouth that shal speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked works.]

8 The sinner shall bee taken by his owne lips: for the euill speaker and the proude doe offend by them.

Exod.20.7. deut.5.11. mat.5.33,34. 9 * Accustome not thy selfe to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not bee vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so he that sweareth, and nameth God continually, shall not be faultelesse.

11 A man that vseth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house: when he shal offend: his fault shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not bee innocent, but his house shalbe full of plagues.

12 There is a word which is clothed with death: God graunt that it bee not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ ignorant rashnesse: for therein is the occasion of sinne. ‖ Or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

15 * The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life. *2.Sam.16.7.

16 There are two sortes [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that cannot be quenched till it be consumed: an aduulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish)

18 A man that breaketh wedlocke, and thinketh thus in his heart; * Who seeth me: I am compassed about with darkenesse: the walles couer me: no body seeth mee: whome needs I to feare? the most High will not remember my sinnes. *Isa.29.15.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 He knewe all things or euer they were made, and after they be brought to passe also he looketh vpon them all.

21 * The same man shalbe punished in the streetes of the citie, [and shall be chased like a young horsefoale,] and when hee thinketh not vpon it, he shalbe taken: [thus shall he be put to shame of euery man, because hee would not vnderstand the feare of the Lord.] *Leuit.20.10. deut.22.22.

22 And thus shall it goe also with euery wife, that leaueth her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Lawe of the most High, and secondly shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in aduultery, and gotten her children by another man. *Exod.20.14.

24 She shall be brought out into the congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall thee leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lorde, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glorie to follow the Lorde and to be receiued of him is long life.

CHAP. XXIIII.

1 *A praise of wisedome proceeding foorth of the mouth of God.* 6 *Of her workes and place where shee resteth.* 20 *She is giuen to the children of God.*

WIsedome shall praise her selfe, [and be honoured in God,] and reioyce in the middes of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 [In the middes of her people shall shee be exalted, & wondred at in the holy assemblie.

4 In the multitude of the chosen shee shal be commended, and among such as be blessed, she shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and al people, and nations, [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

*Pro.8.23. 12 *He created mee from the beginning, and before the worlde, and I shall neuer faile:

*Exod.31.3. *In the holy habitation haue I serued before him, and so was I established in Sion.

*Psal.132.8. 13 *In the welbeloued citie gaue he mee rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Hermon.

‖Or, in Cades. 16 I am exalted like a palme tree ‖ about the bankes, and as a rose plant in Iericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bag of spices: I gaue a sweete odour as the best mirrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought foorth [fruite] of sweete sauour, and my flowres are the fruite of honour and riches. *Iohn 15.1.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In mee is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that bee desirous of me, and fill your selues with my fruites.

23 *For the remembrance of me is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.] *Psal.19.10,11.

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make mee to bee knowen, shall haue euerlasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Law that Moyses [in the precептes of righteousnesse] commaunded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.] *Exod.20.1.and 24.3. deut.4.1.and 29.9.

27 Bee not wearie to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lorde Almightie is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant he ordeined to raise vp a mightie King that shoulde sit in the throne of honour for euermore.]

29 He filleth all things with his wisdome, as *Physon, and as Tygris, in the time of the newe fruites. *Gene.2.11.

30 Hee maketh the vnderstanding to abound like Euphrates, and as *Iorden, in the time of the harueſt. *Iosh.3.15.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out,

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdome [haue cast out floods:] I am as an arme of the riuer: I run into Paradise as

as a water conduite.

35 I sayde, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower partes of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

39 *Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

*Chap.33.16.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things which he not to bee suspected. 14 Of the malice of a woman.

THree things reioyce me, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

*Gen.13.8, 10, rom.12.10.

2 Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a lyar: and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 Oh, howe pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, howe comely is wisedome vnto the aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glorie.

7 There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

*Chap.14.1. and 19.16, iam.3.2.

9 Well is him that findeth prudencie, and he that speaketh in the eares of them that will heare.

10 Oh, howe great is hee that findeth wisedome! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whome it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman.

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of a serpent, and there is no wrath aboue the wrath of an ‖ enemie.

‖Or, woman.

18 * I had rather dwell with a lion & dragon, then to keepe house with a wicked wife.

*Prou.21.19.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke.

‖Or, beare.

20 Her husband is sitting among his neighbours: because of her hee sigheth sore or he beware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandie way is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.

*Chap.42.12. 2.sam.11.2, and 13.2.

24 If a woman nourish her husbande, shee is angrie and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake handes and feeble knees, and can not comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die.

*Gene.3.6. 1.tim.2.14.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If shee walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh Giue her, and forsake her.

CHAP. XXVI.

1 The prayse of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cause sorowe, and of the third which mooueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall bee giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lorde, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrowe and griefe of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be knowen in the pryde of her eyes, and eye lids.

[a]Chap.42,11. 10 ¶* If thy daughter be not shamefast, hold her streitly, lest she abuse herselfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quiuer against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lorde, and there is nothing so much worth as a woman well instructed.

15 A shamefast and a faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that be layde vpon a strong rocke: so are the commaundements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all thy fields, sow it with thine owne seede, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shalbe blased for her pryde.

28 A loud crying woman & a babler, let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There be two things that grieue mine heart, & the third maketh me angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appoynteth such to the sword.

30 [There be two things, which me thinke to bee hard and perillous.] A merchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill, which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and *he that seeketh to be rich, turneth his eyes aside. *1.Tim.6.6. prou.23.4.

2 As a naple in the wall sticketh fast betweene the ioyntes of the stones, so doth sinne sticke betweene the selling and the buying.

3 If hee holde him not diligently in the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: *so doeth [tentation] trie mens thoughts. *Prou.27.21.

6 *The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. *Matth.7.17.

7 Praise no man, except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and shee shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The

9 The birds reſort vnto their like: ſo doth the trueth turne vnto them, that are practiſed in her.

10 As the lyon waiteth for the beaſt, ſo doth ſinne vpon them that doe euill.

11 The talking of him that feareth God, is all wiſedome: as for a foole, hee changeth as the moone.

12 If thou be among the vndiſcreete, obſerue the time, but haunt ſtill the aſſemblie of them that are wiſe.

13 The talking of fooles is grieuous, and their ſport is in the pleaſure of ſinne.

*Chap.23.9, 10. 14 *The talke of him that ſweareth much, maketh the haire to ſtand vp: and to ſtriue with ſuch, ſtoppeth the eares.

15 The ſtrife of the proude is blood ſhedding, & their ſcoldings are grieuous to heare.

*Chap.19.10. and 22.22. 16 *Who ſo diſcouereth ſecrets, loſeth his credite, and findeth no friend after his will.

17 Loue thy friend, and bee faithfull vnto him: but if thou bewrayeſt his ſecretes, thou ſhalt not get him againe.

18 For as a man deſtroyeth his enemie, ſo doeſt thou deſtroy the friendſhip of thy neighbour.

19 As one that letteth a birde goe out of his hand, ſo if thou giue ouer thy friend, thou canſt not get him againe.

20 Follow after him no more, for he is too farre off: hee is as a roe eſcaped out of the ſnare: [for his ſoule is wounded.]

21 As for wounds, they may be bound vp againe, and an euill worde may be reconciled: but who ſo bewrayeth the ſecretes of a friend, hath loſt all his credite.

*Prou.10.10. 22 *He that winketh with the eyes, imagineth euill: and hee that knoweth him, will let him alone.

23 When thou art preſent, he will ſpeake ſweetely, and praiſe thy wordes: but at the laſt he will turne his tale, and ſlander thy ſaying.

24 Many things haue I hated, but nothing ſo euill as ſuch one: for the Lord alſo hateth him.

25 Who ſo caſteth a ſtone on hie, caſteth it vpon his owne head: and he that ſmiteth with guile maketh a great wound.

*Gal.7.15.pro. 26.27.eccle.10.8 26 Who ſo *diggeth a pit, ſhal fal therein, [and hee that layeth a ſtone in his neighbours way, ſhal ſtumble theron,] and he that layeth a ſnare for another, ſhalbe taken in it himſelfe.

27 He that worketh euill, ſhal be wrapped in euills, and ſhall not know from whence they come vnto him.

28 Mockerie & reproch followe the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fal of the righteous, ſhall bee taken in the ſnare, and anguiſh ſhall conſume them before they dye.

30 Deſpite & anger are abominable things, and the ſinfull man is ſubiect to them both.

CHAP. XXVIII.

1 *Wee ought not to deſire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

*Deut.32.35. rom.12.19. HE * that ſeeketh vengeance, ſhall finde vengeance of the Lorde, and he will ſurely keepe his ſinnes.

Man ought not to ſeeke vengeance. 2 ‖ Forgiue thy neighbour the hurt that he hath done to thee, ſo ſhall thy ſinnes be forgiuen thee alſo, when thou prayeſt.

3 Should a man beare hatred againſt man, and * deſire forgiuenes of the Lord:

*Matth.6.14. 4 He will ſhew no mercie to a man, which is like himſelfe: and will hee aſke forgiuenes of his owne ſinnes?

5 If he that is but fleſh, nouriſheth hatred [and aſke pardon of God,] who will intreate for his ſinnes?

6 Remember the ende, and let enimitie paſſe: imagine not death and deſtruction to another through anger, but perſeuere in the commandements.

7 Remember the cõmandements: ſo ſhalt thou not bee rigorous againſt thy neighbour: [and conſider diligently] the couenant of the moſt High, and forgiue his ignorance.

*Chap.8.1. 8 *Beware of ſtrife, and thou ſhalt make thy ſinnes fewer: for an angrie man kindleth ſtrife.

9 And the ſinfull man diſquieteth friends, and bringeth in falſe accuſations among them that be at peace.

*Prou.16.21. 10 *As the matter of the fire is, ſo it burneth, and mans anger is according to his power: and according to his riches his anger increaſeth, and the more vehement the anger is, the more is he inflamed.

11 An haſtie brawling kindleth a fire, and an haſtie fighting ſheadeth blood: [a tongue that beareth falſe witneſſe, bringeth death.]

12 If thou blowe the ſparke, it ſhal burne: if thou ſpit vpon it, it ſhall bee quenched, and both theſe come out of the mouth.

‖ The tongue. *Chap.11.28. 13 ‖ *Abhorre the ſlanderer, and double tongued: for ſuch haue deſtroyed many that were at peace.

14 The double tongue hath diſquieted many, and driuen them from nation to nation: ſtrong cities hath it broken downe, and ouerthrowen the houſes of great men, [the ſtrength of the people hath it brought downe, and bene the decay of mightie nations.]

15 The double tongue hath caſt out many vertuous women, and robbed them of their labours.

16 Who ſo hearkeneth vnto it, ſhall neuer finde reſt, and neuer dwell quietly.

17 The ſtroke of the rod maketh markes

in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen the yoke, neither hath bene bound in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of brasse.

21 The death thereof is an euil death: hell were better then suchone.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lorde, shall fall therein: & it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer & golde, and weigh thy wordes in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lyeth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 *Doe lend money, and doe almes.* 15 *Of a faithfull man answering for his friend.* 24 *The poore mans life.*

‖Of well doing.

HE that will shew mercie, ‖lendeth to his neighbour: and he that hath power ouer himselfe keepeth the commandements.

*Deut.15.7,8.

2 *Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessarie for thee.

4 Many when a thing was lent them, reckened it to be found, and grieued them that had holpen them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, & giue a careleſſe answere, and make excuses by reason of the time.

6 And though hee be able, yet giueth hee scarce the halfe againe, and reckeneth the other as a thing found: els he deceiueth him of his money, and maketh him an enemie without a cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 *Bestowe thy treasure after the commandement of the most high, and it shal bring thee more profite then gold. *Dan.4.24. matth.6.20. luke 11.41. and 12.33.

12 ‖Lay vp thine *almes in the secret chambers, and it shal keepe thee from all affliction. *act.10.4. 1.tim.6.18,19. ‖Or, giue thine almes secretly.

13 [A mans almes is a purse vnto him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.] *Tob.4.8,9, 10,11.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is ‖suretie for his neighbour: but he that is impudent, forsaketh him. ‖Of suretiship.

16 Forget not the friendship of thy suretie: for he hath layd his life for thee.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and hee that is of vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when hee hath lost his honestie, hee will forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the wayes of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord shall fall into suretiship: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 ℂ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.39.26.

24 ‖The poore mans life in his owne lodge is better then delicate fare in another mans. ‖Or, sober liuing.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankefull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feede me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be

be lodged, and I haue neede of mine house.

30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health, 17 Death is better then a sorowfull life. 22 Of the ioye and sorow of the heart.

1 Pro.13.24. and 23.13. HE that loueth his sonne, * causeth him oft to feele the rodde, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

1 Deut.8.5. 3 Hee that * teacheth his sonne, grieueth the enemie, and before his friendes he shall reioyce of him.

4 Though his father dye, yet is hee as though he were not dead: for hee hath left one behinde him that is like him.

5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [neither was he ashamed before his enemies.]

6 He left behinde him an auenger against his enemies, and one that should shew fauour vnto his friendes.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euery cry.

8 An vntamed horse wil be stubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shall make thee afraide: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him least thou be sorie with him, and least thou gnash thy teeth in the ende.

1 Chap.7.23. 11 * Giue him no libertie in his youth, and winke not at his follie.

12 Bowe downe his necke while hee is yong, and beate him on the sides, while hee is a childe, least he ware stubburne, and be disobedient vnto thee, and so bring sorowe to thine heart.

13 Chastise thy childe, and bee diligent therein, least his shame grieue thee.

‖ The praise of health. 14 ℭ ‖ Better is the poore, being whole and strong, then a rich man that is afflicted in his bodie.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sickenesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate nor smell: so is he that is persecuted of the Lorde, [and beareth thereward of iniquitie.]

20 He seeth with his eyes, and groneth like * a gelded man, that lyeth with a virgin and sigheth. * Chap.20.3.

21 * Giue not ouer thy minde vnto heauinesse, and vexe not thy selfe in thine owne counsell. * Prou.12.25. and 15.13. and 17.22.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorow farre from thee: for sorowe hath slaine many, and there is no profite therein.

24 Enuie and wrath shorteth the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse, and follow sobernesse.

WAking ‖ after * riches pineth away the body, and the care thereof driueth away sleepe. ‖ Couetousnesse. * 1.Tim.6.9,10.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and he that followeth corruption, shal haue ynough thereof.

6 * Many are destroyed by the reason of golde, and haue found their destruction before them. * Chap.8.2.

7 It is a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the * rich which is founde without blemish, and hath not gone after gold, [nor hoped in money and treasures.] * Luke 6.24.

9 Who is he, and we wil commend him? for wonderfull things hath hee done among people.

10 Who hath bene tryed thereby, and founde perfite? let him be an example of glorie, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods be stablished, and the congregation shall declare his almes.

12 If thou sit at a costly table, ‖ open not thy mouth wide vpon it, and say not, Beholde much meate. ‖ Temperancie.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch

14 Stretch not thine hand whereſoeuer it looketh, and thruſt it not with it into the diſh.

15 Conſider by thy ſelfe him that is by thee, and marke euery thing.

16 Eate modeſtly that which is ſet before thee, and deuoure not, leaſt thou be hated.

17 Leaue thou off firſt for nurtours ſake, and be not inſatiable, leaſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

*Chap.37.29. 19 *How little is ſufficient for a man wel taught? and therely hee belcheth not in his chamber, [nor feeleth any paine.]

20 A wholeſome ſleepe commeth of a temperate bellie: hee riſeth vp in the morning, and is well at eaſe in himſelfe: but paine in watching and cholericke diſeaſes and pangs of the bellie are with an vnſatiable man.

21 If thou haſt beene forced to eate, ariſe, goe forth, vomite, and then take thy reſt [ſo ſhalt thou bring no ſickeneſſe to thy body.]

22 My ſonne, heare me, and deſpiſe me not, and at the laſt thou ſhalt finde as I haue tolde thee: in all thy workes be quicke, ſo ſhall there no ſickeneſſe come vnto thee.

*Prou.22.9. Liberalitie. 23 * Who ſo is ‖ liberall in his meate, men ſhall bleſſe him: and the teſtimonie of his honeſtie ſhall be beleeued.

24 But againſt him that is a niggard of his meate the whole citie ſhal murmure: the teſtimonies of his niggardneſſe ſhall be ſure.

25 Shew not thy valiantnes in wine: for *Iudith. 13.2,8. * wine hath deſtroyed many.

26 The fornace proueth the edge in the tempering: ſo doeth wine the heartes of the proude by drunkenneſſe.

*Pſal.104.15. prou.31.4,5,6,7. 27 * Wine ſoberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkenneſſe.] Wine meaſurably drunken and in time, bringeth gladneſſe and chearefulneſſe of the minde.

29 But wine drunken with exceſſe, maketh bitterneſſe of minde with brawlings and ſcouldings.

30 Drunkenneſſe encreaſeth the courage of a foole, till hee offend: it diminiſheth his ſtrength and maketh woundes.

*Chap.20.1. 31 * Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: giue him no deſpiteful wordes, and preſſe not vpon him with contrary wordes.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpeake. 14 To giue thanks after the repaſt. 25 Of the feare, faith and confidence in God.

IF thou bee made the maſter of the feaſt ‖ lift not thy ſelfe vp, but be among them, as one of the reſt: take diligent care for them, and ſo ſit downe. ‖ Humblenes.

2 And when thou haſt done all thy duetie, ſit downe, that thou maieſt bee merrie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with ſounde iudgement and hinder not muſicke.

4 Powre not out words, where there is no audience, * and ſhew not foorth wiſedome out of time. *Eccle.3.7. chap.20.7.

5 The conſent of muſicians at a banket is as a ſignet of carbuncle ſet in golde.

6 And as the ſignet of an Emeraude well trimmed with gold, ſo is the melodie of muſick in a pleaſant banket.

7 [Giue eare, and be ſtill, and for thy good behauiour thou ſhalt be loued.

8 Thou that art yong ſpeake if neede bee, and yet ſcarcely when thou art twiſe aſked.

9 Comprehende much in fewe wordes: [in many things bee as one that is ignorant:] bee as one that vnderſtandeth, and yet holde thy tongue.

10 If thou be among *great men, compare not thy ſelfe vnto them: & when an elder ſpeaketh, babble not much. *Iob.32.6.

11 Before the thunder goeth lightning, and before a ſhamefaſt man goeth fauour.

12 Stand vp betimes, and be not the laſt: but get thee home without delay.

13 And there take thy paſtime, and doe what thou wilt, ſo that thou doe none euill, or vſe proude words.

14 But aboue all things, giue thanks vnto him that hath made thee, & repleniſhed thee with his goods.

15 ¶ Who ſo feareth the Lorde, will receiue his doctrine, and they that riſe early, ſhall finde fauour.

16 He that ſeeketh the Law, ſhall be filled therewith, but the hypocrite will be offended thereat.

17 They that feare the Lorde, ſhall finde that which is righteous, and kindle iuſtice as a light.

18 An vngodly man will not be reformed, but findeth our excuſes according to his will.

19 A man of vnderſtanding deſpiſeth not counſell: but a lewde and proude man is not touched with feare, euen when hee hath done raſhly.

20 [My ſonne,] doe nothing without aduiſement: ſo ſhall it not repent thee after the deede.

21 Go not in the way where thou mayeſt fall, nor where thou mayeſt ſtumble among the

the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them that bee thine owne houshold.]

23 In euery good worke bee of a faithful heart: for this is the keeping of the commandements.

‖Or, the Law. 24 Who so beleeueth in ‖the Lorde, keepeth the commandements: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euil seruants.

‖The feare of God. THere shall no euil come vnto him that ‖feareth the Lord: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: bee sure of the matter, and so answere.

*Chap.21.16. 5 The heart of the foolish * is like a cart wheele: and his thoughts are like a rolling axeltree.

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath he chosen and sanctified, and some of them hath hee put among the dayes to nomber.

*Gen.1.27. and 2.7. 10 And all men are of the * ground, and Adam was created out of the earth: but ỹ Lord hath deuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed and exalted, and some of them hath hee sanctified, and approprate to himselfe: but some of them hath he cursed, and brought them lowe, and put them out of their estate.

*Ie.45.9.rom. 9.20,21. 12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that hee may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Beholde, how I haue not laboured onely for my selfe, but for all them that seeke knowledge. *Chap.24.39.

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the Congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, least it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In al thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse: and meate, correction and worke, vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, hee shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euil seruant with the whippes and correction.

26 Send him to labour, that he go not idle: for idlenesse bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters. ‖Olde slaues were ordred in old time.

28 But be not excessiue towarde any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreate him euill, and he runne away, wilt thou seeke him? *Chap.7.20.

CHAP. XXXIIII.

Of dreames. 15 The prayse of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doeth not allowe the workes of an vnfaithfull man.

THe hope of a foolish man is vaine and false, ‖ and dreames make fooles to haue wings. ‖Dreames.

2 Who so regardeth dreames, is like him that will take holde of a shadow, and follow after the winde.

3 Euen

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be clensed by the vncleane: or what trueth can be spoken of a lyar:

5 Southsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Lawe shall bee fulfilled without lyes, and wisdome is sufficient to a faithfull mouth: [what knowledge hath he that is not tryed:]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirite of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

The feare of the Lord.

14 Who so ‖ feareth the Lorde, feareth no man, neither is afraide: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust: who is his strength:

Psalm.33.18.

16 *For the eyes of the Lord hath respect vnto them, that loue him: he is their *mightie protection, and strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling, and an helpe from falling.

Psal.91.1,2.

17 Hee setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.

Prou.21.27.

18 ¶ He that *giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the giftes of the vnrighteous, please not him.

19 [But the Lorde is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]

The offering of the wicked and vnlit prayer. Prou.15.8.

20 The most High doeth not alowe the ‖ offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as on that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neigbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodsheader.

*Deut.24.14,15 chap.7.20.

24 ¶ When one buildeth, and another breaketh downe, what profite haue they then but labour:

25 When one prayeth, another curseth whose voyce will the Lorde heare:

26 *He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing:

*Num.19.11,12.

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer: or what doeth his fasting helpe him:

*2.Pet.2.20, 21,22.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow: of him that humbleth himselfe.

WHo so keepeth the Law, *bringeth offerings ynowe: hee that holdeth fast the commandements, ‖ offereth an offering of saluation.

*1.Sam.15.22. iere.7.3,5,6,7. ‖ True sacrifices.

2 He that is thankefull to them that haue well deserued, offereth fine flowre: *& he that giueth almes, sacrificeth praise.

*Philip.4.18.

3 To depart from euil is a thankefull thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before the Lord.

*Exod.23.15. and 34.20, deut. 16.16.

5 For all these things are done because of the commandement,

6 *The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

*Gene.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgoten.

8 Giue the Lorde his honour with a good and liberall eye, and diminish not ỹ first fruites of thine hands.

9 *In all thy giftes shew a ioyfull countenance, and dedicate thy tythes with gladnesse,

*2.Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a chearefull eye.

*Tobit.4.8.

11 For the Lorde recompenseth, and will giue thee seuen times as much.

12 *Diminish nothing of thine offering: for hee will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no *mans person.

*Leuit.22.21,23. deut.15.21. *Deut.10.17.2. chro.19.7.iob.34 19.wisd.6.7.acts 10.34.rom.2.11. galat 2.6.ephe.6 9.coloss.3.25. 1.pet.1.17.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, nor the widow, when she powreth out her prayer.

15 Doeth not the teares runne downe the widowes

widows cheekes: and her crie is against him that caused them [for from her cheekes doe they goe vp vnto heauen, and the Lord, which heareth them, doeth accept them.]

16 He that serueth the Lorde, shall bee accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorowe the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almightie will tarry long from them, till hee hath smitten in sunder the loines of the vnmercifull, & auenged him selfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuices: till hee haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! it is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The praise of a good woman.*

HAue mercie vpon vs, O Lord God of all things, and beholde vs, [and shew vs the light of thy mercies.]

Against the wicked.

2 And send thy feare ‖ among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy woonderous workes.]

Ecclus.10.25.

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the woonders: shew the glorie of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy woonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and say, There is none other but we.

11 ‖ Gather all the tribes of Jacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes,] and inherit thou them as from the beginning.

‖ A prayer for the godly.

12 O Lord, haue mercie vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

*Exod.4.12.

13 Oh, be mercifull vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and raise vp the prophesies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

*Numb.6.23.

18 ¶ The belly deuoureth all meats, yet is one meat better then another.

19 As the throat tasteth venison, so doth a wise minde discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath ‖ gotten a [vertuous] woman, hath begunne to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

‖ The praise of a good woman.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro mourning.

26 Who will trust a thiefe that is alway readie, and wandereth from towne to towne? and likewise, him that hath no rest, and lodgeth wheresoeuer the night taketh him?

CHAP. XXXVII.

1 *How a man should know friends and counsellers.* 12 *To keepe his companie that feareth God.*

EVery friend saith, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name.

‖ Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, frō whence art thou sprung vp to couer the earth with deceit?

4 * There

4 *There is some companion which in prosperitie reioyceth with his friende: but in the time of trouble he is against him.

*Chap.6.10.

5 There is some companion that helpeth his friende for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke ‖ no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

‖Of whome we should take counsell.

8 *Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

*Chap.8.19. and 9.16.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for hee will counsell for himselfe, least he cast the lot vpon thee,

‖Or, what neede he hath.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whome thee is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmerciful touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much busines: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whome thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit aboue in an high towre.

15 And aboue all this pray vnto the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, & yet is vnprofitable vnto himselfe.

19 Some man wil be wise in wordes, and is hated, yea he is destitute of all ‖ foode.

‖Or, wisdome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shal be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetuall.

26 My sonne proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not ‖ greedie in all delites, and be not too hastie vpon all meates.

‖Temperate.

29 *For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases,

*Chap 31.19,20

30 By surfet haue many perished: but hee that ‖ dieteth himselfe, prolongeth his life.

‖Or, taketh heed

CHAP. XXXVIII.

1 *A physition is commendable.* 16 *To waile the dead.* 24 *The wisedome of him that is learned.*

HOnour the ‖ Physition with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

‖Or, Physicke and physicke.

2 For of the most High commeth healing, and he shall receiue gifts of the King.

3 The knowledge of the Physition lifteth vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 *Was not the water made sweete with wood, that men might know the vertue thereof?

*Exod.15.25.

6 So he hath giuen men knowledge, that hee might bee glorified in his wonderous works.

7 With such doth he heale men, and taketh away their paines.

8 Of such doth the Apothecarie make a confection, and yet he cannot finish his own works: for of the Lord commeth prosperitie & wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but *pray vnto the Lord, and hee will make thee whole.

Ia.38.16.

10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednes.

11 Offer

11 Offer ſweete incenſe, and fine flowre for a remembrance: make the offering fat, for thou art not the firſt ‖ giuer.

‖God beſtoweth firſt his benefits, and we muſt render a portion thereof to ſuch vſes as he appointeth.

12 Then giue place to the phyſition: for the Lorde hath created him: let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that their enterpriſes may haue good ſucceſſe.

14 For they alſo ſhal pray vnto the Lorde, that hee woulde proſper that, which is giuen for eaſe, and their phiſicke for the prolonging of life.

15 Hee that ſinneth before his maker, let him fall into the hands of the phyſition.

*Chap.22.11. 16 My ſonne, *powre foorth teares ouer the dead ‖ and begin to mourne, as if thou haddeſt ſuffered great harme thy ſelfe, and then couer his body according to his ‖ appointment, and neglect not his buriall.

‖Or, mourning.

‖Or, the cuſtome.

17 Make a grieuous lamentation, and be earneſt in mourning, and vſe lamentation, as he is worthie, and that, a day or two, leaſt thou bee euill ſpoken of, and then comfort thy ſelfe for thine heauineſſe.

*Prou.15.13. and 17.22. 18 *For of heauineſſe commeth death, and the heauineſſe of the heart breaketh the ſtrength.

19 Of the affection of the heart commeth ſorowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the laſt end.

21 Forget it not: for there is no turning againe: thou ſhalt doe him no good, but hurt thy ſelfe.

22 Remember his iudgement: thine alſo ſhall be likewiſe, vnto me yeſterday, and vnto thee to day.

*1.Sam.22.20. 23 *Seeing the dead is at reſt, let his remembrance reſt, and comfort thy ſelfe againe for him, when his ſpirite is departed from him.

24 ¶ The wiſdome of a learned man commeth by vſing well his vacant time: and hee that ceaſeth from his owne matters and labour, may come by wiſedome.

25 How can hee come by wiſedome that holdeth the plough, and hee that hath pleaſure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his minde to make furrows, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workmaſter that laboureth night and day: and they that cut and graue ſeales, and make ſundry diuerſities, and giue themſelues to counterfaite imagerie, and watch to perfome the worke.

28 The ſmith in like manner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his fleſh, and hee muſt fight with the heate of the fornace, the noyſe of the hammer is euer in his eares, and his eyes looke ſtill vpon the thing that he maketh: he ſetteth his minde to make vp his workes: therefore hee watcheth to poliſh it perfectly.

29 So doeth the potter ſit by his worke: hee turneth the wheele about with his feete: he is carefull alway at his worke, and maketh his worke by number.

30 He faſhioneth the clay with his arme, and with his feete hee tempereth the hardneſſe thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanſe the ouen.

31 All theſe hope in their handes, and euery one beſtoweth his wiſdome in his worke.

32 Without theſe cannot the cities bee mainteined, nor inhabited, nor occupied.

33 And yet they are not aſked their iudgement in the counſell of the people, neither are they hie in the congregation, neither ſit they vpon the iudgement ſeates, nor vnderſtand the order of iuſtice: they cannot declare matters according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the ſtate of the worlde, and their deſire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wiſe man. 16 The works of God. 24 Vnto the good good things profite, but vnto the euill, euen goods things are euill.

HE onely that applieth his minde to the Lawe of the moſt high, and is occupied in the meditation thereof, ſeeketh out the ‖ wiſdome of all the ancient, and exerciſeth himſelfe in the prophecies.

‖Of true wiſedome.

2 Hee keepeth the ſayings of famous men, and entreth in alſo to the ſecrets of darke ſentences.

3 He ſeeketh out the myſterie of graue ſentences, and exerciſeth himſelfe in darke parables.

4 Hee ſhall ſerue among great men and appeare before the prince: hee ſhall trauaile through ſtrange countries: for hee hath tried the good and the euill among men.

5 He wil giue his heart to reſort early vnto the Lord that made him, and to pray before the the moſt High, and will open his mouth in prayer, and pray for his ſinnes.

6 When the great Lorde will, he ſhall be filled with the Spirite of vnderſtanding, that hee may powre out wiſe ſentences, and giue thankes vnto the Lord in his prayer.

7 ‖ He ſhall direct his counſell, and knowledge: ſo ſhall he meditate in his ſecrets.

‖Or, the Lord.

8 He shall shewe forth his science and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

*Chap.44.15. 10 *The congregation shall declare his wisedome, and shewe it.

11 Though hee be dead, he shall leaue a greater fame then a thousand: and if hee liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruite, as the rose that is planted by the brookes of the fielde,

‖Or, Libanus. 14 And giue yee a sweete smell as ‖ incense, and bring forth flowers as the lillie: giue a smell and sing a song of prayse: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shewe forth his prayse with the songs of your lippes, and with harpes, and yee shall say after this maner,

*Gene.1.31. mar.7.37. 16 *All the workes of the Lorde are exceeding good, and all his commaundements are done in due season.

17 And none may say, What is this? wherfore is that? for at time conuenient: they shall all bee sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, & there is nothing wonderfull vnto him.

21 A man needs not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.

*Chap.39.33. 26 *The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to ỹ godly: but to the sinners they are turned vnto euill.

28 There bee spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 *Fire, and haile, and famine, and death: *Chap.4.9,10. all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to doe his commandements: and when neede is, they shall be readie vpon earth: & when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto mee from the beginning, and haue thought on these things, and haue put them in writing.

33 *All the workes of the Lorde are *Gene.1.31. good, and hee giueth euery one in due season, and when neede is:

34 So that a man needs not to say, This is worse then that, for in due season they are all worthie prayse.

35 And therefore prayse the Lorde with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

‖The miserie of mans life. GReat ‖ trauell is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things.

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnesse, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterwarde in sleeping hee is as in a watchtowre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, hee awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

9 Moreouer, * death and blood, and strife, *Chap.39.30. and sworde, oppression, famine, destruction, and punishment.

10 These things are all created for ỹ wicked

*Gene.7.11. ked, and for their sakes came the * flood also.

*Gene.3.19. Eccle.41.10. 11 * All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the sea.

*Eccle.1.7. 12 ¶ All bribes and vnrighteousnesse shal be put away: but ‖ faithfulnesse shall endure for euer. ‖Faithfulnesse.

13 The substance of the vngodly shall bee dryed vp like a riuer, and they shall make a sounde like a great thunder in the raine.

14 When he openeth his hand, hee reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water so euer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlinesse is a most plentiful garden of pleasure, and merry endureth for euer.

*Phil.4.12. 1.Tim.6.8. 18 * To labour and to bee content with that a man hath, is a sweete life: but hee that findeth a treasure, is aboue them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.

23 A friende and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friendes and helpe are good in time of trouble, but almes shall deliuer more then them both.

25 Golde and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to bee counted for a life: for hee tormenteth himselfe after other mens meate: but a wise man and well nourtered, will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his bellie there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Lawe of God. 13 Good name and fame. 24 An exhortation to giue heede vnto wisedome. 17 Of what things a man ought to be ashamed.

O Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate! ‖Of death.

2 O death, howe acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it bee tenne or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shal haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shal you perish.

9 If ye be borne, yee shall be borne to cursing: if ye die, the curse shall be your portion.

10 * All that is of the earth, shall turne to earth againe: so the vngodly goe from the curse to destruction. *Chap.40.11.

11 Though men mourne for their bodie, yet the wicked name of the vngodly shall bee put out.

12 Haue regard to thy name: for that shal continue with thee aboue a thousande treasures of golde.

13 A good life hath the dayes numbred: but ‖ a good name endureth euer. ‖A good name.

14 My children, keepe wisedome in peace: * for wisedome that is hid, and a treasure that is not seene, what profite is in them both? *Chap.20.29.

15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.

16 Therefore beare reuerence vnto thy wordes: for it is not good in all things to be ‖ ashamed: neither are all things allowed as faithfull in all men. ‖Of shamefastnesse.

17 Bee ashamed of whoredome before fa-

ther and mother: bee ashamed of lyes before the prince and men of authoritie.

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnesse, before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon the ‖ bread, or to bee reproued for giuing or taking.

‖Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinseman: or to take away a portion or gift, or to bee euill minded toward anothers mans wife,

22 Or to solicite any mans mayde, or to stand by her bed, or to reprooche thy friendes with words,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou wel be shamefast and shalt finde fauour with all men.

CHAP. XLII.

1 The Lawe of God must be taught, 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

‖In what things we ought not to be ashamed.

OF these things bee not thou ‖ ashamed, neither haue regard to offende for any person:

2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, or of strangers, or of distributing the heritage among friendes:

4 To be diligent to keepe true balance, and weight, whether thou haue much or litle.

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood.

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned and the vnwise, and the aged, that contend against the yong: thus shalt thou be well instructed, and approued of all men liuing.

‖Or, is a secret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe: in the youth, least shee shoulde passe the flower of her age: and when she hath an husband, least shee should be hated.

10 In her virginitie, least shee shoulde be defiled, or gotten with childe in her fathers houle, and when she is with her husband, least she mis behaue her selfe: and when she is married, least she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitely, least shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame.

*Chap. 26. 10.

12 * Beholde not euery bodies beautie, and companie not among women.

*Chap. 25. 13.

13 For as the moth commeth out of the garments, * so doeth wickednesse out of the woman,

*Gene. 3. 6.

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his works.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed: that his Saints shoulde declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie.

18 He seeketh out the depth, and the heart, and he knoweth their practises: for the Lorde knoweth all science, and hee beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secrete.

20 * No thought may escape him, neither may any word be hid from him.

*Iob. 42. 2. Isai. 29. 15.

21 He hath garnished the excellent works of his wisedome, and hee is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he bee diminished: he hath no neede of any counseller.

22 Oh, how delectable are all his workes, and to bee considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double, one against another: he hath made nothing ẏ hath any fault.

25 The ‖ one commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glorie.

‖Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the works of God.

‖The wonderfull workes of God.

THis high ornament ‖ the cleare firmament, the beautie of the heauen so glorious to beholde,

2 The sunne also a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who

who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a fornace with continuall heate: it casteth out the fierie vapours, and with shining beames blindeth the eyes.

5 Great is the Lorde that made it, and by his commaundement hee causeth it to runne hastily.

*Gene.1,16. 6 *The moone also hath he caused to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

*Exod.12,2. 7 *The feastes are appointed by the moone: the light thereof diminisheth vnto the ende.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lorde.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

*Gene.9.13, 14. 11 ¶ *Looke vpon the raine bowe, and praise him that made it: very beautifull is it in the brightnesse thereof.

*Is.40.22. 12 *It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commandement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore hee openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath he strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the stormе of the North: the whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the colde North winde bloweth, and yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his worde he stilleth the winde:] by his counsell hee appeaseth the deepe, and planteth plants therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be strange, and wonderous workes, diuers maner of beastes, and the creation of whales.

26 Through him are all things directed to good ende, and are stablished by his word.

27 And when we haue spoken much, wee cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his workes.

29 The Lord is terrible, and very *great, and marueilous is his power. *Psal.36.4.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him, that hee might tell vs? and who can magnifie him as he is? *Psal.106.2. Iohn 1.18.

32 For there are hid yet greater things then these be, and we haue seene but a fewe of his workes.

33 For the Lorde hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs nowe commend the famous men, and our fathers of whom we are begotten.

2 The Lorde hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renoumed for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. *Exod.18.25.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these are honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no me-

*Gene.7.21. moriall, * and are periſhed, as though they had neuer beene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were merciſull men, whoſe righteouſneſſe hath not bene forgotten.

11 For whoſe poſteritie a good inheritance is reſerued, and their ſeede is conteyned in the couenant.

12 Their ſtocke is conteined in the couenant, and their poſteritie after them.

13 Their ſeede ſhall remaine for euer, and their prayſe ſhall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

*Chap.39.10. 15 *The people ſpeake of their wiſedome, and the congregation talke of their prayſe.

‖Enoch. *Gene.5.24. hebr.11.5. 16 ‖ * Enoch pleaſed the the Lorde God: therefore was he tranſlated for an example of repentance to the generations.

‖Noe. *Gene.6.9.and 7.1.hebr.11.7. 17 ‖ * Noe was found perfite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.

*Gene.9.11. 18 An euerlaſting couenant was made with him, that all fleſh ſhould *periſh no more by the floode.

‖Abraham. *Gene.12.3.and 13.5.and 17.4. 19 ‖ Abraham was a * great father of many people: in glory there none like vnto him.

20 He kept the Lawe of the moſt High, and was in couenant with him, and he ſet the couenant * in his fleſh, and in tentation hee was found faithfull.

*Gene.22.4.

*Gene.22.16, 17,18.galat.3.8. 21 Therefore he aſſured him by an * othe, that he woulde bleſſe the nations in his ſeede, and that he woulde multiplie him as the duſt of the earth, and exalt his ſeede as the ſtarres, and cauſe them to inherite from ſea to ſea, and frō the Riuer vnto the ende of the worlde.

*Gene.26.2,3. ‖Iſaac. 22 * With ‖ Iſaac did hee confirme likewiſe for Abrahams his fathers ſake, the bleſſing of all men, and the couenant,

‖Jacob. ‖Or, knewe him. *Gene.27.28. and 28.1. *Gene.28.14. 23 And cauſed it to reſt vpon the head of ‖ Jacob, and ‖ made himſelfe knowen by * his bleſſings, and gaue him an heritage and deuided his portions, * and parted them among the twelue tribes.

‖Ioſeph. 24 And hee brought out of him a ‖ merciſull man, which founde fauour in the ſight of all fleſh.

CHAP. XLV.

The prayſe of Moyſes, Aaron, and Phinees.

‖Moyſes. *Exod.11.3. and 7.22. AND ‖ Moyſes, the * beloued of God and men, brought he foorth, whoſe remembrance is bleſſed.

2 He made him like to the glorious Saints, & magnified him by the feare of his enemies.

3 By his wordes hee cauſed the wonders to ceaſe, and hee made him * glorious in the ſight of Kings, and gaue him commaundements for his people, and ſhewed him his glory. *Exod.6,7,8,9. chapters.

4 * Hee ſanctified him with faithfulneſſe, and meekenes, and choſe him out of all men. *Numb.12.3.

5 He cauſed him to heare his voyce, and brought him vnto the darke cloude, * and there he gaue him the commaundements before his face, euen the Lawe of life and knowledge, that he might teach Jacob the couenant, and Iſrael his iudgements. *Exod.19.7.

‖Aaron. *Exod.4.28. 6 He exalted ‖ Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlaſting couenant made hee with him, and gaue him the Prieſthoode among the people, and made him bleſſed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornamentes of ſtrength, as with breeches, and a tunicle, and an ephod.

9 Hee compaſſed him about with the bels of golde, and with many belles round about, * that when he went in, the ſounde might bee heard, and might make a noyſe in the Sanctuarie, for a remembrance to the children of Iſrael his people, *Exod.28.35.

10 And with an holy garment, with golde alſo, and blue ſilke, and purple, and diuers kindes of workes, and with a breſtlap of iudgement, and with the ‖ ſignes of trueth. ‖Urim and Thummim.

11 And with worke of ſkarlet cunningly wrought, and with precious ſtones grauen like ſeales and ſet in golde by goldſmithes worke for a memoriall, with a writing grauen after the number of the tribes of Iſrael,

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holineſſe, and ornament of honour, a noble worke garniſhed, and pleaſant to looke vpon.

13 Before him were there no ſuch faire ornaments: there might no ſtranger put them on, but onely his children, and his childrens children perpetually.

14 Their ſacrifices were wholy conſumed euery day twiſe continually.

15 * Moyſes filled his handes, and anointed him with holy oyle: this was appointed vnto him by an euerlaſting couenant, and to his ſeede, ſo long as the heauens ſhoulde remaine, that he ſhould miniſter before him, alſo to execute the office of the Prieſthoode, and bleſſe his people in his Name. *Leuit.1.13.

16 Before all men liuing the Lorde choſe him that hee ſhoulde preſent offerings before him, and a ſweete ſauour for a remembrance to make reconciliation for his people.

17 * He gaue him alſo his commaundements and authoritie according to the Lawes appointed, *Deut.17.10. and 21.5.

pointed, that hee should teach Jacob the testimonies, and giue light vnto Israel by his law.

*Numb.16.1,2. 18 *Strangers stood vp against him, and enuied him in the wildernes, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

19 This the Lorde sawe and it displeased him, and in his wrathfull indignation were they consumed: hee did wonders vpon them, and consumed them with the firie flame.

*Num.17.8. 20 *But he made Aaron more honorable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in aboundance.

21 For the Priests did eate of the sacrifices of the Lorde, which hee gaue vnto him and to his seede.

*Deut.12.12. and 18.1. 22 *Els he had none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

‖Phinees. *Numb.25.12, 13.1.mac.2.54. 23 The third in glorie is ‖ *Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, and stood vp with a good courage of heart, when the people were turned backe and made reconciliation for Israel.

24 Therefore was there a couenãt of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignity of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritãce of the kingdom should remaine to his sonne of the tribe of Iudah: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God giue vs wisdome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

‖Iesus. *Numb.27.18. deut.34.9.ioth. 1.1.and 12.7. IEsus ‖ *the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

*Ioh.8.1,2. 2 *What glory gate hee, when hee lift vp his hand, and drewe out his swoorde against the cities?

3 Who was there before him, like to him: for he fought the battels of the Lord,

*Ioh.13.10,12, 13,14. 4 *Stood not the sunne still by his meanes, and one day was as long as two?

5 Hee called vnto the most High gouernour when the enemies prealled vpon him on euery side, and the mightie Lorde hearde him with the haile stones, and with mightie power.

6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed the aduersaries, that they might knowe his weapons, and that hee fought ‖ in the sight of the Lorde: for he ‖ followed the Almightie. *Ioth.10.11. ‖Or, that the Lord fauored his battell. ‖Or, pursued the mightie men.

*Numb.14.6. 1.mac.5.53,56. ‖Caleb. 7 *In the time of Moyses also hee did a good worke: hee and ‖ Caleb the sonne of Iephunne stood against the enemie, and withheld the people from sinne, and appeased the wicked murmuring.

*Numb.26.65. deut.1.35,36. 8 *And of the six hundred thousand people of foot, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and honie.

*Ioth.14.12. 9 *The Lorde gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hie places of the lande, and his seede obtained it for an heritage,

10 That all the children of Israel might see, that it is good to followe the Lord.

‖Iudges. 11 Concerning the ‖ Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memory be blessed.

*Chap.49.10. 12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

‖Samuel. *1.Sam.10.1. and 19.13. 13 ¶ ‖ Samuel the Prophet of the Lorde, beloued of his Lorde, * ordeined Kings and anointed the princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lorde had respect vnto Jacob.

15 This Prophet was approued for his faithfulnesse, and hee was knowen faithfull in his words and visions.

*1.Sam.7.9. 10,11. 16 *Hee called vpon the Lord Almightie, when his enemies preassed vpon him on euery side, when he offered the sucking lambe.

17 And the Lorde thundred from heauen, and made his voyce to bee heard with a great noyse.

18 So hee discomfited the princes of the Tyrians, and all the rulers of the Philistims.

*1.Sam.12.3. 19 *And before his long sleepe hee made protestation in the sight of the Lord, and his anoynted, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

*1.Sam.28.18, 19. 20 *After his sleepe also he told of the kings death, and from the earth he lifted vp his voice, and prophecied that the wickednesse of the people should perish.

CHAP. XLVII.

The prayse of Nathan, Dauid and Salomon.

‖Nathan. *2.Sam.12.1. AFter him rose vp ‖ *Nathan to prophecy in the time of Dauid.

2 For as the fatte is taken away from the peace

‖Dauid.

peace offering, so was ‖ Dauid chosen out of the children of Israel.

*1.Sam.17.34. 3 *He played with the lyons, as with kids, and with beares, as with lambes.

*1.Sam.17.49, 50,51. 4 *Slewe hee not a gyant when hee was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lorde, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.

*1.Sam.18.7. Or, the people. Or, with blessings of the Lord. 6 *So ‖ he gaue him the prayse of ten thousand, and honoured him with ‖ great prayses, and gaue him a crowne of glorie.

*2.Sam.5.7. 7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In al his works he praysed the Holy one, and the most High with honourable words, and with his whole heart he sung songs, and loued him that made him.

*2.Chro.16.4. 9 *He set singers also before the altar, and according to their tune he made sweete songs, that they might prayse God dayly with their songs.

10 Hee ordained to keepe the feast dayes comely, and appointed the times perfitly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

*2.Sam.12.13. 11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdom, and the throne of glory in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

‖Salomon. *1.Kin.4.21,24. 13 ‖ *Salomon reigned in a peaceable time, and was glorious: for God made al quiet round about, that hee might builde an house in his Name, and prepared the Sanctuarie for euer.

*3.King.4.29,30 14 *How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue & darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou was beloued.

*1.King.4.31,32 17 * The countreys marueiled at thee for thy songs and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast * gathered gold as tinne, and hast had as much siluer as leade.

*1.King.10.27. 19 * Thou diddest bow thy loynes to women, and wast ouercome by thy body.

*1.King.11.1. 20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy follie.

21 * So the kingdome was deuided, and Ephraim began to be a rebellious kingdome. *1.King.12.15, 16,17. *2.Sam.15.16.

22 *Neuertheles the Lord left not off his mercie, neither was he destroied for his works, neither did he abolish the posteritie of his elect, nor tooke away the seed of him that loued him, but he left a remnant vnto Jacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seed he left behinde him ‖ Roboam, euen ‖ the foolishnes of the people, and one that had no vnderstanding, * who turned away the people through his counsell, ‖ and Jeroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne, ‖Roboam. ‖Or, a most ancient foole. *1.King.12.10, 11,13,14. ‖Jeroboam. *1.Kin.12.28,30

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The prayse of Elias, Elisens, Ezekias, and Isaias.

THen stoode vp ‖ * Elias the prophet as a fire, and his word burne like a lampe. ‖Elias. *1.King.17.1.

2 He brought a famine vpon them, and by his zeale hee diminished them: [for he might not away with the commaundements of the Lord.]

3 By the word of the Lord he shut the heauen, * and three times brought he the fire from heauen. *1.King.18.38. and 2.king.1.10, 12.

4 O Elias, howe honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

5 * Which hath rayled vp the dead from death, and by the word of the most High out of the graue: *1.Kin.17.21,22

6 Which hast brought kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance: *1.Kin.19.15.

8 *Which diddest anoynt Kings that they might ‖ recompense, and Prophets to be thy successours: *1.King.19.17. ‖The wickednes of Achab and Iezabel.

9 *Which wast taken vp in a whirle winde of fire, and in a charet of fierie horses: *2.King.2.11.

10 Which wast appointed * to reproue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Jacob. *Mala.3.5.

11 Blessed were they that sawe thee, and slept in loue: for we shall liue.

12 * When Elias was couered with the storme, ‖ Eliseus was filled w̄ his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection. *2.King.2.11, ‖Eliseus.

13 Nothing could ouercome him, * and after his death his body prophecied. *2.King.13.21.

14 He

14 He did wonders in his life, and in death were his works marueilous.

15 For al this the people repented not, neither departed they from their sinnes: * til they were caried away prisoners out of their lande, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 ‖ * Ezekias made his citie strong, and conueyed water into the mids thereof: he digged thorow the rocke with yron, & made fountaines for waters.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauell.

20 But they called vpon the Lorde, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as ‖ Esai the great Prophet, and faithfull, in his vision had commanded him.

24 * In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an euerlasting Spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer and euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of ‖ * Iosias is like the composition of the perfume that is made by the art of the apothecarie: it is sweete as honie in all mouthes, and as musicke at a banket of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 Hee * directed his heart vnto the Lorde, and in the time of the vngodly he established religion.

4 All except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsooke the Lawe of the most High, and failed.

5 Therefore he gaue their ‖ horne vnto another, and their honour to a strange nation,

6 He burnt the elect citie of the Sanctuarie, * and destroyed the streetes thereof according to the ‖ prophecie of ‖ Ieremias.

7 For they * increated him euill, which nenertheles was a Prophet, * sanctified from his mothers wombe, that he might roote out, and afflict, and destroy, and that he might also build vp, and plant.

8 ‖ * Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ℂ * And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ℂ * Howe shall we prayse ‖ Zorobabel, which was as a ring on the right hand?

12 So was ‖ * Iesus also the sonne of Iosedec: these men in their time builded the house and set vp the Sanctuarie of the Lorde againe which was prepared for an euerlasting worship.

13 ℂ * And among the elect was ‖ Neemias whose renoume is great, which set vp for vs the wals that were fallē, & set vp the gates and the barres, & laid ỹ foundations of our houses.

14 ℂ But vpon the earth was no man created like ‖ * Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto ‖ * Ioseph ỹ gouernor of his brethren, & the vpholder of his people, whose bones were kept.

16 ‖ * Sem and ‖ Seth were in great honour among men: and so was ‖ Adam aboue euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 *An exhortation to praise the Lord.* 27 *The authour of this booke.*

‖ SImon * the sonne of Onias the high Priest, which in his life set vp his house againe, & in his dayes established the ‖ Temple,

2 Vnder him was the foundation of the double heighe layd, and the high walles that compasseth the Temple.

3 In his dayes the places toreceiue water, that were decayed, were restored, and the brasse was about in measure as the sea.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vaile!

6 Hee was as the morning starre in the midde of a cloud, and as the moone when it is full.

7 And

*1.King.18.11, 12.

‖Ezekias. *2.King.18.2.

*2.King.18.13.

*1.King.19.35. Isa 37.36.tob.1. 18.1.mac.8.19. 2.mac.8.19.

‖Esaias.

*1.King.20.10, 11.isa.38.8.

Notes. *2.King 22.1. & 23.2.1.chron. 34.1.

*2.King.23.4.

‖Or, power.

‖Or, hand. ‖Ieremias. *Ierem.38.6. *Iere.1.5.

‖Ezechiel. *Ezek.1.3,15.

*Ezek.13.9. and 38.11,16.

*Chap.46.12.

*Hagg.2.24. ezra.3.2. ‖Zorobabel. ‖Iesus. *Zach.3.1.ezra. 3.2.hagg 1.12. and 2.3.

*Nehem.7.1. ‖Neemias.

‖Enoch. *Gene.5.24. chap.44.16. heb.11.5.

‖Ioseph. *Gene.41.44. and 42.6.and 45.8.

‖Sem. *Gene.5.3.and 11.10. ‖Seth. ‖Adam.

*Simon. *2.Mac.3.4.

‖Or, people.

7 And as the ſunne ſhining vpon the Temple of the moſt High, and as the rainebow that is bright in the faire cloudes,

8 And as the flowre of the roſes in ỹ ſpring of the yeere, and as lilies by the ſprings of waters, and as the branches of the frankincenſe tree in the time of ſommer.

9 As a fire and incenſe in the cenſer, and as a veſſell of maſſie golde, ſet with all maner of precious ſtones.

10 And as a faire oliue tree that is fruitful, and as a cypreſſe tree, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with al beautie, he went vp to the holy altar, and made the garment of holines honourable.

12 When he tooke the portion out of the Prieſts hands, he himſelfe ſtoode by the herth of the altar, compaſſed with his brethren round about, as the branches do the cedar tree in Libanus, and they compaſſed him as the branches of the palme trees.

13 So were al the ſonnes of Aaron in their glory, and the oblations of the Lorde in their hands before all the congregation of Iſrael.

14 And that he might accompliſh his miniſterie vpon the altar, and garniſh the offering of the moſt High Almightie,

15 He ſtretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good ſauour vnto the moſt high King of all.

16 Then ſhouted the ſonnes of Aaron, and blowed with braſen trumpets, and made a great noyſe to be heard, for a remembrance before the moſt High.

17 Then al the people together haſted, and fell downe to the earth vpon their faces to worſhip their Lord God almighty and moſt High.

18 The ſingers alſo ſang with their voyces, ſo that the ſounde was great, and the melodie ſweete.

19 And the people prayed vnto the Lorde moſt high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accompliſhed his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the whole congregation of the children of Iſrael, that they ſhould giue prayſe with their lips vnto the Lorde, and reioyce in his name.

21 Hee began againe to worſhip, that hee might receiue the bleſſing of the moſt High.

22 Now therefore giue prayſe all yee vnto God, that worketh great things euery where which hath increaſed our dayes frō the wombe and dealt with vs according to his mercie.

23 That he would giue vs ioyfulneſſe of heart, and peace in our dayes in Iſrael, as in olde time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, & the third is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtims and the fooliſh people that dwell in ‖ Sicinus.

‖ Or, Sichem.

27 ¶ Ieſus the ſonne of Syrach, the ſonne of Eleazarus, of Ieruſalem, hath written the doctrine of vnderſtanding and knowledge in this booke, and hath powred out the wiſdome of his heart.

28 Bleſſed is hee that exerciſeth himſelfe therein: and he that layeth vp theſe in his heart, ſhall be wiſe.

29 For if he doe theſe things, hee ſhall bee ſtrong in all things: for he ſetteth his ſteppes in the light of the Lorde, which giueth wiſedome to the godly. The Lord be prayſed for euermore: So be it, ſo be it.

CHAP. LI.

A prayer of Ieſus the ſonne Syrach.

I Will confeſſe thee, O Lord and King, and prayſe thee, O God, my ſauiour: I will giue thanks vnto thy name.

2 For thou art my defender and helper, and haſt preſerued my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that are occupyed with lyes: thou haſt holpen me againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercie, and for thy Names ſake, from the roaring of them that were readie to deuoure me, and out of the handes of ſuch as ſought after my life, and from the manifold afflictions, which I had,

4 And from the fire that choked mee round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hel, from an vncleane tongue, from lying wordes, from falſe acculation to the king, and from the ſlander of an vnrighteous tongue.

6 [My ſoule ſhall prayſe the Lorde vnto death:] for my ſoule drewe neere vnto death: my life was neere to hell beneath.

7 They compaſſed mee on euery ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuereſt ſuch as waite for thee, and ſaueſt them out of the hands of the ‖ enemies.

‖ Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the Father of my Lorde, that he would not leaue me in the day of my trouble, and in the time of the proud

prouide, without helpe.

11 I will prayse thy Name continually, and will sing prayse with thankesgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and prayse thee, and blesse the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I desired wisdome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that wareth ripe out of the flower.

15 Mine heart reioyceth in her: my foote walked in the right way, and from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate mee much wisedome:

17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth mee wisedome.

18 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in pureneſſe: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto me, yee vnlearned, and dwell in the house of learning.

24 Wherefore are ye slowe? and what say you of these things seeing your soules are very thirstie?

25 I opened my mouth, and said, *Buy her for you without money. *Isa.55.1.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: she is ready that ye may finde her.

27 Beholde with your eyes, *how that I haue had but litle labour, and haue gotten vnto me much rest. *Chap.6.18.

28 Get learning with a great summe of money: for by her yee shall possesse much golde.

29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.

30 Doe your duetie betimes, and hee will giue you a reward at his time.

BARVCH.

CHAP. I.

1 *Baruch wrote a booke during the captiuitie of Babylon which hee read before Iechoniah and all the people.* 10 *The Iewes sent the booke with the money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

AND these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖Aladias, the sonne of Helcias, wrote in at Babylon, ‖Or, Sedcias.

2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did read the wordes of this booke, that Iechonias the sonne of Joacim king of Juda might heare, and all the people that were come to heare the booke.

4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the hiest, before all them that dwelt at Babylon by the riuer ‖Sud. ‖Or, Sodi.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom priest, and vnto the other priest, and to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lorde, that were taken away out of the Temple, to bring them againe into the land of Juda, the tenth day of the moneth ‖Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias King of Juda had made, ‖Or, Sibat.

9 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem, and his princes, & his nobles, prisoners, and the people, and carried them to Babylon.

10 And they sayde, Beholde, we haue sent you money, wherewith ye shall buye burnt offerings for sinnes, and incense, and prepare a ‖meate offering, and offer vpon the altar of the Lord our God, ‖Or, Manna for Minhah, which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may bee vpon earth, as the dayes of heauen,

12 And

12 And that God woulde giue vs ſtrength and lighten our eyes, that wee may liue vnder the ſhadow of Nabuchodonoſor King of Babylon, and vnder the ſhadowe of Baltaſar his ſonne, that we may long doe them ſeruice, and finde fauour in their ſight.

13 Pray for vs alſo vnto ꝑ Lord our God (for we haue ſinned againſt the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which wee haue ſent to you to be rehearſed in the Temple of the Lord) vpon the feaſt dayes, and at time conuenient.

*Chap.2.6. 15 Thus ſhall ye ſay, * To the Lord our God belongeth righteouſnes, but vnto vs the confuſion of our faces, as it is come to paſſe this day vnto them of Iuda, and to the inhabitants of Ieruſalem,

16 And to our Kings and to our Princes, and to our Prieſtes, and to our Prophets, and to our fathers,

*Dan.9.5. 17 Becauſe wee haue * ſinned before the Lord our God,

18 And haue not obeyed him, neyther hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lorde brought our fathers out of the land of Egypt, euen vnto this day, we haue bene diſobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

*Deut.28.15. 20 * Wherefore theſe plagues are come vpon vs, and the curſe which the Lord appoynted by Moyſes his ſeruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as appeareth this day.

21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, according to all the workes of the Prophets, whom he ſent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to ſerue ſtrange gods, and to doe euill in the ſight of the Lord our God.

CHAP. II.

1 The Iewes confeſſe that they ſuffer iuſtly for their ſinnes. 6 The true confeſſion of the Chriſtians. 11 The Iewes deſire to haue the wrath of God turned from them. 32 Hee promiſeth that hee will call againe the people from captiuitie, and giue them a newe and euerlaſting Teſtament.

THerefore the Lorde our God hath performed his word, which hee pronounced againſt vs, and againſt our iudges that gouerned Iſrael, and againſt our Kings, and againſt our princes, and againſt the men of Iſrael, and Iuda,

2 To bring vpon vs great plagues, ſuch as neuer came to paſſe vnder the whole heauen, as they that were done in Ieruſalem, according to things that were * written in the Lawe of Moyſes, *Deut.28.33.

3 That ſome among vs ſhould eate the fleſh of his owne ſonne, and ſome the fleſh of his owne daughter.

4 Moreouer, he hath deliuered them to bee in ſubiection to all the kingdomes, that are round about vs, to be as a reproch and deſolation among all the people round about where the Lord hath ſcattered them.

5 Thus they are brought beneath, and not aboue, becauſe we haue ſinned againſt the Lord our God, and haue not heard his voyce.

6 * To the Lorde our God appertaineth righteouſnes, but vnto vs and our fathers open ſhame as appeareth this day. *Chap.1.15.

7 For all theſe plagues are come vpon vs, which the Lord hath pronounced againſt vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lorde that he hath giuen vnto vs.

11 * And nowe, O Lorde God of Iſrael, *Dan.9.15. that haſt brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with ſignes and with wonders, and with great power, and haſt gotten thy ſelfe a Name, as appeareth this day.

12 O Lord our God we haue ſinned: wee haue done wickedly: wee haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou haſt ſcattered vs.

14 Heare our prayers, O Lorde, and our petitions, and deliuer vs for thine owne ſake, and giue vs fauour in the ſight of them, which haue led vs away,

15 That all the earth may know that thou are the Lord our God, and that thy Name is called vpon Iſrael and vpon their poſteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and beholde: for the dead that is in the graues, and whoſe ſoules are out of their bodies, * giue vnto the Lord neither ‖ praiſe nor righteouſneſſe. *Deut.25.15. *Iſa.63.15. *Pſal.6.5,6.and 115.17,18. Iſai.38.18,19. ‖Or, glory, nor prayſe of righteouſneſſe.

18 But the ſoule that is vexed for the greatneſſe of ſinne, and hee that goeth crookedly, and weake, and the eyes that faile, and

the

the hungrie ſoule will giue thee prayſe and righteouſneſſe, O Lord.

19 For we doe not require mercie in thy ſight, O Lord our God, for the righteouſneſſe of our fathers, or of our kings,

20 But becauſe thou haſt ſent out thy wrath and indignation vpon vs, as thou haſt ‖ Or, by the hand of thy ſeruants. * Ier. 27.7. ſpoken by ‖ thy ſeruants the Prophets, ſaying,

21 *Thus ſaith the Lorde, Bowe downe your ſhoulders, and ſerue the King of Babylon: ſo ſhal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of the Lord, to ſerue the king of Babylon,

23 I will cauſe to ceaſe in the cities of Iuda, and in Ieruſalem, I will cauſe to ceaſe the voyce of mirth, and the voyce of ioy, and the voyce of the bridgrome, and the voyce of the bride, and the land ſhall bee deſolate of inhabitants.

24 But wee woulde not hearken vnto thy voyce, to ſerue the king of Babylon: therefore haſt thou performed the wordes that thou ſpakeſt by thy ſeruants the Prophets: namely, that the bones of our kings, and the bones of our fathers ſhould bee caried out of their places.

25 And loe, they are caſt out to the heate of the day, and to the colde of the night, and are dead in great miſerie with famine, and with the ſword, and in baniſhment.

26 And the Temple wherein thy Name was called vpon, thou haſt brought to the ſtate, as appeareth this day, for the wickednes of the houſe of Iſrael, and the houſe of Iuda.

27 O Lorde our God, thou haſt intreated vs according to equitie, and according to all thy great mercie,

28 As thou ſpakeſt by thy ſeruant Moyſes, in the day when thou diddeſt commaund him to write thy Lawe before the children of Iſrael, ſaying,

* Leuit. 26.14. deut. 28.15. 29 *If yee will not obey my voyce, then ſhall this great ſwarme and multitude be turned into a very fewe among the nations where I will ſcatter them.

30 For I knowe that they will not heare me: for it is a ſtiffenecked people: but in the land of their captiuitie they ſhall remember themſelues,

31 And knowe that I am the Lord their God: then will I giue them an heart to vnderſtand, and eares,

32 And they ſhall heare, and praiſe mee in the land of their captiuitie, and thinke vpon my Name.

33 Then ſhall they turne them from their hard backes, and from their euill workes: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them againe into the land, which I promiſed with an othe vnto their fathers, Abraham, Iſaac and Iacob, and they ſhall be Lordes of it: and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an euerlaſting couenant with them, that I will be their God, and they ſhall be my people: and I will no more driue my people of Iſrael out of the land that I haue giuen them.

CHAP. III.

1 *The people continueth in their prayer begunne for their deliuerance.* 9 *He prayſeth wiſedome vnto the people, ſhewing, that ſo great aduerſities came vnto them for the deſpiſing thereof.* 36 *Onely God was the finder of wiſedome.* 37 *Of the incarnation of Chriſt.*

O Lord Almightie, O God of Iſrael, the ſoule that is in trouble, and the ſpirite that is vexed, cryeth vnto thee.

2 Heare, O Lorde, and haue mercie: for thou art mercifull, and haue pitie vpon vs, becauſe we haue ſinned before thee.

3 For thou endureſt for euer, and wee vtterly periſh.

4 O Lorde Almightie, the God of Iſrael, heare nowe the prayer of the dead Iſraelites, and of their children, which haue ſinned before thee, and not hearkened vnto the voyce of thee their God, wherefore theſe plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we praiſe.

7 And for this cauſe haſt thou put thy feare in our hearts, that wee ſhoulde call vpon thy Name, & praiſe thee in our captiuitie: for we haue conſidered in our mindes all the wickednes of our fathers, that ſinned before thee.

8 Behold, wee are yet this day in our captiuitie, where thou haſt ſcattered vs, to be a reproch and a curſe, and ſubiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Iſrael, heare the commaundements of life: hearken vnto them, that thou mayeſt learne wiſedome.

10 What is the cauſe, O Iſrael, that thou art in thine enemies land, and art waxen olde in a ſtrange countrey?

11 And art defiled with the dead? and art counted with them, that goe downe to the graues?

12 Thou haſt forſaken the fountaine of wiſedome.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt haue remained ſafe for euer.

14 Learne where is wiſedome, where is ſtrength, where is vnderſtanding, that thou mayeſt knowe alſo from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath founde out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen, and ſuch as ruled the beaſts vpon the earth?

17 They that had their paſtime with the foules of the heauen, that hoarded vp ſiluer and golde, wherein men truſt, and made none ende of their gathering?

18 For they that coyned ſiluer, and were ſo carefull of their worke, and whoſe inuention had none ende,

19 Are come to nought, and gone downe to hell, and other men are come vp in their ſteades.

20 When they were yong, they ſawe the light, and dwelt vpon the earth: but they vnderſtoode not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the lande of Chanaan, neither hath it bene ſeene in Theman,

23 Nor the Agarines that ſought after wiſdome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the ſearchers out of wiſedome haue knowen the way of wiſedome, neither doe they thinke vpon the paths thereof.

24 O Iſrael, how great is ꝓ̄ Houſe of God! and how large is the place of his poſſeſſion!

25 It is great, and hath none ende: it is hie, and vnmeaſurable.

25 There were the gyants, famous from the beginning, that were of ſo great ſtature, and ſo expert in warre.

27 Thoſe did not the Lord chooſe, neither gaue he the way of knowledge vnto them.

28 But they were deſtroyed, becauſe they had no wiſedome, and periſhed through their owne fooliſhneſſe.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the ſea to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither conſidereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderſtanding: this ſame is he which hath prepared the earth for euermore, and hath filled it with fourefooted beaſtes.

33 When hee ſendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the ſtarres ſhine in their watch, and reioyce. When he calleth them, they ſay, Here we be: and ſo with cheerefulneſſe they ſhew light vnto them that made them.

35 This is our God, and there ſhall none other be compared vnto him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Iaakob his ſeruant, and to Iſrael his beloued.

37 Afterward hee was ſeene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Law, and the puniſhment of them that deſpiſe it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ieruſalem and vnder the figure thereof the Church. 25 A conſolation and comforting of the ſame.

THis is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe it, ſhall come to life: but ſuch as forſake it, ſhall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a ſtrange nation.

4 O Iſrael, we are bleſſed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Iſrael.

6 Ye are ſolde to the nations, not for your deſtruction: but becauſe yee prouoked God to wrath, ye were deliuered vnto the enemies.

7 For yee haue diſpleaſed him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlaſting God, and ye haue grieued Ieruſalem, that nouriſhed you.

9 When ſhee ſawe the wrath comming vpon you from God, ſhee ſayde, Hearken, yee that dwell about Sion: for God hath brought me into great heauineſſe.

10 I ſee the captiuitie of my ſonnes and daughters, which the euerlaſting will bring vpon them.

11 With ioy did I nouriſh them, but I muſt leaue them with weeping and mourning.

12 Let no man reioyce ouer mee a widow, and forſaken of many, which for the ſinnes of my children am deſolate, becauſe they departed from the Lawe of God.

13 They woulde not know his righteouſneſſe, nor walke in the wayes of his commandements: neither did they enter into the paths of diſcipline, through his righteouſneſſe.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my ſonnes

ſonnes and daughters, which the euerlaſting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a ſtrange language,

16 Which neither reuerence the aged, nor pitie the yong: theſe haue caried away the deare beloued of the widowes, leauing mee alone, and deſtitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought theſe plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left deſolate.

20 I haue put off the clothing of peace, and put vpon me the ſackcloth of prayer, & ſo long as I liue, I will call vpon the Euerlaſting.

21 Bee of good comfort, O children: crie vnto God, and hee will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your ſaluation through the Euerlaſting, and ioy is come vpon me from the Holy one, becauſe of the mercie, which ſhall quickely come vnto you from our euerlaſting Sauiour.

23 For I ſent you away with weeping, and mourning: but with ioy and perpetuall gladneſſe will God bring you againe vnto me.

24 Like as now the neighbours of Sion ſaw your captiuitie, ſo ſhall they alſo ſee ſhortly your ſaluation from God, which ſhall come vnto you with great glory, and brightneſſe from the Euerlaſting.

25 My children, ſuffer patiently the wrath that is come vpon you from God: for thine enemie hath perſecuted thee, but ſhortly thou ſhalt ſee his deſtruction, and ſhalt treade vpon his necke.

26 My dearlings haue gone by rough wayes, and were led away as a flocke that is ſcattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe aſtray from your God, ſo endeuour your ſelues ten times more, to turne againe and to ſeeke him.

29 For he that hath brought theſe plagues vpon you, will bring you euerlaſting ioy againe, with your ſaluation.

30 Take a good heart, O Jeruſalem: for he which gaue thee that name, will comfort thee.

31 They are miſerable that afflict thee, and ſuch as reioyce at thy fall.

32 The cities are miſerable whome thy children ſerue: miſerable is ſhee that hath taken thy ſonnes.

33 For as ſhee reioyced at thy decay, and was glad of thy fall, ſo ſhall ſhee be ſory for her owne deſolation.

34 For I will take away the reioycing of her great multitude, and her ioy ſhalbe turned into mourning.

35 For a fire ſhall come vpon her from the Euerlaſting, long to endure, and ſhee ſhall bee inhabited of deuils for a great ſeaſon.

36 O Jeruſalem, looke now toward the Eaſt, and behold, the ioy that commeth vnto thee from thy God.

37 Loe, thy ſonnes (whome thou haſt let goe) come gathered together from the Eaſt vnto the Weſt, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 *Jeruſalem is moued vnto gladneſſe for the returne of her people, and vnder the figure thereof the Church.*

PVt off thy mourning clothes, O Jeruſalem, and thine affliction, and decke thee with the worſhip and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteouſnes, that commeth from God, and ſet a crowne vpon thine head of the glory of the Euerlaſting.

3 For God will declare thy brightneſſe to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteouſneſſe, and the glory of the worſhip of God.

5 Ariſe, O Jeruſalem, and ſtand vp on hie, and looke about thee toward the Eaſt, and behold thy children gathered from the Eaſt vnto the Weſt by the worde of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Iſrael may walke ſafely vnto the honour of God.

8 The woods and all ſweete ſmelling trees ſhall ouerſhadow Iſrael at the commandement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maieſtie, with the mercie and righteouſneſſe that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias ſent vnto them that were ledde away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcauſe of the ſinnes, that yee haue committed againſt God, yee ſhall be led away captiues vnto Babylon, by Nabuchodonoſor,

King of the Babylonians.

2 So when yee bee come into Babylon, yee shall remaine there many yeeres, and a long season, euen seuen generations, and after that I will bring you againe peaceably from thence.

*Isai.44.10. psal.115.9. wisd.13.10.

3 *Nowe shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise bee like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them,

5 But say ye in your hearts, O Lord, wee must worshipther.

6 For mine Angell shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and laid ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take golde for a maide that loueth to be dect,

9 So make the crownes for the heads of their gods: sometimes also the Priests themselues conuey away the gold, and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet cannot they be preserued from rust and wormes,

13 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine iudge of the countrey: yet can he not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from thieues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples their eyes bee full of dust by reason of the feete of those that come in:

‖Or, courts.

17 And as the ‖ gates are shut in rounde about vpon him thath hath offended the king: or as one that should be led to be put to death: so the priestes keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers.

18 They light vp candles before them, yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their heartes are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes and birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may bee sure, that they are not gods: therefore feare them not.

23 Notwithstanding the gold, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

*Isai.46.7.

25 *They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they bee nothing worth: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed down, can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their priestes sell them, and abuse them: likewise also the women lay vp of ỹ same: but vnto the poore and sicke they giue nothing.

29 The menstruous women, and they that are in childbed, touch their sacrifices: by these things yee may knowe that they are no gods: feare them not.

26 From whence cõmeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the priestes sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and cry before their gods, as men doe at the feast of one that is dead.

32 The priestes also take away of their garments, and clothe their wiues & children.

33 Whether it be euill that one doeth, vnto them or good, they are not able to recompence it: they can neither set vp a king nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They can not restore a blinde man to his sight, nor helpe any man at his needs.

37 They can shewe no mercie to the widowe, nor doe good to the fatherlesse,

38 Their gods of wood, gold, and siluer,

are

are as ſtones, that bee hewen out of the mountaine, and they that worſhip them, ſhalbe confounded.

39 Howe ſhould a man then thinke or ſay that they are Gods?

40 Moreouer the Chaldeans themſelues diſhonoured them: for when they ſee a dumme man, that cannot ſpeake, they preſent him to Bel,

41 And deſire that he would make him to ſpeake, as though he had any feeling: yet they that vnderſtand theſe things, can not leaue them: for they alſo haue no ſenſe.

42 Furthermore the women, girded with coardes, ſit in the ſtreetes, and burne ‖ ſtraw. ‖ Or, braune.

43 And if one of them bee drawen away, and lie with any ſuch as come by, ſhee caſteth her neighbour in the teeth, becauſe ſhee was not ſo worthily reputed, nor her coard broken.

44 Whatſoeuer is done among them, is lies: how then may it be thought or ſaid, that they are gods?

45 Carpenters and goldſmithes make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: howe ſhoulde then the things that are made of them, be gods?

47 Therefore they leaue lies, and ſhame for their poſteritie.

48 For when there commeth any warre or plague vpon them, the Prieſtes imagine with themſelues, where they may hide themſelues with them.

49 How then can men not perceiue, that they bee no gods, which can neither defend themſelues, from warre nor from plagues?

50 For * ſeeing they bee but of wood, and of ſiluer, and of golde, men ſhall knowe hereafter that they are but lies, and it ſhall bee manifeſt to all nations and kings, that they bee no gods, but the workes of mens handes, and that there is no worke of God in them. *Pſal.115.4. wiſd.13.10.

51 Whereby it may be knowen that they are no Gods.

52 They can ſet vp no king in the land, nor giue raine vnto men.

53 They can giue no ſentence of a matter, neither preſerue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the houſe of thoſe gods of wood, and of ſiluer, and of golde, the prieſtes will eſcape and ſaue themſelues, but they burne as the balkes therein.

55 They cannot withſtand any King or enemies: howe can it then be thought or ſaid that they be gods?

56 Moreouer theſe gods of wood, of gold, and of ſiluer can neither defende themſelues from thieues and robbers.

57 For they that are ſtrongeſt, take away their golde and ſiluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themſelues.

58 Therefore it is better to bee a king, and ſo to ſhewe his power, or elſe a profitable veſſell in an houſe, whereby hee that oweth it, might haue profite, then ſuch falſe gods: or to bee a doore in an houſe, to keepe ſuch things ſafe as bee therein, then ſuch falſe gods: or a pillar of wood in a palace, then ſuch falſe gods.

59 For the ſunne, and the moone, and the ſtarres that ſhine, when they are ſent downe for neceſſary vſes, obey.

60 Likewiſe alſo the lightning, when it ſhineth, it is euident: and the winde bloweth in euery countrey.

61 And when God commaundeth the cloudes to goe about the whole worlde, they doe as they are bidden.

62 When the fire is ſent downe from aboue to deſtroy hilles and woods, it doth that which is cõmanded: but theſe are not like any of theſe things, neither in forme, nor power.

63 Wherefore men ſhoulde not thinke, nor ſay that they be gods, ſeeing they can neither giue ſentence in iudgement, nor doe men good.

64 For ſo much now as yee are ſure, that they be no gods, feare them not.

65 For they can neither curſe, nor bleſſe kings:

66 Neither can they ſhewe ſignes in the heauen among the heathen, neither ſhine as the moone.

67 The beaſtes are better then they: for they can get them vnder a couert, and doe themſelues good.

68 So yee may bee certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a ſcarrecrowe in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſiluer, and of golde:

70 And likewiſe their gods of wood, and gold and ſiluer are like to a white thorne in an orchard, that euery bird ſitteth vpon, and as a dead body that is caſt in the darke.

71 By the purple alſo and brightneſſe, which fadeth vpon them, yee may vnderſtand, that they bee no gods: yea, they themſelues ſhall be conſumed at the laſt, and they ſhall bee a ſhame to the countrey.

72 Better therefore is the iuſt man, that hath none idoles: for he ſhall be farre from reproofe,

The ſong of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe bound in the middes of the hote fierie fornace.

CHAP. I.

25 *The prayer of Azarias.* 46 *The cruelties of the King.* 48 *The flame deuoureth the Chaldeans,* 49 *The Angell of the Lord was in the fornace.* 51 *The three children prayſe the Lorde and prouoke all creatures to the ſame.*

24 AND they walked in the middes of the flame, prayſing God and magnified the Lord.

25 Then Azarias ſtoode vp, and prayed on this maner, and opening his mouth in the mids of the fire, ſayd,

26 Bleſſed be thou, O Lord God of our fathers: thy Name is worthy to be prayſed and and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all theſe things that thou haſt brought vpon vs, and vpon Ieruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right and equitie haſt thou brought all theſe things vpon vs, becauſe of our ſinnes.

29 For we haue ſinned and done wickedly, departing from thee: in all things haue we treſpaſſed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddeſt commanded vs, that we might proſper.

31 Wherefore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 And in deliuering vs into the hands of our wicked enemies, and moſt hatefull traitours, and to an vnrighteous king, and the moſt wicked in all the world.

33 And nowe wee may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy names ſake, wee beſeech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thine holy Iſracls ſake,

36 To whome thou haſt ſpoken and promiſed, that thou wouldeſt multiplie their ſeed as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For we, O Lord, are become leſſe then any nation, and bee kept vnder this day in all the world, becauſe of our ſinnes:

38 So that nowe we haue neither prince, nor prophet, nor gouernour, nor burnt offring, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that wee might finde mercie.

39 Neuertheleſſe in a contrite heart and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in tenne thouſande of fatte lambes, ſo let our offering bee in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

41 And now we followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by the miracles, and giue thy Name the glorie, O Lord,

44 That all they which doe thy ſeruants euill, may bee confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may knowe, that thou onely art the Lorde God, & glorious ouer the whole world.

46 ¶ Nowe the kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went down into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyſt hiſſing winde, ſo that the fire touched them not at all, neither grieued nor troubled them.

51 Then theſe three (as out of one mouth) prayſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed bee thou, O Lorde God of our fathers, and prayſed, & exalted aboue all things for euer, and bleſſed bee thy glorious and holy Name, and praiſed aboue all things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy

holy glorie, and prayſed aboue all things, and exalted for euer.

54 Bleſſed bee thou that beholdeſt the depthes, and ſitteſt vpon the Cherubims, and prayſed aboue all thinges, and exalted for euer.

55 Bleſſed be thou in the glorious Throne of the kingdome, and prayſed aboue all things, and exalted for euer.

56 Bleſſed be thou in the firmament of heaueu, and prayſed aboue all things, and glorified for euer.

57 All ye workes of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue al things for euer.

58 O *heauens bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.. *Pſalme 148.4.

59 O Angels of the Lorde, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

60 All ye waters that be aboue the heauen, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer,

61 All yee powers of the Lorde, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

62 O ſunne and moone, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

63 O ſtarres of heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

65 All yee windes, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

66 O fire and heate, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

67 O ‖ winter and ſommer, bleſſe yee the Lorde: prayſe him and exalt him aboue all things for euer. ‖Or, colde.

68 O dewes and ‖ ſtormes of ſnowe, bleſſe ye the Lorde: prayſe him and exalt him aboue all things for euer. ‖Or, froſtes.

69 O froſt and colde, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

70 O yce and ſnowe, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

71 O nights and dayes, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

72 O light and darkeneſſe, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe ye the Lord: prayſe him exalt him aboue all things for euer.

74 Let the earth bleſſe the Lorde: let it prayſe him, and exalt him aboue all things for euer.

75 O mountaines, and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue al things for euer.

76 All thinges that growe on the earth, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

78 O ſea and floods, bleſſe yee the Lorde: praiſe him, & exalt him aboue al things for euer.

79 O whales, and all that mooue in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

80 All yee foules of heaueu, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

81 All ye beaſtes and cattell, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, praiſe him, and exalt him aboue all things for euer.

84 O Prieſtes of the Lorde, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lorde, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

86 O ſpirites and ſoules of the righteous, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hande of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto the Lorde, that he is gracious: for his mercie endureth for euer.

90 All ye that worſhip the Lorde, bleſſe the God of gods: praiſe him, and acknowledge him: for his mercie endureth worlde without ende.

THE

THE HISTORIE OF ‖SV- ‖Or, Sosanna.

sanna, which some ioyne to the end of Daniel, and make it the thirteeneth Chapter.

3 *The two gouernours are taken with the loue of Susanna.* 19 *They take her alone in the garden* 20 *They solicite her to wickednesse.* 23 *She chuseth rather to obey God, though it be to the danger of her life.* 34 *She is accused.* 45 *Daniel deliuereth her.* 62 *The gouernours are put to death.*

THere dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whose name was Sulanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moses.

4 Nowe Joacim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because hee was more honourable then all others.

5 The same yeere were appoynted two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These haunted Joacims house, and all such as had any thing to do in the Lawe, came thither vnto them.

7 Now when the people departed away at noone, Sulanna went into her husbands garden to walke.

8 And the two Elders sawe her that shee went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast downe their eyes, that they shoulde not see heauen, nor remember iust iudgements.

10 And albeit they were both wounded with her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one sayde to the other, let vs go now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appoynted they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time that shee went in, as her manner was, with two maydes onely, and thought to wash herselfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her.

17 Shee sayde to her maides, Bring mee oyle, and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bad them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.

19 Nowe when the maydes were gone foorth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and we burne in loue, with thee: therefore consent vnto vs, and lye with vs.

21 If thou wilt not, we will beare witnes againe thee, that a yong man was with thee: and therefore thou didst send away thy maides from thee.

22 Then Sulanna sighed, and sayd, I am in trouble one euery side: for if I do this thing, it is death vnto me, and if I doe it not I can not escape your hands.

23 It is better for mee to fall into your hands, and not to do it, then to sinne in the sight of the Lord.

24 With that Sulanna cryed with a loude voyce, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Sulanna:

28 On the morrowe after, came the people to Joacim her husband, and the two Elders came also, full of mischieuous imagination against Sulanna, to put her to death.

29 And sayd before the people, Send for Sulanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So

30 So shee came with her father and mother, her children and her kinred.

31 Nowe Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and layed their hands vpon her head,

35 Which wept & looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As we walked in the garden alone, she came in with two maids, whom shee sent away from her, and shut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ranne vnto them, and wee saw them as they were together,

39 But we could not hold him: for he was stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, we asked her what yoong man this was, but she would not tell vs: of these things are wee witnesses.

41 Then the assemblie beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loude voice, and said, O euerlasting God, that knowest the secrets, & knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnes against me, & beholde I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when shee was led to be put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.

46 Who cried with a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and sayd, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayde Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and sayde vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guilty goe free, albeit the Lorde saith, *The innocent and righteous shalt thou not slay. *Exod.23.7.

54 Nowe then, if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentisk tree.

55 Then sayd Daniel, Verely thou hast lyed against thine owne ‖head: for loe, the Angel of God hath receiued sentence of God to cut thee in two, ‖Or, life.

56 So put he him aside, and commanded to bring the other, and sayde vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, & lust hath subuerted thine heart.

57 Thus haue you dealt with the daughters of Israel, and they for feare companied with you, but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖prime tree. ‖Or, mirtle tree.

59 Then sayde Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with a sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loude voyce, and prayed God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel hath conuict them of false witnesse by their owne mouth.)

62 *And according to the Lawe of Moyses they dealt with them, as they deale wickedly against their neyghbour, and put them to death. Thus the innocent blood was saued the same day. *Deut.19.19. prou.19.2.

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astiages was laid with his fathers, & Cyrus of Persia reigned in his stead.

THE

THE HISTORIE OF BEL

and of the Dragon, which is the fourteenth chapter of Daniel after the Latine.

NOwe when king Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eat at the kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole called Bel, and there were spent vpon him euery day ewelue ‖ great measures of fine floure, and fourtie sheepe, and sixe great ‖ pots of wine.

Called Artaba, whereof euery one conteyned somewhat more then nine gallons, which make vi al an hundreth and eyght gallons, at the least. ‖ Called Metretes, and euery one of these measures contained about xxvii gallons, which in al make cccxxxvi.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the king said vnto him, Why doest not thou worship Bel?

5 Who answered and sayde, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then sayd the king vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh euery day?

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priests, and sayd vnto them; If ye tell me not, who this is that eateth vp these expenses, ye shall die:

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel sayde vnto the king, Let it be according to thy word.

10 (Now the Priests of Bel were threescore and tenne, beside their wiues and children:) and the king went with Daniel into the Temple of Bel.

11 So Bels Priests said, Behold, we wil goe out, and set thou the meate there, O king, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lyed vpon vs.

13 Nowe they thought themselues sure ynough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meate before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed throughout the Temple, in the presence of the king alone: then went they out, and shut the doore, and sealed it with the kings signet, and so departed.

15 Nowe in the night came the Priestes, with their wiues and children, (as they were wont to do) and did eat and drinke vp all.

16 In the morning betimes, the king arose and Daniel with him.

17 And the king said, Daniel are the seales whole? Who answered, Yea, O king, they bee whole.

18 And assoone as he had opened the doore, the king looked vpon the table, and cryed with a loude voyce, Great art thou O Bel, and with thee is no deceit.

16 Then laughed Daniel, and held the king that he should not go in, and sayd Behold now the pauement, and marke wel whose footsteps are these.

20 And the king sayde, I see the footsteps of men, women, and children: therefore the king was angry,

21 And took the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table,

22 Therefore the king slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king sayd vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then sayd Daniel vnto the king, I wil worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I will slay this Dragon without sword or staffe. And the king sayd, I giue thee leaue.

27 Then Daniel tooke pitch and fat, and haire, and did seeth them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayde, Beholde, whom yee worship.

27 When the Babylonians heard, they were wonderfull wroth, and gathered them together against the king, saying, The king is

is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, & put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or els we will destroy thee and thine house.

30 Nowe when the king sawe that they pressed sore vpon him, and that necessitie constrayned him hee deliuered Daniel vnto them.

31 Who cast him into the Lyons denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheep, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Nowe there was in Iewrie a prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the fielde for to bring it to the reapers.

34 But the Angell of the Lorde sayde to Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And abbacuc sayd, Lord, I neuer sawe Babylon, neyther do I know where the denne is.

36 Then the Angel took him by the crown of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eat, and the Angell of the Lorde set Abbacuc in his owne place againe immediatly.

40 Upon the seuenth day, the king went to bewaile Daniel: and when hee came to the denne, he looked in, and behold, Daniel sate in the mids of the Lyons.

41 Then cryed the king with a loude voyce, saying, Great art thou O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 *The death of Alexander the king of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make a couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idoles.*

AFter that Alexander the Macedonian, the sonne of Philip, went foorth of the lande of Chettim, and slewe Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 Hee tooke great warres in hande, and wanne strong holdes, and slew the kings of the earth.

3 So went hee thorowe to the ends of the world, and tooke spoyles of many nations, in so much that the world stoode in awe of him: therfore his heart was puffed vp and was hautie.

4 Nowe when hee had gathered a mightie strong hoste,

5 And had raigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke and knew that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdom among them, whiles he was yet aliue.

8 So Alexander had reigned twelue yeres when he died.

9 And his seruants reigned euery one in his roome.

10 And they all caused themselues to bee crowned after his death, & so did their children after them many yeeres, and much wickednes increased in the world.

11 Forout of these came the wicked roote, euen Antiochus | Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Grekes. | Or, Noble.

12 In those dayes went there out of Israel wicked men, which intised many, saying, Let vs goe, and make a couenant with the heathen that are round about vs: for since we departed from them, we haue had much sorow.

13 So this deuice pleased them well.

14 And certaine of the people were readie, and went to the king, which gaue them licence, to doe after the ordinances of the heathen.

15 Then

Ioseph. Antiq. 12. Chap. 6.

15 Then set they vp a place of exercise at Ierusalem, according to the facions of the heathen,

16 And made themselues [a] vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were sold to doe mischiefe.

[a] By drawing the skinne ouer the part that was circumcised, as Celi. 7. chap. 25. Epiph. li. de pon. lerib. & mensuris.

17 So when Antiochus kingdom was set in order, he went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie companie, with charets, and Elephants, and with horsemen, and with a great nauie.

19 And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was afraide of him, and fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fourtie and three yeere,

22 And went vp towarde Israel and Ierusalem with a mightie people,

23 And entred proudely into the Sanctuarie, and tooke away the golden altar, and the candlestick for the light, and al the instruments thereof, and the table of the shewe bread, and the powring vessels, and the bowles, and the golden basins, and the vaile, and the crownes, and the golden apparrell which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secrete treasures that he found, and when he had taken away all he departed into his owne land.

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegroome tooke him to mourning, and shee that sate in the marriage chamber, was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the king sent his chiefe Tarmaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceite, and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroied much people of Israel.

33 And when he had spoyled the citie, hee set fire one it, casting down the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mighty towres, and made it a strong holde for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Ierusalem, and laide it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie.

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, beeing desolate of them whome she had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproche, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes. Ioseph. Antiq. Chap. 6, & 7.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow ẏ strange lawes of the country,

47 And that they shoulde forbid the burnt offerings, and sacrifices, and the ‖ offrings in the Sanctuarie, ‖ Or, drinke offring.

48 And that they shoulde defile the Sabbaths and the feastes,

49 And pollute the Sanctuarie and the holy men,

50 And so set vp altars, and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts.

51 And that they shoulde leaue their children vncircumcised, and defile their soules with vncleannes, and pollute themselues, that they might forget the Lawe, and change all the ordinances,

52 And

52 And that whosoeuer woulde not doe according to the commaundement of the king, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen whersoeuer they coulde flee for succour.

57 The fifteenth day of Calleu, in the hundreth and fiue and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Juda on euery side.

58 And before the doores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Lawe, which they found, they burnt in the fire, and cut in pieces.

60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Lawe, the kings commaundement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fiue & twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement, they put certaine women to death, which had caused their children to be circumcised,

64 And they hanged vp the children at their necks, and they spoyled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, & determined in themselues, that they would not eate vncleane things,

66 But chose rather to suffer death, then to bee defiled with those meates: so because they woulde not breake the holy couenaunt, they were put to death.

67 And this ‖ tyrannie was very sore vpon the people of Israel. ‖Or, rage.

CHAP. II.

7 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slaine and wil not fight againe because of the Sabbath day. 49 Mattathias dying, commandeth his sonnes to sticke by the word of God, after the example of the fathers.

Ioseph. Antiq. 12. cap. 7.

IN those dayes stoode vp Mattathias the Priest: the sonne of Joannes, the sonne of Simeon of the sonnes of Jarib of Jerusalem, and dwelt in Modin.

2 And hee had fiue sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whose name was Apphus. ‖Or, Anaran.

6 Now hee sawe the blasphemies, which were committed in Juda and Jerusalem:

7 And he said, Woe is me: wherefore was I borne to see the destruction of my people, and the destruction of the holy citie, and thus to sit still: it is deliuered into the handes of the enemies.

8 And the Sanctuarie is in the handes of strangers: her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away into captiuitie: her infantes are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoyles?

11 All her glory is taken away: of a free woman, she is become an handmayd.

12 Behold our Sanctuarie and our beautie, and honour is desolate, as the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and sayde vnto Mattathias, Thou art the chiefe and an honourable man, and great in the citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the kings commandement, as all the heathen haue done, and also the men of Juda, and such as remaine at Jerusalem: so shalt thou and thy family bee in the kings fauour, and thou and thy children shall bee enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and sayde with a loud voyce, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forſake not the Law and the ordinances.

22 We will not hearken vnto the kings words to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe wordes, there came one of the Iewes, in the ſight of all to ſacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias ſaw it, he was ſo inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the Law: therefore he ranne vnto him, and killed him by the altar:

25 And at the ſame time he ſlew the kings commiſſioner that compelled him to doe ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Lawe of God, * doing, as Phinees did vnto Zambri the ſonne of Salom.

*Num.25.7.

27 ¶ Then cried Mattathias with a loud voyce in the citie, ſaying, Whoſoeuer is zealous of the Lawe, and will ſtand by the couenant, let him come forth after me.

28 So hee and his ſonnes fledde into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖Or, that lived iuſtly and vprightly.

30 Went downe into the wilderneſſe to dwell there, both they, and their children, and their wiues, and their cattell: for their afflictions increaſed ſore vpon them.

31 ¶ Nowe when it was tolde vnto the kings ſeruants, and to the garriſons, which were in Ieruſalem in the citie of Dauid, that men had broken the kings commaundement, and were gone downe into the ſecret places in the wilderneſſe,

32 Then many purſued after them: and hauing ouertaken them, they camped againſt them, and ſet the battell in arap againſt them on the Sabbath day,

33 And ſayde vnto them, Let this nowe be ſufficient: come forth and doe according to the commaundement of the king, and yee ſhall liue.

34 But they anſwered, We will not goe forth, neyther will wee doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other anſwered them nothing, neither caſt any one ſtone at them, nor ſtopped the priuie places.

37 But ſayde, We will die all in our innocencie: the heauen and earth ſhall teſtifie for vs, that ye deſtroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and ſlew both men and cattell, their wiues, and their children to the number of a thouſand people.

36 ¶ When Mattathias and his friendes vnderſtoode this, they mourned for them greatly,

40 And ſayde one to another, if we all do as our brethren haue done, and fight not againſt the heathen for our liues, and for our Lawes, then ſhall they incontinently deſtroy vs out of the earth.

41 Therefore they concluded at the ſame time, ſaying, Whoſoeuer ſhall come to make battayle with vs vpon the Sabbath day, wee will fight againſt him, that wee die not all, as our brethren that were murthered in the ſecret places.

42 Then came vnto them the aſſembly of the Aſidians, which were of the ſtrongeſt men of Iſrael, all ſuch as were well minded toward the Law.

43 And all they that were fled for perſecution, ioyned themſelues vnto them, and were an helpe vnto them.

44 So they gathered a power, and ſmote the wicked men in their wrath, and the vngodly in their anger: but the reſt fledde vnto the heathen, and eſcaped.

45 Then Mattathias and his friendes went about and deſtroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as many as they found within the coaſts of Iſrael,

47 And they purſued after the proud men: and this act proſpered in their hands.

48 So they recouered the Law, out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias ſhoulde die, hee ſayde vnto his ſonnes, Nowe is pride and perſecution increaſed, and the time of deſtruction, and the wrath of indignation.

50 Nowe therefore my ſonnes, be yee zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhall yee receiue great honour and an euerlaſting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteouſneſſe?

*Gen.22.9,18. rom.4.3.

53 * Ioſeph in the time of his trouble kept the commaundement, and was made the lorde of Egypt.

*Gene.41.40.

54 * Phinees our father, becauſe hee was zealous and feruent, obteined the couenant of the euerlaſting Prieſthood.

*Num.25.13. eccluſ.45.23,24

55 * Ieſus for fulfilling the word, was made the gouernour of Iſrael.

*Ioſh.1.3.

56 * Caleb, becauſe hee bare witneſſe before

*Num.14.6,7. ioſh.14.13.

before the Congregation, receyued the heritage of the land.

*1.Sam.2.4. 57 *Dauid, because of his mercy obteyned the throne of the kingdome for euermore.

*2.King.2.11. 58 *Elias, because hee was zealous and feruent in the Lawe, was taken vp euen vnto heauen.

*Dan.3.16,17,18,26. 59 *Ananias, Azarias and Misael by their faith were deliuered out of the flame.

*Dan.6.22. 60 *Daniel, because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

*Mat.10.28,28. Iai.51.7,8. 62 * Feare not ye then the words of a sinful man: for his glory is but doung and wormes.

63 To day is hee set vp, and to morowe he shall * not be found: for hee is turned into his dust, and his purpose perisheth.

*Iam.1.10. 1.pet.1.24. eccle.14,18. 64 Wherefore, my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obteine glory.

65 And beholde, I know that your brother Simon is a man of counsell: giue eare vnto him alwayes he shall be a father vnto you.

66 And Judas Maccabeus hath beene mightie and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompence fully the heathen, and giue your selues to the commandement of the Lawe.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fourtie and sixt yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whome Antiochus had made captaine ouer his host.

THen Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brestplate as a giant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lyon, and as a Lions whelpe roaring after the pray.

5 For hee pursued the wicked, and sought them out, and burnt vp those that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers kings, but Jacob reioyced by his actes, and his memorial is blessed for euer.

8 He went also thorowe the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renoumed vnto the endes of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great host out of Samaria, to fight against Israel.

11 Which when Judas had perceiued, he went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke his spoyles, and tooke also Apollonius sworde, and fought with it all his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Judas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will bee glorious in the realme: for I will goe fight with Judas, and them that are with him, which haue despised the kings commaundement.

15 So he made him readie to goe vp, and there went with him a mighty hoste of the vngodly to helpe him, and to bee auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Judas went forth to meete him with a small company.

17 But when they saw the army comming against them, they said to Judas, How are we able, being so fewe, to fight against so great a multitude, and so strong, seeing we bee so weary, and haue fasted all this day?

18 Then saide Judas, It is an easie thing for many to bee shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruel and proud multitude, to destroy vs, and our wiues, and our children, and to robbe vs:

21 But wee doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraide of them.

23 And when hee had left off speaking,

he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eighthundreth men of them, and the residue fledde into the land of the Philistims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations rounde about,

26 So that his fame came vnto the king: for all the Gentiles coulde tell of the warres of Judas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore he sent foorth, and gathered all the power of his realme, a very strong armie,

28 And opened his treasury, and gaue his host a yeeres wages in hande, commaunding them to be ready for a yeere for all occasions.

29 Neuertheless, when hee sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the lande, in taking away the lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberality he farre passed the other kings that were before him.

31 Wherefore he was heauie in his mind, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So hee left Lysias a noble man and of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer hee gaue him halfe of his hoste and elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda and Jerusalem, that hee shoulde send an army against them, to destroy and roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite all their quarters, & part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourty and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorymenus, and Nicanor, and Gorgias, mighty men, and the kings friends,

39 And sent with them fourtie thousande footemen, and seuen thousande horsemen, to goe into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Emaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruantes, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Judas and his brethren sawe that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commaunded to destroy the people, and vtterly abolish them,

43 They sayde one to another, Let vs redresse the decay of the people, and let vs fight for our people, and for our Sanctuarie.

44 Then the Congregation were soone readie gathered to fight and to pray, and to desire mercy and compassion.

45 As for Jerusalem it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles.

49 And brought the Priestes garmentes, and the first fruites, and the tythes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, What shall wee doe with these? and whither shall wee cary them away?

51 For thy Sanctuarie is troden downe and defiled, and the Priestes are in heauinesse, and brought downe.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a loud voyce.

55 And

55 And after this, Judas ordayned captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or maried wiues, or planted vineyardes, or were fearefull, that they shoulde returne euery one into his owne house, according *to the Law,

*Deut.20.9. iudg.7.3.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas sayde, Arme your selues, and be valiant men, and bee ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to dye in battell, then to see the calamities of our people and of our Sanctuarie.

60 Neuertheless as the wil of God is in heauen, so be it.

CHAP. IIII.

1 Judas goeth against Gorgias which lyeth in waye. 14 He putteth Gorgias and his host to flight. 28 Lysias inuadeth Judea. 29 But Judas driueth him out. 43 Judas purifieth the Temple and dedicateth the altar.

Ioseph.lib.12. cap.10.

THen tooke Gorgias fiue thousande foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Nowe when Judas heard it, hee remooued, and they that were valiant men to smite the kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he founde no man there, hee sought them in the mountaines: for sayde he, They flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the fielde with three thousande men, which had neyther harnesse nor swordes to their mindes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then sayd Judas to the men that were with him, Feare yee not their multitude, neyther be afraid of their assault.

9 Remember, howe our fathers were de- Exod.14.9,29. liuered *in the redde Sea, when Pharao pursued them with an armie,

10 Therefore now let vs cry vnto heauen and the Lorde will haue mercie vpon vs, and remember the couenaunt of our fathers, and will destroy this hoste before our face this day.

11 So shal al the heathen know, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tentes into the battell, and they that were with Judas, blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto ‖ Gazeron, ‖Or, Assaremoth and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about three thousand men.

16 So Judas turned againe with his hoste from pursuing them,

17 And sayde vnto the people, Bee not greedy of the spoyles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, & ouercome them: then may ye safely take the spoyles.

19 As Judas was speaking these words, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fledde, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done:)

21 When they saw these things, they were sore afraid, and when they sawe also that Judas and his hoste were in the fielde ready to set themselues in aray,

22 They fled euery one into the lande of strangers.

23 So Judas turned againe to spoyle the tents, where they gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalmes, and praysed towards the heauen: for hee is gracious, and his mercy endureth for euer.

25 And so Israel had great victorie in that day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things, was sore afraide, and discouraged, because such things came not vpon Israel as hee woulde, neyther such things as the king had commanded him, came to passe.

28 Therefore the nert yeere following, gathered Lysias threescore thousande chosen foote men, and fiue thousande horse men to fight against Jerusalem.

29 So they came into ‖ Idumea, and pit- ‖Or, Iudea. ched their tents at ‖ Beth-sura, where Judas ‖Or, Bethoron. came against them with ten thousand men.

30 And when he ſaw that mightie army, he prayed and ſaide, Bleſſed be thou, O Sauiour of Iſrael * which diddeſt deſtroy the aſſault of the mighty man by the hand of thy ſeruant Dauid, *and gaueſt the hoſte of the ſtrangers into the hand of Jonathan, the ſonne of Saul, and of his armour bearer.

*1. Sam. 17. 50, 51.

*1. Sam. 14. 13, 14.

31 Shut vp this army in the hand of thy people of Iſrael, and let them bee confounded with their power, and with their horſemen.

32 Make them afraid, and conſume their boldneſſe and ſtrength, that they may bee aſtoniſhed at their deſtruction.

33 Caſt them downe by the ſworde of them that loue thee: then ſhall all they that know thy Name, prayſe thee with ſongs.

34 So they ioyned together, and there were ſlaine of Lycias hoſte, fiue thouſande men, and they fell before them.

35 Then Lyſias ſeeing his army put to flight, and the manlineſſe of Judas ſouldiers, and that they were ready, eyther to liue or die valiantly, hee went into Antiochia, and gathered ſtrangers, and when hee had furniſhed his armie, hee thought againe (being prepared) to come againſt Judea.

36 Then ſayde Judas vnto his brethren, Beholde, our enemies are diſcomfited: let vs nowe goe vp to cleanſe, and to repaire the Sanctuarie.

37 So all the hoſte gathered them together, and went vp into the mountaine of Sion.

38 Nowe when they ſawe the Sanctuary layde waſte, and the altar defiled, and the doores burnt vp, and the ſhrubbes, growing in the courtes, as in a foreſt, or as on one of the mountaines, and that the Prieſtes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and caſt aſhes vpon their heads,

40 And fell downe to the ground on their faces, and blewe an alarme with their trumpets, and cryed toward heauen.

41 Then Judas commaunded certaine of the men to fight againſt thoſe which were in the caſtle, till he had cleanſed the Sanctuarie.

42 So he choſe Prieſts that were vndefiled, ſuch as delited in the Lawe.

43 And they cleanſed the Sanctuarie, and bare out the defiled ſtones into an vncleane place,

44 And conſulted what to doe with the altar of burnt offrings, which was polluted.

40 So they thought it was beſt to deſtroy it, leaſt it ſhoulde bee a reproch vnto them, becauſe the heathen had defiled it: therefore they deſtroyed the altar,

46 And laid vp the ſtones vpon the mountayne of the Temple in a conuenient place, till there ſhoulde come a Prophet, to ſhewe what ſhould be done with them.

47 So they tooke whole ſtones according to the Lawe, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made alſo newe holy veſſels, and brought into the Temple the candleſtick, and the altar of burnt offrings, and of incenſe, and the table.

50 And they burnt incenſe vpon the altar, and lighted the lampes which were vpon the candleſticke, that they might burne in the Temple.

51 They ſet alſo the ſhewbread vpon the table, and hanged vp the vailes, and finiſhed all the workes that they had begunne to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chaſleu, in the hundreth and eight and fourtieth yeere they aroſe vp betimes in the morning,

53 And offred ſacrifice according to the Lawe, vpon the newe altar of burnt offrings, that they had made.

54 According to the time, and according to the day that the heathen had defiled it, in the ſame day was it made newe with ſongs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worſhipping and prayſing towarde the heauen him that had giuen them good ſucceſſe.

56 So they kept the dedication of the altar eyght dayes, offring burnt offrings with gladneſſe, and offred ſacrifices of deliuerance and prayſe.

57 And deckt the forefront of the Temple with crownes of gold and ſhields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladneſſe among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Iſrael, ordayned that the dayes of dedication of the altar ſhoulde bee kept in their ſeaſon from yeere to yere, by the ſpace of eight dayes, from the fiue and twentieth day of the moneth Chaſleu, with mirth and gladneſſe.

60 And at the ſame time builded they vp mount Sion with hie wals, and ſtrong towres round about, leſt the Gentiles ſhoulde come, and tread it downe, as they had done afore.

61 Therefore they ſet a garriſon there to keepe it, and fortified Beth-ſura to keepe it, that the people might haue a defence againſt Idumea.

CHAP.

CHAP. V.

3 Iudas vanquiſhed the heathen that goe about to deſtroy Iſrael, and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, becauſe they denied him paſſage thorow it.

NOwe when the nations rounde about heard, that the altar was builded, and the Sanctuarie renued as afore, they were ſore grieued.

2 Therefore they thought to deſtroy the generation of Iacob that were among them, and began to ſlay and deſtroy the people,

3 Then Iudas fought againſt the children of Eſau in Idumea at ‖Arrabathene, becauſe they beſieged the Iſraelites, and hee ſmote thē with a great plague, and droue them to ſtraits, and tooke their ſpoyles.

‖Or, Arabathane.

4 Hee thought alſo vpon the malice of the children of Bean, which had bene a ſnare and an hinderance vnto the people, when they lay in wayte for them in the hie way.

5 Wherefore hee ſhut them vp in towers, and beſieged them, and deſtroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went he againſt the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were deſtroyed before him, and ſo hee diſcomfited them,

8 And tooke Gazer with the townes thereof, and ſo turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Datheman,

10 And ſent letters to Iudas, and to his brethren, ſaying, the heathen that are about vs, are gathered againſt vs to deſtroy vs.

11 And they made them readie for to come, and to take the fortreſſe, whereunto we are fledde, and Timotheus is captaine of their hoſte.

12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, and they haue taken away their wiues, and their children, and their gods, and deſtroyed there almoſt a thouſand men.

14 While theſe leters were yet a reading, behold, there came other meſſengers from Galile with their clothes rent, which told the ſame tidings,

15 And ſayd, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt thē to deſtroy them.

16 When Iudas, and the people hearde theſe wordes, a great congregation came together, to conſult what they might doe for their brethren that were in trouble, and whom they beſieged.

17 Then ſayde Iudas to Simon his brother, Chuſe thee out men, and goe & deliuer thy brethrē in Galile, and I and my brother Ionathan will go into the countrey of Galaad.

18 ¶ So he left Ioſephus the ſonne of Zacharias and Azarias to be captaines of the people, and to keepe the remnant of the hoſte in Iudea,

19 And commaunded them ſaying, Take the ouerſight of this people, & make no warre againſt the heathen, vntil we come againe.

20 And vnto Simō were giuen three thouſand men to go into Galile, & to Iudas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galile, & gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And he purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſand men: ſo hee tooke their ſpoyles.

23 Thus they reſcued them that were in Galile and in Arbattis with their wiues, and their children, and al that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus alſo, and his brother Ionathan went ouer Iorden, and trauailed three dayes iourney in the wilderneſſe,

25 Where they met with the Nabathites, who receiued them louingly, and tolde them euery thing that was done vnto their brethren in the Countrey of Galaad,

26 And howe that many of them were beſieged in Boſora, and Boſor, in Alemis ‖Chaſbon, Maged, and Carnaim (all theſe cities are ſtrong, and great)

‖Or, Chaſphor.

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoſte vnto theſe fortes, and to take them, and to deſtroy them all in one day.

28 So Iudas and his hoſte turned in all haſte by the way of the wildernes toward Boſora, and wan the citie, and ſlew all the males with the edge of the ſword, and tooke all their ſpoyle, and ſet fire vpon the citie.

29 And in the night hee remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort and had aſſaulted them.

31 When Iudas ſaw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets and a great ſound,

32 Then he ſaid vnto the armie, Fight this day for your brethren,

33 So hee went forth behinde them with three

three companies, and they blew the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, & they fled from him, and he smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Malpha, & layd siege vnto it, & wanne it, and slew all the males thereof, and spoiled it, & set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood,

38 Now Judas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And he hath hired the Arabians to help them, and they pitched their tents beyonde the flood, and are ready to come and fight against thee. So Judas went to meete them.

40 Then Timotheus sayde vnto the captaines of his hoste, When Judas and his hoste come neere to the flood, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraide, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came neere to the flood, he caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battel.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Judas wanne, & burnt the temple with all that were in it: so was Carnaim subdued, and might not withstande Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defensed: they could not passe, neither at the right hande nor at the left, but must goe thorow it.

47 But they that were in the citie, shutte themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorowe your land, that we may goe into our owne countrey, and none shal hurt you: we wil but onely go thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to bee made throughout the hoste, that euery man shoulde assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the swoorde, and destroyed it, and tooke the spoyle thereof, and went through the citie ouer them that were slaine.

52 Then went they ouer Jordan into the great plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Nowe whiles Judas and Jonathan were in the lande of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant actes, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Jamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Judas, and his brethren, but thought to doe some valiant thing.

62 Also they came out of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas and his brethren were greatly commended in the sight of all Israel, and of all the heathen, whereseuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the South, where hee wanne Hebron, and the townes thereof, and he destroyed the castle thereof, and burnt the towres thereof round about. Ioseph. Ant. 13. chap. 11. and 12

66 The remoued he to goe into the lande of

of the ‖ ſtrangres, and went thorow Samaria. for, Philiſtims.

67 At the ſame time were the Prieſtes of the cities ſlaine in the battell, which woulde ſhewe their valiantneſſe, and went forth to battell without counſell: and when Judas came to Azotus in the ſtrangers lande, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the ſpoyles of the cities, and came againe into the land of Juda.

CHAP. VI.

1 *Antiochus, willing to take the cities of Elimais, is driuen away of the citizens.* 8 *He falleth into ſickneſſe, and dyeth.* 17 *His ſonne Antiochus is made King.* 34 *The manner to prouoke elephants to fight.* 43 *Eelazarus valiant acte.* 48 *The ſiege of Sion.*

Ioſeph. Antiq. 11. cap. 13.

NOwe when king Antiochus trauailed thorow the high countreys, he heard that Elimais in the countrey of Perſia was a citie greatly renowmed for riches, ſiluer and golde,

2 And that there was yet a very rich temple, whereas were coueringes of golde, coate armours, and harneſſe, which Alexander king of Macedonia the ſonne of Philip (that reigned firſt in Grecia) had left there.

3 Wherefore he went about to take the citie, and to ſpoyle it, but he was not able: for the citizens were warned of the matter,

4 And roſe vp againſt him in battell, and he fled and departed thence with great heauineſſe, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Perſia, that the armies that went againſt the lande of Juda, were driuen away,

6 And that Lyſias, which went foorth firſt with a great power, was driuen away of the Iewes, and that they were made ſtrong by the armour, and power, and diuers ſpoyles which they had gotten of the armies whome they had deſtroyed,

7 And that they had pulled downe the abomination, which he had ſet vp vpon the altar at Jeruſalem, & fenſed the Sanctuarie with hie wals, as it was afore, & Bethſura his citie.

8 So when the king had heard theſe words, he was aſtonished, and ſore mooued: therefore he laid him downe vpon his bed, and fell ſicke for very ſorowe, becauſe it was not come to paſſe, as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, ſo that he ſaw he muſt needes die.

10 Therefore he ſent for al his friends, and ſayd vnto them, The ſleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my ſelfe, into what aduerſitie am I come: and into what floods of miſerie am I fallen nowe, whereas afore-time I was in proſperitie, and greatly ſet by, by reaſon of my power:

12 And now do I remember the euils that I haue done at Jeruſalem: for I tooke all the veſſels of gold and of ſiluer that were in it, and ſent to deſtroy the inhabitants of Juda without cauſe.

13 I knowe that theſe troubles are come vpon me for the ſame cauſe, and behold, I muſt die with great ſorow in a ſtrange land.

14 Then called hee for Philip, one of his friends, whō he made ruler ouer al his reuine,

15 And gaue him the crowne, and his robe, and the ring, that he ſhould inſtruct his ſonne Antiochus, and bring him vp, till hee might reigne himſelfe.

16 So King Antiochus died there in the hundreth, and fourtie and ninth yere.

17 ¶ When Lyſias knewe, that the king was dead, hee ordeined Antiochus his ſonne (whome he had brought vp) to reigne in his fathers ſtead and called him Eupator. Ioſeph. Antiq. 12. Chap. 14.

18 Now they that were in the caſtle at Ieruſalem, kept in the Iſraelites round about the Sanctuarie, and ſought alwayes their hurt, and the ſtrengthening of the heathen.

19 Therefore Judas thought to deſtroy them, and called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundreth and fiftie yere, and made inſtruments to ſhoot, and other engins of war.

21 But certaine of them that were beſieged, gat forth, (vnto whom ſome vngodly men of Iſrael ioyned themſelues)

22 And they went vnto the king, ſaying, Howe long wilt thou ceaſe from executing iudgement, and auenge our brethren.

23 We haue bin ready to ſerue thy father, and to goe forward in thoſe things that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cauſe, and whereſoeuer they found any of vs, they ſlewe them, and ſpoyled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold this day are they beſieging the caſtle at Jeruſalem to take it, and haue fortified the Sanctuarie, and Beth-ſura.

27 And if thou do not preuent them quickly, they will do greater things then theſe, and thou ſhalt not be able to ouercome them.

28 When the king heard this, he was very angrie, and called all his friends, the captaines of his armie, and his horſemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the yles of the ſea.

30 So the number of his armie was an hundreth thouſande footemen, and twentie thouſande horſemen, and two and thirtie

elephants

elephants exercised in battell.

31 These came through Idumea, & drewe neere to Beth-sura & besieged it a long season and made engins of warre: but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Judas from the castle, and remoued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, & brought the armie and his power towarde the way of Beth-zacarias, where ỹ armie set themselues in aray to the battell, and blewe the trumptes.

34 And to prouoke the elephants for to fight, the shewed them the blood of grapes and mulberies.

35 And they set the beasts according to the ranges: so that by euery elephant there stoode a thousande men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at all times wheresoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one was two and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shields, the mountaines glistred therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was spred vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And al they that heard the noyse of their multitude, and the marching of the company, and the ratling of harnesse, were astonished: for the armie was very great and mightie.

42 Then Judas and his hoste entred into the battell, and they slewe sixe hundreth men of the Kings armie.

43 ¶ Now when Eleazar, the sonne of ‖Abaron, sawe one of the elephants armed with royall harnesse, and was more excellent then all the other beastes, he thought that the King should be vpon him. ‖Or, Saura.

44 Wherefore hee ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying, on the right hand and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, and gate him vnder him, and slew him: then fell the elephant downe vpon him, and there he dyed.

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And ỹ kings armie went vp to meet them toward Jerusalem, and the king pitched his tents in Judea toward mount Sion.

49 Moreouer, the king tooke truce with them that were in Beth-sura, but when they came out of the citie, because they had no vittailes there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, & set there a garison to keepe it,

51 And besieged ỹ Sanctuarie many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast dartes and slings.

52 ‖ They also made engins against their engins, and fought a long season. ‖Or, the Iewes.

53 But in the garners there were no vittailes: for it was the seuenth yere, and then they that went in Judea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip (whome Antiochus the King whiles hee liued, had ordeined to bring vp Antiochus his sonne, that he might be king.)

56 Was come againe out of Persia and Media, and the kings hoste with him, and thought to take vnto him the rule of all things,

57 He and his hasted, and were stirred forward by them in the castle, to goe and tell the king, and the captaines of the hoste, and to others, saying, We decrease dayly, and our vittailes are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs ‖agree with these men and take truce with them, and with all their nation, ‖Or, giue hands.

59 And grant them to liue after their law, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and the receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when hee sawe that the place was well defenced

defenſed, he brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haſte, & returned vnto Antiochia where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 Demetrius raigned, after he had killed Antiochus and Lyſias. 5 Hee troubleth the children of Iſrael through the counſell of certaine wicked perſons. 37 The prayer of the Prieſtes againſt Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioſeph. Antiq. 12. Cap. 3.

IN the hundreth, and one and fiftieth yere departed Demetrius the ſonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the Sea coaſt, and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was told him, he ſaid, Shew me not their faces.

4 So they put them to death. Now when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him al the wicked and vngodly men of Iſrael, whoſe captaine was Alcimus, that would haue beene the Hie Prieſt.

6 Theſe men accuſed the people vnto the King, ſaying, Iudas and his brethren haue ſlaine all thy friends, and driuen vs out of our owne land,

7 Wherefore ſend now ſome man, whom thou truſteſt, that he may goe and ſee all the deſtruction, which he hath done vnto vs, and to the kings land, and let him puniſh them with all their partakers.

8 Then the king chooſe Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whome hee made Hie Prieſt, and commanded him to be auenged of the children of Iſrael.

10 So they departed, & came with a great hoſte into the lande of Iuda, and ſent meſſengers to Iudas and his brethrē deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a companie of the gouernours aſſembled vnto Alcimus and Bacchides to intreat of reaſonable poynts.

‖Or, Haſidims.

13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael.

14 For ſayd they, He that is a Prieſt of the ſeede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee ſpake vnto them peaceably, and ſwore vnto them, and ſayd, Wee will doe you no harme, neither your friendes:

16 And they beleeued him: but hee tooke of them threeſcore men and ſlewe them in one day according to the wordes that were written

17 * They haue caſt the bodies of the Saints, and their blood round about Ieruſalem, and there was no man that would burie them.

*Pſal. 79. 1.

18 So there came a feare and trembling among all the people: for they ſayde, There is neither trueth nor righteouſneſſe in them: for they haue broken the appoyntment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at ‖ Beth-zecha, where he ſent foorth and tooke many of the men that had forſaken him, and certaine of the people whome he ſlew and caſt into the great pit.

‖Or, Bethſeth. or, Bezeth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the king.

21 Thus Alcimus ſtroue for ꝑ Prieſthood.

22 And all ſuch as troubled the people, reſorted vnto him: in ſo much, that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Now when Iudas ſaw al the miſchiefe that Alcimus & his company had done among the Iſraelites more then the heathen,

24 Hee went foorth rounde about all the borders of Iudea, & puniſhed thoſe that were fallen away, ſo that they came no more abroad in the country.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hand, and knewe that he was not able to abide them, he went againe to the king, and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe princes, which hated Iſrael deadly, and commanded him, that he ſhould deſtroy the people.

Ioſeph. Antiq. 12. cap. 16.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly wordes, ſaying,

28 Let there bee no warre betweene mee, and you: I wil come with few men, to ſee how ye doe, friendly.

29 So he came vnto Iudas and they ſaluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheleſſe, it was told Iudas, that he came vnto him vnder deceit: therefore hee feared him, and would ſee his face no more.

31 When Nicanor perceiued that his counſell was bewrayed, hee went out to fight againſt

‖Or, Caphar-salama.

against Iudas, beside ‖Carphalalana.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priestes with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But hee laughed at them and mocked them and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste bee not nowe deliuered into mine handes, if euer I come againe in safetie, I will burne vp this house. With that went he out in a great anger.

36 Then the Priestes came in, and stood before the Altar in the Temple, weeping, and saying,

37 For so much as thou, O Lord, hast chosen this *House, that thy Name might be called vpon therein and that it should be an house of prayer, and petition for thy people,

*Ia. 36. 5, 7.

38 Be auenged of this man, and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue,

39 ¶ When Nicanor was gone from Ierusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

‖Or, Adasa.

40 And Iudas pitched in ‖Adasa, with three thousand men, where Iudas prayed, saying,

*2. King. 19. 35. Iudith. 1. 18. Eccles. 48. 22. Isa. 37. 36. 2. mac. 8, 19.

41 O Lord, *because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

42 So destroy thou this hoste before vs to day, that all other may know that they had spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threwe them from one to another, so that they all fell by the sworde, and there was not one of them left.

47 Then they tooke the spoyles, and the pray, and smote off Nicanors heade, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

49 And they ordayned to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 *Iudas considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent to the Iewes.*

IUdas heard also the fame of the Romanes, that they were mightie and valiant, and agreeable to all things that were required of them, and make peace with all that came vnto them, Ioseph. Ant. 12. chap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the ‖Galatians whom they had conquered, and made to pay tribute, ‖Or, French men.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the kings that came against thē, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses Kings of the ‖Macedonians, and others, that arose against them, and how they ouercame them, ‖Or, Citims.

6 And how great Antiochus King of Asia that came against them in battell, hauing an hundreth and twentie elephants, with horsemen, and charets, a very great armie, was discomfited by them,

7 And howe they tooke him aliue, and ordeined him with such as shoulde reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them and conquered their lande, and destroyed their strong holdes, and subdued them to be their bond men vnto this day:

11 Moreouer, howe they destroyed, and brought

brought into subiection other kingdomes and yles, whosoeuer had withstand them:

12 But that they kept amitie with their owne friends, and those that staied vpon them: finally, that they conquered kingdomes, both farre & neere, insomuch that whosoeuer heard of their renowme, was afraid of them.

13 For whome they woulde helpe to their kingdomes, those reigned, and whome they woulde, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeyned themselues a counsel, wherein three hundreth and twenty men consulted dayly, & grounded for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whome euery man was obedient: and there was neyther hatred nor enuie among them.

17 ¶ Then Judas chose Epolemus the sonne of John, the sonne of Accus, and Jason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate, where they spake and said,

‖Or, counsell.

20 Judas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and yee to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe bee to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemie bee from them.

24 If there come first any warre vpon the Romanes, or any of their friendes throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall bee appoynted, with al their heart.

‖Or, the Romanes.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖Or, the Iewes.

27 Likewise also if warre come first against the nation of the Iewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shal wheat be giuen vnto them, that take their part, nor weapons, nor money nor ships, as it pleased the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bonde with the people of the Iewes.

30 If after these poynts the one partie, or the other will adde or diminish, they may doe it, at their pleasures, and whatsoeuer they shall adde, or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thy heauie yoke vpon our friendes, and confederates the Iewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 *After the death of Nicanor, Demetrius sendeth his army against Iudas.* 18 *Iudas is slaine.* 31 *Ionathan is put in stead of his brother.* 47 *The battell betweene Ionathan, and Bacchides.* 55 *Alcimus is smitten with the palsie, and dyeth.* 68 *He commeth vpon Ionathan by the counsell of certaine wicked person, and is ouercome.* 70 *The truce of Ionathan with Bacchides.*

IN the meane season when Demetrius had heard howe Nicanor, and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his ‖ chiefe strength with them,

Ioseph. Antiq. 13. cap. 13.

‖Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layde their siege against Jerusalem.

4 But they raised their campe, and came to Berea, with twentie thousande foote men and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleasa, & three thousand chosen men with him.

‖Or Laisa.

6 And when they sawe that the multitude of the armie was great, they were sore afraid, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas saw that his hoste fayled him, and that he must needes fight, he was sore troubled in minde that hee had no time to gather them together, and was discouraged.

8 Neuertheless, hee sayde vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may bee able to fight with them.

9 But they would haue staied him, saying, Wee are not able: but let vs rather saue our liues: turne backe nowe, seeing our brethren are departed: for shall wee fight against them that are so fewe?

10 Then Judas said, God forbid, that we should doe this thing, to flie from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the hoste remooued out of the tentes, and stoode against them, who had deuided their horsemen into two troupes, and they that threwe with slings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blewe the trumpets.

13 They of Judas side blewe the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, sawe that the right wing was discomfited, they followed Judas behinde, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 Howe is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant actes that he did, and of his worthines, they are not written: for they were very many.

Ioseph. Antiq. 13. chap. 1. and 3.

23 ¶ Now after the death of Judas, wicked men came vp in all the coasts of Israel, & there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friendes, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like to goe forth against our enemies, euen against Bacchides, and ‖ against them of our nation that are enemies vnto vs.

‖ Or, against the enemies of our nation.

30 Therefore, this day we chuse thee, that that mayest be our Prince and captaine in his place, to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in steade of his brother Judas.

32 But when Bacchides knewe it, hee sought for to slay him.

33 Then Jonathan & Simon his brother, perceiuing that, fledde into the wildernesse of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstoode, he came ouer Jorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother Iohn, a captaine of the people, to pray his friendes the Nabathites, that they would keepe their baggage which was much.

36 But the children of ‖ Ambri came out of Medeba, & tooke John, & all that hee had, and when they had taken it, went their way.

‖ Or, Iambri.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medeba with great pompe: for shee was daughter to one of the noblest Princes of Canaan.

‖ Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold there was a great noyse, and much preparation: then the bridegrome came forth, and his friendes and his brethren met them with tymbrels, and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slewe many of them, and the remnant fledde into the mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, and fight against our enemies:

nies: for it is not to day as in times past.

45 Behold, the battell is before vs, and behinde vs, and the water of Jorden on this side and that side, and the marise, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Jonathan, and they that were with him, leapt into Jorden, & swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethhoron, and Bethel, & Thamnatha, Pharathoni, and Tepho, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie of Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitailes.

53 He tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth, fiftie and three yeere, in the seconde moneth, Alcimus commaunded, that the walles of the inner court of the Sanctuarie should be destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a pallie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan and his companie dwell at ease, and without care: wherefore let vs bring Bacchides hither, and he wil take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan and those that were with him: but they could not, for their counsell was knowen vnto them.

61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slewe them.

‖ Or, Jonathan.

62 ¶ Then Jonathan and Simon with their companie departed vnto ‖ Beth-basin which is in the wildernesse, and repayred the decay thereof, and made it strong.

‖ Or, Beth-besen.

63 When Bacchides knew this he gathered all his hoste, and sent worde to them that were of Judea.

64 Then came he and laid siege to Bethbasin, and fought against it a long season, and made instrument of warre.

65 But Jonathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

66 And slew ‖ Odomeras and his brethren and the children of Phasiron in their tents: so he began to slay, and increased in power.

‖ Or, Odares.

67 Simon also & his company went out of the citie, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, hee sent Ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, and did according to his desire, and made an othe, that he would neuer doe him harme, all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the land of Juda, and so returned and went into his owne land, neither did hee come any more into their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan, 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned,

Ioseph. Antiq. 13. chap. 2. 3.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan with louing wordes, as though he would preferre him.

4 For hee sayde, Wee will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commaunded the hostages that were in the castle, to bee deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to builde, and repaire the citie.

11 And hee commanded the workemen to builde the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bachides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble acts, which he and his brethren had done, and of the paines that they had endured,

16 He sayde, Might we finde such a man: nowe therefore we will make him our friende and confederate.

17 Upon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the kings friend: (and hee sent him a purple robe, and a ‖ crowne of golde,) that thou maist ‖ consider what is for our profite, and keepe friendship toward vs.

‖ Or, mitre.
‖ Or, take our part.

21 So in the seuenth moneth of the hundreth and three score yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

Ioseph. Antiq. 13. cap. 3.

22 ¶ Which when Demetrius heard, hee was marueilous sorie, and said,

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIVS vnto the nation of the Jewes, sendeth greeting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, & we will recompence you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Jewes from tributes, & free you from the customes of salt, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne duetie, I so release them that from this day forth, none shall take any thing of the land of Juda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

31 Jerusalem also with all the things belonging thereto, shalbe holy and free from the tenths and tributes.

32 Also I release the power of the castle which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away prisoners out of the lande of Juda throughout all my realme, and euery one of them shalbe free from tributes, yea, euen their cattell.

34 And all the feastes, and Sabbaths, and newe Moones, and the dayes appoynted and the three dayes before the feast, and the three dayes after the feast, shalbe dayes of freedome and libertie for all the Jewes in my realme,

35 So that in them no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Jewes shal bee written vp in the kings hoste, and haue their wages payed them as appertayneth to all them that are of the kings armie: and of them shall bee ordeyned certaine to keepe the kings strong holdes.

37 And some of them shall bee set ouer the kings most secret affaires, & their gouernours and their Princes shall be of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria,

maria, shall bee ioyned vnto Judea, and they shall bee as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Jerusalem, for the necessarie expenses of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues out of ỳ places apperteining vnto me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeeres, from henceforth they shal giue it toward the works of the Temple.

42 And besides this, the fiue thousande sicles of siluer which they receiued yeerely of the account appoynted for the interteinement of the Sanctuarie these yeeres passed, euen these things shall be released because they apperteine to the Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Jerusalem, or within the liberties thereof, and are indetted to the King for any maner of thing, they shal be pardoned, and all that they haue in my realme.

44 For the building also and repayring of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the holdes in Judea may be built vp, shall also the costes be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these wordes, they gaue no credit vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went downe, & Demetrius was slaine the same day.

Ioseph. Antiq. 13. cap. 5.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

34 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie,

45 Then Ptolemeus the king, gaue answere, saying, Happy bee the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Nowe therefore will I fulfill thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meete him.

60 So hee went honourably vnto Ptolemais, & there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commaunded that they should take off the garments of Jonathan, and clothe him in purple: and so they did: and the king appoynted him to sit by him,

63 And sayde vnto his Princes, Goe with him into the middes of the citie, and make a proclamation, that no man complaine against him for any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And ỳ king preferred him to honor, and wrote him among his chiefe friends, and made him a Duke, and partaker of his dominion,

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and fiue yeere came Demetrius the sonne of Demetrius, from Creta into his fathers land. Ioseph. Antiq. cap. 6. lib. 13.

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appoynted Appollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs: and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Nowe then if thou trust in thine

owne strength, come downe to vs into the plaine fielde, and there let vs try the matter, together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And nowe howe wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine, where is neyther stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, hee was mooued in his minde: wherefore hee chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this tooke three thousand horsemen with a great host of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine fielde, because hee had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousande horsemen behide them in ambush.

80 And Jonathan knewe that there was an ambushment behinde him, and though they had compassed in his hoste, and shot dartes at the people from the morning to the euening,

81 Yet the people stoode still, as Jonathan had commaunded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were wearie, and hee discomfited them, and they fled: so the horsemen were scattered in the fielde.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities rounde about it, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when king Alexander heard these things, he began to doe Jonathan more honor,

89 And sent him a collar of golde, as the vse is to be giuen vnto such as are of the kings blood: hee gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The dissention betweene Ptolemeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sion is besieged of Jonathan. 41 Demetrius seeing that no man resisted him, sendeth his armie againe. 58 Tryphon moueth Antiochus against Demetrius.

AND the king of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme. Ioseph. Antiq. 13. chap. 7.

2 Upon this hee went into Syria with friendly words, and was let into the cities, and men came forth to meete him: for king Alexander had commaunded them to meete him, because he was his father in lawe.

3 Nowe when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, & the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the king what Jonathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And hee tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where

where he set two crownes vpon his own head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his host, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castell, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castell.

22 So when hee heard it, hee was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that hee should lay no more siege vnto it, but that hee should meete him and speake with him at Ptolemais in all haste.

23 Neuertheless when Jonathan hearde this, he commanded to besiege it: he chose also certaine of the Elders of Israel, & the Priests, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, and diuers presentes, and went to Ptolemais vnto the king, and found fauor in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessours had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood with all honourable things, that hee had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that he would make Judea free with three gouernments, and the countrey of Samaria, and Jonathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, conteyning these words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting,

31 We send you here a copy of the letter which wee did write vnto our cousine Lasthenes concerning you that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnesse that our friendes the nation of the Jewes keepe vnto vs, and for their good will towardes vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the king tooke yeerely afore time, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, wee discharge them of all from henceforth.

36 And nothing hereof shall bee reuoked from this time forth and for euer.

37 Therefore see that yee make a copy of these things, & deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open palace.

38 After this when Demetrius the king saw that his land was in rest, and that no resistance was made against him, he sent away all his host, euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers host hated him.

36 Now was there one Tryphon, that had bene of Alexanders part afore, which when he sawe that all the host murmured against Demetrius, hee went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖Emalcuel.

40 And lay fore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers steade: hee told him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto king Demetrius to driue them out which were in the castell at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee, and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong

strong men vnto Antiochia, and they came vnto the king: therefore the king was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the mids of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him altogether, and went abroad through the citie,

48 And slewe the same day an hundred thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the king.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

‖Or, giue vs the right hand.

50 ‖ Graunt vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace and the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sate in ỳ throne of his kingdome, and had peace in his land.

53 Neuertheless he dissembled in all that euer hee spake, and withdrewe himselfe from Ionathan, neither did he reward him according to the benifits which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

Ioulam.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

‖Or, Elephants.

56 So Tryphon tooke the ‖ beastes, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernements, that thou mayest bee a friende of the kings.

58 Upon this hee sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth, and passed thorow the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he layde siege vnto it, and burned the suburbes thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan and he made peace with them, and tooke the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey.

64 He came against them and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterwarde put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his host came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold the hostes of the ‖ strangers met him in the plaine, and had layde ambushments for him in the mountaines.

‖Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

‖Or, Abessalomus.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Nowe when his owne men that were fled, sawe this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 *Ionathan sendeth ambassadours to Rome,* 2 *And the people of Sparta, to renue their couenant of friendshippe,* 24 *Ionathan putteth to flight the princes of Demetrius.* 40 *Tryphon taketh Ionathan by deceite.*

IOnathan nowe seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renue the friendship with them.

Ioseph. Antiq. 13. Cap. 8.

2 He sent letters also vnto ‖ the Spartians and to other places, for the same purpose,

‖Or, Lacedemoniam.

3 So

3 So they went vnto Rome, and entred into the Senate, and sayd, Ionathan the high Priest & the nation of the Iewes send vs vnto you, for to renue friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the elders of the nation, and the Priestes, and the rest of the people of the Iewes, sent greeting vnto the Spartians their brethren.

Ioseph. Antiq. 12. chap. 5. Or, Darius.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that ye would be our brethren, as the copy herunder written specifieth.

8 And Onias intreated the ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, wee neede no such writings: for we haue the holy books in our hands for comfort.

10 Neuertheless wee thought it good to sende vnto you for the renuing of the brotherhood and friendship, least we should be strange vnto you: for it is long since the time that yee sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though wee haue beene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet woulde wee not bee grieuous vnto you, nor to other of our confederats and friends in these warres.

15 For we haue had help from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romanes, for to renue the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renuing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was ỹ copy of ỹ letters which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall do well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Nowe when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne country.

26 And he sent spies into their tents, which came againe, and tolde him that they were appointed to come vpon him in the night.

27 Wherefore when the sunne was gone down, Ionathan cõmanded his men to watch, and to be in armes readie to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless, Ionathan and his companie knewe it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 He proceeded further also, & came vnto Damascus, and went through al the countrey.

33 But Simon his brother went foorth, and came to Ascalon and to the nert holdes, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem hyer, and to make a great mount betwixt the castell and the citie, for to separate it from the citie, that it might bee alone, & that men should neyther buy nor sell in it.

37 So they came to gether to build vp the citie: for part of the wal vpon the brooke of the Eastside was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In

Ioseph. Antiq. 13. chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the king Antiochus.

40 But hee was afraide that Jonathan woulde not suffer him, but fight against him: wherefore hee went about to take Jonathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Jonathan forth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honorably, and commended him vnto all his friendes, and gaue him rewardes, and commanded his men of warre to bee as obedient vnto him as to himselfe,

44 And sayde vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleeued him, and did as hee sayd, and sent away his hoste, which went into the land of Juda,

47 And reteined but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slew al them with the sword, that came with him.

49 Then sent Tryphon an hoste of footemen, & horsemen into Galile, & into the great plaine, to destroy all Jonathans campany.

50 But when they knewe that Jonathan was taken, and slaine, & those that were with him, they incouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Juda peaceably, and bewayled Jonathan, & them that were with him, and feared greatly, & all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon is chosen captayne.* 17 *Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, and possesseth the Realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *Hee possesseth the tower of Sion.* 53 *He maketh his sonne Iohn captaine.*

NOw when Simon heard that Tryphon gathered a great hoste to come into the land of Juda, to destroy it, Ioseph. Antiq. 13. cap. 9.

2 And sawe that the people was in great trembling, and feare, hee came vp to Jerusalē, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loude voyce, saying, Thou shalt be our captaine in steade of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs we will doe it.

10 ¶ So he gathered al the men of warre, making haste to finish the wals of Jerusalem, and fortified it round about.

11 Then sent hee Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which droue them out that were therin, and remayned there himselfe.

12 Tryphon also remoued from Ptolemais with a great army, to come into the land of Juda, & Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Adidis vpon the open plaine. ‖ Or, Addet,

14 But when Tryphon knewe that Simon stood vp in the steade of his brother Jonathan, and that he would fight against him, hee sent messengers vnto him saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the busines that hee had in hand.

16 Wherefore send nowe an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten forth, hee will not turne from vs, and we will sent him againe.

17 Neuertheless Simon knewe that hee dissembled in his words, yet commanded hee the

the money and children to bee deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 Who might haue sayde, Because he sent him not the money and the children, therefore is Ionathan dead.

16 So he sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, ỳ leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castell, sent messengers vnto Tryphon ỳ he would make haste to come by the wildernesse, and to send them vitailes.

22 So Tryphon, made ready al his horsemen: but the same night fel a very great snow, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.

23 And when he came neere to Bascama, he slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And al Israel bewayled him with great lamentation and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behinde and before.

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which he made at Modin standeth yet vnto this day.

Ioseph. Antiq. 13. cap. 10.

31 ¶ Now as Tryphon went forth with the yong king Antiochus, he slew him traiterously,

32 And reigned in his stead, and crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castels of Iudea, & compassed them about with hie towres, and great walles, euen with towres, and gates, and barres, and layd vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine men and sent them to king Demetrius, that hee would discharge the land: for al Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, & wrote vnto him after this maner,

36 DEMETRIVS the king vnto Simon the hie Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greting.

37 The golden crowne, & ‖precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

‖Or, collar, or, baudricke.

38 So the things that wee haue graunted you, shall be stable: the strong holds which ye haue builded shall be your owne.

39 Also we forgiue the ouersightes, and faultes committed vnto this day, & the crowne tare that yee ought vs: and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are mete among you to be written without men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yere.

42 And the people of Israel began to write in their letters, and publique instruments, IN THE FRIST yere of Simon the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those daies Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, & approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie.

45 Insomuch that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce beseeching Simon to graunt them peace, saying,

49 Deale not with vs according to our wickednesse, but according to thy mercie.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, & so entred therunto with psalmes and thanksgiuing.

48 So when hee had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castel at Ierusalem were kept, that they could not come forth nor go into the countery, neither buy nor sell, they were very hungry, & many of them were famished to death.

50 Insomuch that they besought Simon to make peace with them: which he graunted them,

them, and put them out from thence, and cleansed the castell from filthinesse.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuenty and one yeere, they entred into it with thankesgiuing, and branches of Palme trees, and with harpes, and with Cymbals, and with violes, and with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And hee ordayned that the same day should be kept euery yeere with gladnes,

53 And he fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his company.

54 Simon also seeing ỳ John his sonne was now a man, he made him captaine of al the hostes, and caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendship with the Romanes, and with the people of Sparta is renued.

IN the hundreth seuentie and two yeere gathered king Demetrius his hoste and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue,

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were the ỳ gladde to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Joppe to his great honour to be an hauen towne, and made it an entrance to the yles of the Sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 He gathered vp many of their people that were priseners, and hee had the dominion of Gazaris, and Beth-sura, and the castell, which he clensed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the lande gaue her fruites, and the trees gaue their fruite.

9 The Elders sate in the open places, and consulted all together for the common wealth, and the young men were honourably clothed and armed.

10 He prouided victailes for the cities, and al kinde of munition, so that his glorious fame was renowned vnto the ende of the world.

11 Hee made peace throughout the lande, and Israel had perfect myrth and ioy.

12 For euery man sat vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then ỳ kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge, that Jonathan was dead, they were very sory.

17 But when they heard that Simon his brother was made hie Priest in his stead, and how he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of brasse to renue the friendship, and bond of loue, which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of our glory and honour, wee were glad of their comming,

22 And haue registred their ambassage in the publique records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Jason ỳ Iewes ambassadors came vnto vs, to renue amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, that the copie of their ambassage should be registred in ỳ publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they sayd, What thanks shall we recompense againe vnto Simon and his children:

26 For he and his brethren, and the house of his father haue established Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eyght and twentie day of the moneth

‖ Elul

August. ‖ Elul in the hundreth, seuentie and two yere in the third yeere of Simon the hie Priest.

Ierusalem. 28 In ‖ Saramel in the great congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we woulde signifie vnto you, that many battels haue beene fought in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Law might bee mainteyned, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their hie Priest, and is layd with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Judea, and Bethsura that lyeth vpon the borders of Judea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Joppe, which lyeth vpon the sea, and Gazara that bordereth vpon Azotus, (where ẏ enemies dwelt afore) & there hee placed Iewes, and furnished them with things necessary for the reparation thereof.

35 Now when the people sawe the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castell, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and rayled vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friendes, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friendes, and confederates, and that they honourably receiued Simons Ambassadours,

41 And that the Iewes, and Priests consented that Simon should bee their prince, and hie Priest perpetually, till God raysed vp the true Prophet,

42 And that hee should bee their captaine and haue the charge of the Sanctuarie, and to set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that hee should be obeyed of euery man, and that all the writings in the countrey should be made in his name, and that hee should be clothed in purple, and weare golde,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his wordes, or to call any congregation in the countrey without him, or bee clothed in purple, or weare a colar of gold.

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it shoulde bee done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to bee the hie Priest, and the captaine, and the Prince of the Iewes, & of the priests, and to be the chiefe of all,

47 And they commaunded to set vp this writing in tables of braſſe, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should bee laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 *Antiochus mileth a couenant of friendship with Simon.* 11 *Tryphon is pursued.* 15 *The Romanes write letters vnto kings and nations in the defence of the Iewes.* 27 *Antiochus refusing the helpe that Simon sent him, breaketh his couenant.*

MOreouer king Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these wordes, ANTIOCHVS the king vnto Simon ẏ great Priest, & to the nation of the Iewes sendeth greeting,

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I do confirme vnto thee

all the liberties, whereof all the kings my progenitours haue discharged thee, and al the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe with in thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall be thine.

8 And all that is due vnto the king, and all that shall bee due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtayned our kingdome we will giue thee, and thy nation and the Temple great honor, so that your honor shalbe knowen throughout the world.

Ioseph. Antiq. 13. chap. 11.

10 ¶ In the hundreth, seuentie and foure yere, went Antiochus into his fathers lande, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousande fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the city by land and by sea, insomuch that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the kings and countreys, wherein were conteyned these words.

16 LVCIVS the Consull of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadours of the Iewes are come vnto vs as our friendes, and confederates from Simon the hie Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a shielde of golde weying a thousand pound.

19 Wherefore wee thought it good to write vnto the kings and countreys, that they should not goe about to hurt them, nor to fight against them, nor the cities, nor their countrey, neyther to maintayne their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there bee any pestilent fellowes fledde from their countrey vnto you, deliuer them vnto Simon the hie priest, that hee may punish them according to their owne Lawe.

22 The same things are written to Demetrius the king, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countreys, as ‖ Sampsames, and to them of Sparta, and to Delus, and to Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Sidon, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Samsen.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he coulde neither goe in nor out.

26 Then Simon sent him two thousande chosen men to helpe him with siluer and gold, and much furniture.

27 Neuertheless, hee would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friendes to commune with him, saying, Ye withhold Ioppe, and Gazara with the castell that is at Ierusalem, the citie of my Realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which yee haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue mee for them fiue hundreth talentes of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, wee will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when hee saw the honor of Simon, and the cupborde of golde and siluer plate, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and said vnto him, Wee haue neither taken other mens lands, nor withholden that which appertayneth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when wee had occasion, wee recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorow our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

‖ Or, complained concerning.

39 But turned againe angry vnto the king, and tolde him all these wordes, and the

dignitie

dignitie of Simon, with all that he had seene: and the king was very angry.

37 ¶ In the meane time fledde Tryphon by ship vnto Dzthollas.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bandes of footemen and hozsemen,

39 And commaunded him to remoue the hoste toward Judea, and to build vp Cedzon, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners and to slay them.

41 And hee built vp Cedzon, where he set hozsemen and garisons, that they might make outrodes by the wayes of Judea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolomeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lye in waite for his life.

Ioseph. Antiq. 13. cap. 11.

THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and Iohn, and sayde vnto them, I, and my bzethzen, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our handes, and we haue deliuered Israel oftentimes.

3 But I am now olde, and yee by Gods mercie are of a sufficient age: be ye therefore in steade of me, and my bzother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the hozsemen, which went forth against Cendebeus, and rested at Modin.

5 In the mozning they arose, and went into the plaine fielde: and beholde, a mightie great hoste came against them both of footemen, and hozsemen: but there was a riuer betwixt them.

6 And Iohn ranged his army ouer against him, and when hee saw that the people was afraide to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.

7 Then hee deuided his men, and set the hozsemen in the mids of the footemen.

8 For their enemies hozsemen were very many: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Iohns bzother wounded: but Iohn followed after them, till hee came to Cedzon, which Cendebeus had built.

10 Also they fledde vnto the towers, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousande men of them: so hee returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had maried the daughter of the hie Priest.)

13 Therefore hee waxed proude in his mind, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thozowe the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundzeth seuentie and seuen yeere in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a little hold, called Dochus, which hee had built, where hee made them a great banket, and had hid men there.

16 So when Simon and his sonnes had made good cheere, Ptolomeus stood vp with his men, and tooke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euill for good,

18 Then wzote Ptolomeus these things and sent to the king, that hee might send him an host to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and hee woulde giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde Iohn in Gazara, that his father, and his bzethzen were slaine, and that Ptolomeus had sent to slay him.

22 When hee heard this, he was sore astonished, and laid hands of them that were come to slay him, and slew them: for he knewe that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued him selfe manfully) of the building of walles which hee made, and other his deedes,

24 Behold, they are written in the Chzonicles of his Priesthood, from the time that he was made high Priest after his father.

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherin they exhort them to giue thanks for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

THe brethren the Iewes, which be at Ierusalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation, & prosperitie.

2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart, to worshippe him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, threescore and ninth yeere, wee Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then wee prayed vnto the Lorde, and were heard: wee offered sacrifices and fine flowre, and lighted the lampes, and set foorth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in ỹ moneth Casleu.

10 ¶ In the hundreth fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anointed priestes, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Insomuch as God hath deliuered vs from great perils, wee thanke him highly, as though we had ouercome the king.

12 For hee brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though hee woulde dwell with her, came thither, hee, and his friends, with him, to receiue money vnder the title of a dowrie.

15 But when the Priestes of Nanea had laid it foorth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuie doore of the vaute, they cast stones as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heades and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Wherας we are now purposed to keepe the purification of the Temple vpon the fiue and twentie day of the moneth Casleu, wee thought it necessary to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice, after hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the priests, which sought the honor of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was dry in the bottome, and therein they keept it, so that the place was vnknowen vnto euery man. *Leuit.6.13. and 10.1. and 16.12.

20 Now after many yeeres, when it pleased God that Neemias shoulde bee sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded he them to drawe it vp, & to bring it: & when the things apperteining to the sacrifices were brought, Neemias commanded the Priestes to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests, and al prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And ỹ prayer of Neemias was after this maner, O Lord, Lord God maker of al things, which art fearefull and strong, and righteous, and mercifull, and the only and gracious king.

25 Onely liberall, onely iust and almighty and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the

the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy
*Deut.30.5. place * as Moyses hath spoken.

30 And ỹ priests sang Psalmes therunto.

31 Nowe when the sacrifice was consumed, Neemias commaunded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priestes, which were ledde away, had hid fire, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The king tryed out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, he gaue and bestowed many gifts.

36 And Neemias called the same place Ephthar, which is to say, purification: but
‖Or, Nephi. many men call it ‖ Nephthar.

CHAP. II.

4 How Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fiue bookes of Iason contained in one.

IT is found also in the writings of Jeremias the Prophet, that he commaunded them, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie.

*Baruch.6. 2 * Giuing them a lawe that they shoulde not forget the commaundements of the Lorde, and that they shoulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and such other things commaunded hee them, and exhorted them that they should not let the law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and followe him: and when hee came vp into the mountaine
*Deut.34.1. where Moyses went vp, * and sawe the heritage of God,

5 Ieremias went foorth and founde an holowe caue, wherein hee layde the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which when Ieremias perceiued, hee reprooued them, saying, As for that place it shall bee vnknowen, vntill the time that God gather his people together againe, and that mercy be shewed.

8 Then shall the Lorde shewe them these things, & the maiesty of the Lord shall appeare and the cloude also, as it was shewed vnder Moyses, and as * when Salomon desired, *1.King.14.23, 30,2.chron.6.28 that the place might be honorably sanctified.

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and *1.Kin.8.62,65. 2.chron.7.4,5. consecration of the Temple.

10 *And as when Moyses prayed vnto *Lewit.9.24. and 10.16. the Lorde, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, *the fire came downe from hea- *2.Chron.7.1. uen, and consumed the burnt offering.

11 And Moyses sayde, Because the sinne offring was not eaten, therefore it is cõsumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, & registers of ‖ Neemias, and how he ‖Some reade Ieremie. made a libarie, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, and the epistles of the kings concerning the holy gifts.

14 Euen so Judas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Wheras we then are about to celebrate the purification, wee haue written vnto you, and ye shal do well, if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthoode and the Sanctuarie,

18 *As hee promised in the lawe, will *Deut.30.3. shortly haue mercy vpon vs, and gather vs together from vnder the heauen into this holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Jewes religion: (for though they were but fewe, yet they ranne through whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout al the world, and deliuered the citie, and established the Lawes, that were like to bee abolished, because the Lorde was mercifull vnto them with all lenitie)

23 Wee will assay to abbridge in one volume those things, that Jason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderful number, and the difficulty that they haue that woulde

be occupied in the rehearſall of ſtories, becauſe of the diuerſitie of the matters,

25 Wee haue endeuoured, that they that would reade, might haue pleaſure, and that they which are ſtudious, might eaſily keepe them in memory, and that whoſoeuer reade them, might haue profite.

26 Therfore to vs that haue taken in hand this great labour, it was no eaſie thing to make this abridgement, but required both ſweat, and watching.

27 Like as he that maketh a feaſt, and ſeeketh other mens commoditie, hath no ſmall labor: ſo we alſo for many mens ſakes are very well contented to vndertake this great labor.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forward according to the preſcript order of an abridgement.

29 For as he that will builde a new houſe, muſt prouide for the whole building, but hee that ſetteth out the plot or goeth about to paint it, ſeeketh out onely what is comely for the decking thereof:

30 Euen ſo I thinke for vs, that it appertaineth to the firſt writer of a ſtorie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will ſhorten it, to vſe fewe wordes, and to auoyde thoſe things that are curious therein.

32 Here then will we begin the ſtory, adding this much to our former words, that it is but a fooliſh thing to abound in wordes before the ſtory, and to be ſhort in the ſtory.

CHAP. III.

1 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treaſure is in the Temple. 7 Heliodorus is ſent to take them away. 26 He is ſtriken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, becauſe of the godlineſſe of Onias the hie Prieſt, and hatred of wickednеſſe,

2 It came to paſſe that euen the kings did honour the place, and garniſhed the Temple with great gifts,

3 In ſo much that Seleucus king of Aſia of his owne rents, bare all the coſts belonging to the ſeruice of the ſacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Prieſt concerning ‖ the iniquitie committed in the citie.

‖ Or, the ſtate and prouiſion.

5 And when he could not ouercome Onias, hee gate him to Apollonius the ſonne of Thraſeas, which then was gouernour of Coeloſyria and Phenice,

6 And tolde him that the treaſurie in Jeruſalem was full of innumerable money, which did not belong to the prouiſion of the ſacrifices, and that it were poſſible that theſe things might come into the kings hands.

7 Now when Apollonius came to the king, and had ſhewed him of the money, as it was tolde him, the king choſe out Heliodorus his treaſurer, and ſent him with a commaundement, to bring the foreſayd money.

8 Immediatly Heliodorus tooke his iourney as though hee woulde viſite the cities of Coeloſyria and Phenice, but in effect to fulfill the kings purpoſe.

9 So when hee came to Jeruſalem, and was courteouſly receiued of the hie Prieſt into the citie, he declared what was determined concerning the money, and ſhewed the cauſe of his comming, and aſked if theſe things were ſo in deede,

10 Then the hie Prieſt tolde him that there were ſuch things layde vp by the widowes and fatherleſſe,

11 And that a certaine of it belonged vnto Hircanus the ſonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of ſiluer, and two hundreth of gold,

12 And that it were altogether vnpoſſible to doe this wrong to them that had committed it of truſt to the holineſſe of the place & Temple, which is honoured thorowe the whole world for holineſſe and integritie.

13 But Heliodorus becauſe of the kings commandement giuen him, ſayde that in any wiſe it muſt be brought into the kings treaſury.

14 So he appointed a day, and went in to take order for theſe things: then there was no ſmall griefe throughout the whole citie.

15 For the Prieſtes fell downe before the altar in the Prieſts garments, and called vnto heauen vpon him which had made a Lawe concerning things giuen to be kept, that they ſhould be ſafely preſerued for ſuch as had committed them to be kept.

16 Then they that looked the hie Prieſt in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the ſorow of his mind.

17 The man was ſo wrapped in feare and trembling of the body, that it was manifeſt to them that looked vpon him, what ſorowe hee had in his heart.

18 Others alſo came out of their houſes by heapes vnto the common prayer, becauſe the place was like to come vnto contempt.

19 And the women, girt with ſackcloth vnder their breaſtes, filled the ſtreetes, and the virgins that were kept in, ranne ſome to the gates, and ſome to the walles, and other looked out at the windowes.

20 And

20 And all helde vp their handes towarde heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the high Priest being in such anguish.

22 Therefore they called vpon the Almightie Lord, that he would keep safe and sure the things, which were layd vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did hee performe.

24 And as he and his souldiers were now there present by the treasurie, he ý is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely, and smote at Heliodorus with his fore feete, and it seemed that he that sate vpon his horse, had harnesse of golde.

26 Moreouer, there appeared two young men, notable in strength, excellent in beauty, and comely in apparrel, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darknes: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the sayd treasurie, was borne out: for he could not helpe himself with his weapons.

29 So they did knowe the power of God manifestly, but he was dumme by the power of God, and lay destitute of all hope and health.

30 And they praysed the Lord that had honoured his owne place: for the Temple which a little a fore was ful of feare and trouble, whē the Almightie Lord appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thanks: for, for his sake hath the Lord granted thee thy life.

34 And seeing that thou hast bene scourged from heauē, declare vnto al men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, and made great vowes vnto him, which had graunted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place no doubt, there is a special power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obteineth the office of the hie Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traitorously by Andronicus.

THis Simon nowe, of whome wee spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias as though hee had moued Heliodorus vnto this, and had bene the inuenter of the euill,

2 Thus was hee bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that though one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuatly and publikely.

6 For he saw it was not possible except the king tooke order to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came to the King, and promised him three hundreth and threescore talents of siluer, and of other rent, fourescore talents.

9 Besides

9 Besides this, hee promised him an hundreth and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem Antiochians.

‖Or, that he woulde write the Antiochians that were in Ierusalem among them.

10 The which thing when the king had granted, and he had gotten the superiorite, he began immediatly to draw his kinsemen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set by Ihon, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friendes and confederates: he put downe their Lawes and policies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to builde a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare ‖ hattes.

‖Or, buskins in token of wantonnesse as the Gentiles did.

13 So there began a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the high Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent, aboue the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play ‖ after the casting of a stone.

‖This game was to trie strength by casting a stone that had an hole in the middes, or a piece of metall.

15 For they did not set vp the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custom they followed so earnestly, and desired to bee like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

‖Or, Olympian sportes, which were games kept euery fift yere.

18 ¶ Now when the ‖ games that were vsed euery fiue yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comly) but to be bestowed for other expences.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, hee sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, and of the city, and was brought in with torchelight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yere afterward Iason sent Menelaus, the aforesaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe for he gaue three hundreth talents of siluer, more then Iason.

25 So he gate the kings ‖ letters patents, albeit he had nothing in himselfe worthie of the hie Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

‖Or, commandement.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherfore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his steade in the Priesthood, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ While these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slew him incontinently without any regard of righteousnesse.

35 For

35 For the which cause not only ỹ Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man,

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, & he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the citie, and in the same place where he had committed the wickednes against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through the counsell of Menelaus, and the bruite was spred abroad the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant beeing their captaine, who was no lesse decayed in wit, then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed beside the treasurie.

43 For these causes, an accusation was laid against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus, being nowe conuinced, promised to Ptolemeus the sonne of Dorimenes much money, if he would perswade the king.

46 So Ptolemeus went to the king into a court, where as hee was to coole himselfe, and turned the kings minde,

47 In so much that he discharged Menelaus from the accusations (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels,

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnes of them that were in power, Menelaus remained in authoritie, encreasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

1 Of the signes and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursute of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time, Antiochus vndertooke his voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, fourtie daies long, horsemen running in the aire, with robes of golde, and as bands of speare men,

3 And as troupes of horsemen set in aray, incountring and coursing one against another with shaking of shieldes & multitude of darts, and drawing of swords, & shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had beene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, & they that were vpon the walles being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slewe his owne citizens without mercy, not considering, that to haue the aduantage against his kinsemen is greatest disaduantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gat not the superioritie, but at last receiued shame for his reward of the treason, and went againe like a vagabond into ỹ countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was ‖ accused before Areta the king of the Arabians, and fled from citie to citie being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination as an enemy of his countrey and citizens, and was driuen into Egypt. ‖ Or, shut vp.

9 Thus hee that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue:

neither

neither was hee partaker of his fathers ſepulchre.

11 ¶ Nowe when theſe things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherfore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He cõmanded his men of war alſo, that they ſhould kil, and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and old men, and a deſtruction of men and women and children, and virgins, and infants were murthered:

14 So that within three dayes were ſlaine fourefcore thouſand, and fourtie thouſande taken priſoners, and there were as many ſold as were ſlaine.

15 Yet was he not content with this, but durſt goe into the moſt holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his countrey, to be his guide,

16 And with his wicked handes tooke the holy veſſels, which other kings had giuen for the garniſhing, glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde as Antiochus, that he conſidered not, that God was not a litle wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not beene wrapped in many ſinnes, he, alſoone as hee had come, had ſuddenly bene puniſhed, & put backe from his preſumption, as Heliodorus was, whome Seleucus the king ſent to viewe the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde ſhall it bee partaker of the benefites of the Lord, and as it is now forſaken in the wrath of the Almightie, ſo when the great Lorde ſhall be reconciled, it ſhall be ſet vp in great worſhip againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple hee gate him to Antiochia in all haſte thinking in his pride to make men ſaile vpon the drie lande, and to walke vpon the ſea: ſuch an hie minde had he.

22 But he left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 He ſent alſo Apollonius a cruell prince, with an armie of two and twentie thouſand, whome he commanded to ſlay thoſe that were toward mans age, and to ſell the women, and the yonger ſort,

25 So when hee came to Ieruſalem, hee fained peace, and kept him ſtill vntill the holy day of Sabbath: and then finding the Iewes keeping the feaſt, he commaunded his men to take their weapons.

26 And ſo he ſlew all them that were gone forth to the ſhew, and running through the citie with his men armed, hee muthered a great number.

27 But Iudas Maccabeus beeing as it were the tenth, fled into wilderneſſe, and liued there in the mountaines with his companie among the beaſtes, dwelling there, and eating graſſe, leſt they ſhould be partakers of ỹ filthineſſe.

CHAP. VI.

1 *The Iewes are compelled to leaue the Lawes of God.* 4 *The Temple is defiled.* 10 *The women cruelly puniſhed.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, ſent the king an olde man of ‖Athens, to compell the Iewes, to transgreſſe the Lawes of the fathers, and not to be gouerned by the Law of God, ‖Or, Antiochia.

2 And to defile the Temple that was at Ieruſalem, and to call it the Temple of Iupiter Olympius, & that of Garizin, according as they did that dwelt at that place, Iupiter, that keepeth hoſpitalitie.

3 This wicked gouernment was ſore and grieuous vnto the people.

4 For the Temple was full of diſſolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuite of the holy places, and brought in ſuch things as were not lawfull.

5 The altar alſo was full of ſuch things, as were abominable and forbidde by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obſerue their ancient feaſts, nor plainely to confeſſe himſelfe to be a Iewe.

7 In the day of the Kings birth they were greiuouſly compelled perforce euery moneth to banket, and when the feaſt of Bacchus was kept, they were conſtrained to goe in the procеſſion of Bacchus with garlands of yuie.

8 Moreouer through the counſell of Ptolomeus, there went out a commandement vnto the next cities of the heathen againſt the Iewes, that the like cuſtom, and ‖ banquetting ‖Or, eating of the fleſh that was ſacrificed. ſhould be kept.

9 And who ſo woulde not conforme themſelues to the maners of the Gentiles ſhould be put death: then might a man haue ſeene the preſent miſerie.

10 For

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to help themselues.

12 ¶ Now I beseech those which read this booke, that they bee not discouraged for these calamities, but ý they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whome hee punisheth when they are come to the fulnesse of their sinnes:

15 But thus he dealeth with vs, that our sinnes should not bee heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doeth hee neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now wil we come to the declaring of the matter in fewe words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously them to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the delire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, hee would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childhoode, but chiefly the holy Lawe made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten were now gone to ‖ another religion,

‖ Or, to another maner of life.

25 And so through mine hypocrisie (for a little time of a transitorie life) they might bee deceiued by mee, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet coulde I not escape the hande of the Almightie, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth.

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable and holy Lawes. And when he had sayd these words, immediatly he went to torment.

29 Now they that led him changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue vp the ghost because of the strokes, he sighed and said, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged and suffer these sore paynes of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen nowe after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also, that seuen brethen, with their mother, were taken to bee compelled by the King against the Lawe, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, sayde thus, What seekest thou: and what wouldest thou know of vs: wee are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angry, & commanded to heate pannes and caldrons, which were incontinently made hote.

4 And he cõmanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vtmost partes of his body in the sight of his other brethren and mother.

5 Nowe when hee was thus mangled in all

all his members, he commaunded him to bee brought aliue to the fire, and to fry him in the panne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lorde God doth regard vs, and in
Deut. 32. 36. deede taketh pleasure in vs, as Moyses * declared in the song wherein he testifieth openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the kinne with the haire ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But he answered in his owne language, and sayde, No. Therefore hee was tormented forthwith like the first.

9 And when he was at the last breath, he sayd, Thou murtherer takest this present life from vs, but the king of the world will raise vs vp, which die for his lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

15 And when he was now readie to die, he sayde thus, It is better that we should change this which we might hope for of men, & waite for our hope from God, that we may be rayled vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him,

16 Who looked vpon the king, and sayde, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, howe he will torment thee and thy seede.

18 After him also they brought the first, who being at the poynt of death, sayd, Deceiue not thy selfe foolishly: for we suffer these things, which are woorthy to bee wondred at for our sakes, because we haue offended our God,

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and woorthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that shee had in the Lord.

21 Yea, shee exhorted euery one of them in her owne language, and beeing full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtles the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercy giue you breath and life againe, as ye nowee regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, hee did exhort him not onely with words, but swore also vnto him by an othe that hee would make him riche and wealthy, if he would forsake the Lawes of his fathers, and that hee would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when hee had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee my sonne, looke vpon the heauen and the earth, and all that is therein and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shew thy selfe woorthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While shee was yet speaking these words, the yong man saide, Whom waite ye for? I will not obey the kings cõmandement: but I will obey the commandement of ỹ Law that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the hand of God.

32 For wee ſuffer theſe things, becauſe of our ſinnes,

33 But though the liuing Lord bee angry with vs a little while for our chaſtening and correction, yet will hee be reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe vp in vaine, which art puffed vp with vncertaine hope, and liftеſt thine handes againſt the ſeruants of God.

35 For thou haſt not eſcaped ye iudgement of Almightie God, which ſeeth all things.

36 My brethren that haue ſuffered a little paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through the iudgement of God, ſhalt ſuffer iuſt punihments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beſeeching God that he will ſoone be mercifull vnto our nation, and that thou by torment and punihment mayeſt confeſſe, that he is the onely God,

38 And that in mee and my brethren the wrath of the Almightie, which is righteouſly fallen vpon our nation may ceaſe.

39 Then the king being kindled with anger, raged more cruelly againſt him then the others, and tooke it grieuouſly, that hee was mocked.

40 So hee alſo dyed holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this nowe be ynough ſpoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſte. 9 Necanor is ſent againſt Iudas. 16 Iudas exhorteth his ſouldiers to conſtancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, deuiding part of the ſpoyles vnto the fatherleſſe and vnto the widowes. 30 Timotheus and Bacchides are diſcomfited. 35 Nicanor flyeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinſfolks and friends together, and tooke vnto them all ſuch as continued in the Iewes religion, and aſſembled fiue thouſand men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, & that he would heare the voyce of the blood that cried vnto him,

4 And that hee would remember the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his name, and that he would ſhewe his hatred againſt the wicked.

5 Nowe when Maccabeus had gathered this multitude, hee could not be withſtoode by the heathen for the wrath of the Lord was turned into mercie.

6 Therefore hee came at vnwares, and burnt vp the townes and cities: yet hee tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaults, in ſo much that the bruite of his manlineſſe was ſpread euery where.

8 ¶ So when Philip ſawe that this man increaſed by litle & litle, & that things proſpered with him for the moſt part, hee wrote vnto Ptoleme the gouernour of Coeloſyria and Phenice, to helpe him in the kings buſineſſe.

9 Then ſent hee ſpeedily Nicanor the ſonne of Patrocles, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeyned alſo a tribute for the king of two thouſand talents, which the Romanes ſhould haue, to be taken of the Iewes that were taken priſoners.

11 Therefore immediatly hee ſent to the cities on the ſea coaſt, prouoking them to buy Iewes to be their ſeruants, promiſing to ſell foure ſcore and ten for one talent: but he conſidered not the vengeance of Almighty God, that ſhould come vpon him.

12 When Iudas then knew of Nicanors comming, he tolde them that were with him, of the comming of the armie.

13 Now were there ſome of them fearefull, which truſted not vnto the righteouſneſſe of God, but fled away, & abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lorde together, to deliuer them from that wicked Nicanor, which had ſold them, or euer he came neere them.

15 And though hee woulde not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about fiue thouſande, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie

that they had vniuſtly done to the holy place, and the crueltie done to the citie by deriſion, and the deſtruction of the ordors eſtabliſhed by their fathers,

18 For they, ſayde hee, truſt in their weapons and boldeneſſe: but our confidence is in the Almighty God, which at a becke can both deſtroy them that come againſt vs, and all the world.

19 Moreouer hee admoniſhed them of the helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth & foureſcore and fiue thouſand vnder * Sennacherib,

*2.King.19.35. iſa.37.36. tob.1.18. eccluſ.48.22. 1.macc.7.41.

20 And of the battell that they had in Babylon againſt the Galatiens, howe they came in all to the battell eight thouſande, with foure thouſande Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlew an hundreth & twentie thouſand through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus when hee had made them bolde with theſe wordes, and readie to die for the Lawes and the countrey, hee deuided his army into foure partes,

22 And made his owne brethren captaines ouer the armie, to wit, Simon, and Joſeph and Jonathan, giuing ech one fifteene hundreth men.

‖Or, Eleas.

23 And when ‖ Eleazarus had read the holy booke, & giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor,

24 And becauſe the Almightie helped them, they ſlew aboue nine thouſand men, and wounded and maymed the moſt part of Nicanors hoſte, and ſo put all to flight,

25 And tooke the money from thoſe that came to buy them, and purſued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therfore they would no longer purſue them.

27 So they tooke their weapons, & ſpoyled the enemies, and kept the Sabbath, giuing thankes and praying the Lorde wonderfully, which had deliuered them that day, & powred vpon them the beginning of his mercie.

*Num.31.27. 1.ſam.2.14.

28 And after the Sabbath, * they diſtributed the ſpoyles to the ſicke, and to the fatherleſſe, and to the widowes, and diuided the reſidue among themſelues and their children.

29 When this was done, and they all had made a generall prayer, they beſought the mercifull Lord to be reconciled at the length with his ſeruants.

30 Afterward with one conſent they fell vpon Timotheus and Bacchides, and ſlewe aboue twentie thouſande, and wanne hie and ſtrong holdes, and diuided great ſpoyles, and gaue an equall portion vnto the ſicke, and to the fatherleſſe, and to the widowes, and to aged perſons alſo.

31 Moreouer they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the ſpoyles to Jeruſalem.

32 They ſlewe alſo Philarches a moſt wicked perſon, which was with Timotheus, and had vexed the Jewes many wayes.

33 And when they kept the feaſt of victorie in their countrey, they burnt Caliſtenes that had ſet fire vpon the holy gates, which was fled into a litle houſe: ſo hee receiued a reward meete for his wickednesſe.

34 And that moſt wicked Nicanor, which had brought a thouſand merchants to buy the Jewes,

35 He was through the helpe of the Lorde brought downe of them whome he thought as nothing, in ſo much that hee put off his glorious rayment, and fledde ouerthwart the countrey like a fugitiue ſeruant, and came alone to Antiochia, with great diſhonour through the deſtruction of his hoſte.

36 Thus hee that promiſed to pay tribute to the Romanes, by meanes of the priſoners of Jeruſalem, brought newes, that the Jewes had a ‖ defender, and for this cauſe none coulde hurt the Jewes, becauſe they followed the Lawes appoynted by him.

‖Or, God their defender.

CHAP. IX.

1 Antiochus willing to ſpoyle Perſepolis, is put to flight. 5 As he perſecuteth the Iewes, he is ſtricken of the Lord. 13 The fained repẽtãce of Antiochus. 28 He dieth miſerably.

AT the ſame time, came Antiochus againe with diſhonour out of the countrey of Perſia.

2 For when he came to Perſepolis, & went about to robbe the Temple, and to ſubdue the citie, the people ran in a rage to defende themſelues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with ſhame.

3 Now when he came to Ecbatane, he vnderſtoode the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Jewes their fault, which had put him to flight, and therefore commaunded his charet-man to driue continually, and to diſpatch the iourney: for Gods iudgement cõpelled him: for he had ſaid thus in his pride, I wil make Jeruſalem a common burying place of the Jewes, when I come thither,

5 But the Lord Almighty and God of Iſrael ſmote him with an incurable and inuiſible plague: for aſſoone as he had ſpoken theſe words, a paine of the bowels, that was remedileſſe, came vpon him, and ſore tormentes of the inner parts,

6 And

6 And that moſt iuſtly: for hee had tormented other mens bowels with diuers and ſtrange torments.

7 Howbeit he would in no wiſe ceaſe from his arrogancie, but ſwelled the more with pride, breathing out fire in his rage againſt the Iewes, and commaunded to haſte the iourney: but it came to paſſe that hee fell downe from the charet that ranne ſwiftly, ſo that all the members of his body were bruiſed with the great fall.

8 And thus hee that a litle afore thought hee might commaund the floods of the ſea (ſo proude was he beyond the condition of man) and to weigh the high mountaines in the balance, was now caſt on the ground, and caried in on horſelitter, declaring vnto all the manifeſt power of God.

*Acts 12, 23. 9 *So that the wormes came out of the bodie of this wicked man in abundance: and whiles hee was aliue, his fleſh fell off for paine and torment, and all his armie was grieued at

Or, rottenneſſe. his ‖ ſmell.

10 Thus no man coulde beare becauſe of his ſtinke, him that a little afore thought hee might reach the ſtarres of heauen.

11 Then hee began to leaue of his great pride, and ſelfe will, when he was plagued and came to the knowledge of himſelfe by the ſcourge of God, and by his paine which increaſed euery moment.

12 And when he himſelfe might not abide his owne ſtinke, hee ſayde theſe wordes, It is meete to bee ſubiect vnto God, and that a man which is mortall, ſhoulde not thinke himſelfe equall vnto God through pride.

13 This wicked perſon prayed alſo vnto the Lord, who would now haue no mercy on him,

14 And ſayde thus that hee woulde ſet at libertie the holy citie vnto the whith hee made haſte to deſtroy it, and to make it a burying place.

15 And as touching the Iewes (whome hee had iudged not worthie to be buried, but would haue caſt them out with their children to be deuoured of the foules and wilde beaſts) hee would make them all like the citizens of Athens.

16 And whereas hee had ſpoyled the holy Temple afore, hee woulde garniſh it with great giftes, and increaſe the holy veſſels, and of his owne rentes beare the charges belonging to the ſacrifices.

17 Yea, and that hee would alſo become a Iewe himſelfe, & go thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not ceaſe: for the iuſt iudgement of God was come vpon him: therefore deſpairing of his health, hee wrote vnto the Iewes this letter vnder written, conteyning the forme of a ſupplication.

19 ¶ The King and Prince Antiochus vnto the Iewes his louing citizens wiſheth much ioy and health and proſperitie.

20 If ye and your children fare wel, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie ſicke, yet I am mindefull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Perſia, and fell into a ſore diſeaſe, I thought it neceſſarie to care for the common ſafetie of all,

22 Not diſtruſting mine health, but hauing great hope to eſcape this ſickeneſſe.

23 Therefore conſidering that when my father led an hoſte againſt the hie countries, he appointed who ſhould ſucceede him:

24 That if any controuerſie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they ſhould not be troubled.

25 Againe, when I ponder howe that the gouernous, that are borderers, & neighbours vnto my kingdome, wait for all occaſions, and looke but for opportunitie, I haue ordeined that my ſonne Antiochus ſhalbe king, whome I oft commended & committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, & require you to remember the benefits that I haue done vnto you generally, and particularly, & that euery man will be faithfull vnto me and my ſonne.

27 For I truſt that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blaſphemer ſuffred moſt grieuouſly, and as hee had intreated other men, ſo he died a miſerable death in a ſtrange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the ſonne of Antiochus, went into Egypt to Ptolomeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 16 The acts of Eupator. 16 The Iewes fight againſt the Idumeans. 24 Timotheus inuadeth Iudea, with whome Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is ſlaine.

MAccabeus nowe and his companie, through the helpe of the Lorde, wanne the Temple and the citie againe,

2 And deſtroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleanſed the Temple, and made another altar, and burned ſtones, and tooke fire of them, and offered ſacrifices, and incenſe two yeeres, and fiue moneths after, and ſet

forth the lampes and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lorde that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fiue and twentie day of the same moneth, which is ‖ Chasleu.

‖ Or, Nouember.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they helde the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yere those dayes shoulde be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolomeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause hee was accused of his frendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, hee was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Iewes,

15 Moreouer the Idumeans that held the strong holds, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that hee would bee their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, & slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) & tooke seuenty thousand drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So he slew thē when they were conuict of treason, & immediatly wan the two castles:

23 And hauing good successe, as in all the warres that hee tooke in hand, hee slewe in the two castles moe then twentie thousand.

24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drewe neere, Maccabeus and they that were with him, turned to pray vnto God, & sprinkled earth vpon their heads, and girded their reines with sackecloth.

26 And fell downe at the foote of the altar, and besought the Lord to bee mercifull to them, and to bee an enemie to their enemies, and to bee an aduersarie to their aduersaries, * as the Law declareth.

* Exod. 23. 22. deut. 30. 7.

27 So after the prayer, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell wared strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindnesse,

and

and beaten downe and full of trouble.

31 There were slaine of foote men twenty thousand and fiue hundreth, and fiue hundreth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his companie laid siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless vpon the ‖ fifth day in the morning, twenty yong men of Maccabeus company, whose heartes were inflamed, because of the blasphemers, came vnto the wall, and with bolde stomackes smote downe those that they met.

‖ Or, the fiue and twentie day.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord with psalmes and thankesgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about foure score thousand, with all the horsemen, hee came against the Iewes, thinking to make the citie an habitation of the Gentiles,

3 And the temple woulde hee haue to get money by, like the other temples of the heathen: for he would sell the Priestes office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his foure score Elephants,

5 Hee came into Judea, and drewe neere to Bethsura, which was a castle of defence, fiue furlongs from Jerusalem, and layde sore siege vnto it.

6 But when Maccabeus, and his companie knewe that hee had besieged the holdes, they, and al the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they woulde ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of golde.

9 Then they prayed the mercifull God all together, and tooke heart, in somuch that they were ready, not onely to fight with men, but with the most cruell beastes, and to breake downe walles of yron.

10 Thus they marched forwarde in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lions, they slewe eleuen thousand footemen, and sixteene hundreth horsemen, and put al the other to flight.

12 Many of them also being wounded, naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding, considering what losse hee had had, and knowing, that the Hebrewes could not bee ouercome because the Almightie God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Jewes, the king granted it,

16 For there were letters written vnto the Jewes from Lysias conteining these wordes, LYSIAS vnto the people of the Jewes sendeth greeting.

17 John and Abessalon, which were sent from you, deliuered me the things that you demaund by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to bee reported to the King himselfe, I haue declared them, and hee graunted that that was possible.

19 Therefore if yee behaue your selues as friendes toward his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundreth and eight

and fourty yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Nowe the kings letter conteyned these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme liue quietly, that euery man may apply his owne affaires.

24 Wee vnderstand also that the Iewes woulde not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may bee gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them, and graunt them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If yee fare well, wee haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applie your owne businesse.

30 Wherefore, those that will depart, wee giue them free libertie, vnto the thirtie day of
‖Or, April. the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these wordes, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours
‖Or, Manlius. of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the kings kinseman hath granted you, we grant ẏ same also.

36 But concerning that which hee shall report vnto the king, send hither some with speede, when yee haue considered the matter diligently, that wee may consult thereupon as shall be best for you: for we must goe vnto Antiochia,

37 And therefore make haste and send some men that we may know your minde.

38 Fare well: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuite of the Iewes against Timotheus. 24 Timotheus is taken and let go vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernors of the places, as Timotheus and Appollonius the sonne of Geneus, & Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile act: they praied the Iewes that dwelt among them, to go with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Nowe when Iudas knew of this crueltie shewed against his nation, he commanded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, hee departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 Yee came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

20 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the ‖ Nomades of Arabia being ouercome, ‖So called because they were shepheards.
besought Iudas to make peace with them, and promised to giue him certaine ‖cattell, and to ‖Or, Pasture.
helpe him in other things.

12 And Iudas thinking that they should in deede bee profitable concerning many things,

things, graunted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Calpis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein,

14 So they that were within it, put forth such trust in the strength of the wals & in store of vittailes, that they were the slacker in their doings, reuiling them that were with Judas, and reprouching them: yea, they blaspheemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the worlde (which without any ‖instruments, or engins of warre did *call downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles,

‖Or, batterell rammes. *Iosh. 6. 20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went couragiously against Timotheus, which had with him an hundreth and twentie thousand men of foote, and two thousande and fiue hundreth horsemen.

21 When Timotheus had knowledge of Judas comming, hee sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straits on all sides.)

22 But when Judas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Judas was very earnest in pursuing and slew those wicked men: yea, hee slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the handes of Dositheus, and Sosipater, whome hee besought with much craft to let him goe with his life, because hee had many of the Iewes parents and the brethren of some of them, which if they put him to death, should be despised.

25 So when he had assured them with many words, and promised that hee would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe fiue and twentie thousand persons.

27 And after that hee had chased away and slaine them, Judas remoued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engins of warre, and dartes.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lyeth fiue hundred furlongs from Jerusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to bee still friendly vnto them, and so they came to Jerusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousande men of foote and foure hundred horsemen.

34 And when they ioyned together, a fewe of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, tooke Gorgias, and layd hold of his garment, and drew him by force, because hee would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were ‖with Esdrin, had fought long, and were wearie, Judas called vpon the Lord, that he would shewe himselfe to bee their helper, and captaine of the field.

‖Or, with Gorgias.

37 And then hee began in his owne language, & sung psalmes with a loude voyce, in so much that straightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So

38 ¶ So Judas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabboth in the same place.

39 And vpon the day following, as necessitie required, Judas and his companie came to take vp the bodyes of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 Nowe vnder the coates of euery one, that was slaine they found iewels that had bene consecarted to the idoles of the * Jamnites, which thing is forbidden the Jewes by Law. Then euery man sawe that this was the cause wherefore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous Judge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselues from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these ỳ were slaine.

43 And hauing made a gathering through the company, sent to Jerusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ‖ pray for the dead.

45 And therefore he perceiued, that there was great fauour layd vp for those that dyed godly. (It was an holy, and a good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne.

‖ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the autor of this booke acknowledging his owne infirmitie, desireth pardon, if hee haue not attained to that he should. And it seemeth, that this Jason the Cyrenean, out of whom he tooke this abridgement, as Joseph Ben-Gorion, who hath written in Ebrewe fiue bookes of these matters, and intreating of this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Jewes, euen to this day, to pray for the dead. And though Judas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacramentes, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this autor so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 *The cõming of Eupator into Iudea.* 4 *The death of Menelaus.* 10 *Maccabeus going to fight against Eupator moueth his souldiers vnto prayer.* 15 *He killeth fourteene thousand men in the tents of Anticchus.* 21 *Rhodocus the betrayer of the Iewes is taken.*

IN the hundreth, fourtie and ninth yeere it was tolde Judas that Antiochus Eupator was comming with a great power into Judea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousande horsmen, and two and twentie elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceite encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of kings mooued Antiochus minde against this wicked man, and Lysias informed the king that this man was the cause of all mischiefe, so that the king commaunded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a towre of fifty cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rouled downe in the ashes.

6 And there whosoeuer was condemned of sacrilegde, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall,

8 For because hee had committed many sinnes by the altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the king raged in his mind, and came to shewe himselfe more cruell vnto the Jewes then his father.

10 Which things when Judas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their law, from their countrey and from the holy Temple:

11 And that hee would not suffer the people, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lorde for mercie with weeping and fasting, and falling downe three dayes together, Judas exhorted them to make themselues ready.

13 And he being apart with the Elders, tooke counsel to goe forth, afore the King brought his hoste into Judea, and should take the citie, and commit the mater to the helpe of the Lord.

14 So committing the charge to the Lorde of the worlde, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victorie of God, hee piked out the manliest

manliest yong men, and went by night into the kings campe, and slew of the hoste fourteene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lorde did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, he went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rodochus which was in the Iewes hoste, disclosed the secretes to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ Or, gaue and woke the right hand.

23 But when hee vnderstoode, that Philip (whome hee had left to bee ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that he yeelded himselfe to the Iewes, and made them an othe to doe all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And imbraced Maccabeus, and made him capteine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheselle, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that hee should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact as fast as hee coulde, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes. 29 Which he yet breaketh through the motion of the king. 37 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his Lieutenant Lysias.

3 Now Alcimus which had beene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnely in the Temple, and that day he held his tongue.

5 But when hee had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthoode) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly because I sought the profite of mine owne citizens: for all our people, through their rashnes are not a little troubled.

9 Wherefore, O king, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent them forth commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen, which fledde out of Iudea frō Iudas, came to Nicanor by flocks, thinking the harme & calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defende his owne portion with euident tokens.

16 So at the commaundement of the captaine, they remoued straightwayes frō thence, and came to the towne of Dessau,

17 Where Simon Iudas brother had

ioyned

ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Nevertheless Nicanor hearing the manlinesse of them that were with Judas, and the bolde stomakes that they had for their countrey, durst not proove the matter with bloodsheading.

19 Wherefore, hee sent Polidonius, ‖ Theodotus, and ‖ Matthias before to make peace,

‖ Or, Theodotus. ‖ Or, Mattathias.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appoynted a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Nevertheless Judas commanded certaine men of armes to waite in conuenient places, least there should suddenly arise any euill through the enemies: and so they communed togethered of the things whereupon they had agreed.

23 Nicanor, while he abode at Jerusalem, did none hurt, but sent away the people that were gathered together.

‖ Or, had Judas before his eyes.

24 He ‖ loued Judas, and fauoured him in his heart.

25 He prayed him also to take a wife, and to beget children: so he maried, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius, and told him that Nicanor, had take strange matters in hand, and ordeined Judas a traytor to the Realme to be his successor.

27 Then the king was displeased, and by the reportes of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the couenants, commaunding him that he shoulde sende Maccabeus in al haste prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonished and sore grieued, that hee should breake the things wherein they had agreed, seeing that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, he sought craftily, to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to be rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore he gathered a fewe of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabeus worthy pollicie, came into the great and holy Temple, & commanded the Priests, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer me Judas as a prisoner, I will make the Temple of God a playne fielde, and will breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34 After these words he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore nowe, O most holy Lorde, keepe this house euer vndefiled, which lately was cleansed, and stoppe al the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this man aforetimes when the Jewes were minded to keepe themselues vndefiled and pure, being accused to be of the religion of the Jewes, did offer to spend his body and life, with all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about fiue hundred men of warre to take him.

40 For he thought by taking him to do the Jewes much hurt.

41 But when this companie would haue taken his castell, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that hee was readie to bee taken on euery side, hee ‖ fell on his sword,

‖ As the priuate example ought not to be followed of the godly, because it is contrary to the word of God although the author seeme here to approoue it: so that place as touching prayer Chap. 12. 44. though Judas had appointed it, yet were it not sufficient to proue a doctrine, because it is only a particular example.

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthie for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, hee ranne boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselues lightly away, and gaue place, so that he fell vpon his bellie,

45 Nevertheless while there was yet breath in him, being kindled in his minde, hee

rose

roſe vp, and though his blood guſhed out like a fountaine, and he was very ſore wounded, yet he ran thorowe the middeſt of the people.

46 And gate him to the toppe of an high rocke: ſo when his blood was vtterly gone, he tooke out his own bowels with both his hands, and threwe them vpon the people, calling on the Lorde of life and ſpirit, that hee would reſtore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blaſphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the viſion, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the fowles. 39 The author excuſeth himſelfe.

NOwe when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought vp all aſſurance to come vpon them, vpon the Sabbath day.

2 Neuertheles, the Iewes that were compelled to go with him, ſaid, O kill not ſo cruelly and barbarouſly, but honour and ſanctifie the day, that is appoynted by him that ſeeth all things.

3 But this moſt wicked perſon demaunded, Is there a Lord in heauen, that commaundeth the Sabbath day to be kept?

4 And when they ſayde, There is a liuing Lorde, which ruleth in the heauen, who commanded the ſeuenth day to be kept,

5 Then he ſaide, And I am mightie vpon earth to commaunde them for to arme themſelues, and to performe the kings buſineſſe. Notwithſtanding, he could not accompliſh his wicked enterpriſe.

6 For Nicanor lifted vp with a great pride, purpoſed to ſet vp a memoriall of the victorie obtayned of all them that were with Iudas.

7 But Maccabeus had euer ſure confidence and a perfect hope that the Lorde would helpe him.

8 And exhorted his people not to be afraide at the comming of the heathen, but alway to remember the helpe that had beene ſhewed vnto them from heauen, and to truſt nowe alſo, that they ſhoulde haue the victorie by the Almightie.

9 Thus hee incouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and ſo made them more willing,

10 And ſtirred vp their hearts, and ſhewed them alſo the deceitfulneſſe of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the aſſurance of ſhields and ſpeares, but with wholeſome words and exhortations, and ſhewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his viſion, Hee thought that hee ſawe Onias (Which had beene the High Prieſt, a vertuous and a good man, reuerent in behauiour, and of a ſober conuerſation, well ſpoken, and one that had beene exerciſed in all poyntes of godlineſſe from a childe) holding vp his handes toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias ſpake, and ſayde, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 Hee thought alſo that Jeremias held out his right hand, and gaue vnto Judas a ſworde of golde: and as hee gaue it hee ſpake thus,

16 Take this holy ſworde a gift from God, wherewith thou ſhalt wound the aduerſaries.

17 And ſo being comforted by the wordes of Judas, which were very ſweete and able to ſtirre them vp to valiantneſſe and to incourage the hearts of the yong men, they determined to pitch no campe, but courageouſly to ſet vpon them, and manfully to aſſaile them, and to trie the matter hand to hand, becauſe the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues, and children, and brethren, and kinſfolkes, they ſet leſſe by their danger: but their greateſt and principall feare was for the holy Temple.

19 Againe they that were in the citie were carefull for the armie that was abroad.

20 Nowe whiles they all waited for the tryall of the matter, and the enemies nowe mette with them, and the hoſt was ſet in aray, and the beaſtes were ſeparated into conueni- (Or, elephants.)
ent places, and the horſemen were placed in the wings:

21 Maccabeus conſidering the comming of the multitude, and the diuers preparations of weapons, and the fiercenelle of the beaſtes, helde vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victorie to thē that are worthy, as ſeemeth good vnto him.

22 Therefore in his prayer hee ſayde after this manner, O Lorde, * thou that diddeſt ſend thine Angell in the time of Ezechias (*2 King. 19. 35. Iſa. 37. 36. 2 King. 18. 20.)
king

king of Iudea, who in the host of Sennacherib slew an hundreth, fourescore and fiue thousand.

23 Send nowe also thy good Angel before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let thē be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an ende.

25 Thē Nicanor and they that were with him, drewe neere with trumpets and shouting for ioy.

26 But Iudas and his companie praying and calling vpon God, encountred with the enemies,

27 So that with their hands they fought, but with their heartes they prayed vnto God, and slewe no lesse then fiue & thirtie thousande men: for through the presence of God they were wonderously comforted.

28 Nowe when they left off, and were turning againe with ioy, they vnderstood that Nicanor himself was slaine for all his armour.

29 Then they made a great shout and a cry, praysing the Almightie in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commaded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, hee called all them of his nation, and set the Priestes by the altar, and sent for them of the castel.

32 And shewed them wicked Nicanors head, and the hand of that blasphemour which hee had holden vp against the holy Temple of the Almightie with proude braggs.

33 Hee caused the tongue also of wicked Nicanor to bee cut in litle pieces, and to be cast vnto the foules, and that the rewardes of his madnesse should bee hanged vp before the Temple,

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed bee he, that hath kept his place vndefiled.

35 Hee hanged also Nicanors heade vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they woulde in no case suffer this day without keeping it holy:

37 And that the feast shoulde be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here wil I also make an ende.

39 If I haue done well, as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that read the story. And here shall be the end.

THE ENDE OF APOCRYPHA.

THE NEVVE TESTAMENT OF OVR LORD IESVS CHRIST,

TRANSLATED OVT OF GREEKE BY THEOD. BEZA.

WHEREVNTO ARE ADIOINED BRIEFE SVMMARIES OF DOctrine vpon the Euangelists and Actes of the Apostles, together with the methode of the Epistles of the Apostles, by the sayd THEOD. BEZA.

AND ALSO SHORT EXPOSITIONS ON THE PHRASES AND hard places, taken out of the large annotations of the foresaid Author & Ioach. Camerarius by P. Loseler. Villerius.

¶ *Englished by* L. TOMSON.

¶ Imprinted at London by the Deputies of Christopher Barker, Printer to the QVEENES most excellent Maiestie.

Anno. Dom.
1595.

¶ The Printer to the diligent Reader.

*Deare Christian Reader, to the intent thou mightest the better enioy the benefite of these notes or expositions vpon the new Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the textes alleaged, I haue made this marke, * and haue set it as well in the margent, as in the text, so that thou mayest easilie finde that which thou desirest. For example, in the first worde of the first chapter of Matthew is placed this first marke *, looke out the like marke in the margent, and there thou shalt finde, Luke 3. 23. which place agreeth to this of Matthew, and so likewise thou shalt find in the residue. But if many quotations belong to one place, word or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same.*

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. throughout the Euangelists and Actes, declare the effect or summe of the doctrine conteined betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first word of Matthew vnto the figure, 2. in the 18. verse of the same chapter, the doctrine there gathered is set downe in the margent in this sort, 1. Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.

And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begun againe at the beginning of euery chapter. Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound & lighten the darke wordes and phrases immediatly following them. As in the first line & second word, the letter, a, being referred vnto, a, directly against him in the margent, sheweth that this worde, Booke, signifieth A rehearsall as the Hebrewes vse to speake: as Genes. 5. 1. The booke of the generations.

These letters begin at the beginning of euery chapter, continuing vnto z. and so beginning againe with a, if there be so many Notes that they doe exceed in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the praise to God.

Farewell.

¶ The descriptiõ of the Holy land, containing the places mentioned in the foure Euangelists, with other places about the Sea coastes, wherein may be seene the wayes and iourneyes of CHRIST and his Apostles in Iudea, Samaria, and Galile: for into these three partes this Land is deuided.

¶ The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,14:31,32.	Corasim	66,53:32,29.	Ior, the other fountaine whence Iordan springeth	67,31:33,7.
Azor	65, 35: 32.	Dan, one of the fountaines whence Iordan springeth	67,25:33,8.	Magdalon, called also Dalmanutha	66,48:32,28.
Bethlehem	65,55:31,51.	Enon	66,40:32,18.	Naim	66,35:32,33.
Bethphage	68, 31, 58.	Emmaus	65,34:31,59.	Nazareth	66,56:32,42.
Bethsaida	66,34:32,1.	Ephen	66, 8, 32.	Ptolemais	66,50:32,58.
Bethabara	66,34:32,1.	Gadara or Gazara	66,48:32,29.	Samaria the citie	66,22:32,19.
Bethania	66, 31, 58.	Gaza	65,10:31,40.	Sidon	67,15:33,30.
Cana of Galile	66,52:32,48.	Iericho	66,10:32,1.	Silo	66,27:32,19.
Capernatum	66,53:32,39.	Ierusalem	66, 31, 55.	Tyrus	67, 33, 20.
Carmel mount	66,31:32,50.	Ioppe	65,40:32,5.	Tiberias	66,44:32,26.
Cæsarea Stratonis	66,16:32,25.				
Cæsarea Philippi	67,39:33,5.				

THE

¶ The Holy Gospel of IESVS CHRIST ACCORDING TO S. MATTHEVVE.

CHAP. I.

1 *Thes Iesus is that Messias, the Saviour promised to the fathers.* 18 *The nativitie of Christ.*

THe [1] [a] booke of the [b] generation of IESVS CHRIST the sonne of Dauid, the [c] sonne of Abraham.

2 *Abraham begate Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 *And Iudas begate Phares, and Zara of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begate Dauid the king. And *Dauid the King begate Salomon of her that was the wife of Urias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begate Ozias.

9 And Ozias begate Ioatham. And Ioatham begat Achaz. And Achaz begat Ezekias.

10 And *Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And *Iosias begate Iakim. And Iakim [d] begat Iechonias and his brethren, about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, *Iechonias begate Salathiel. * And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begat Eliacim. And Eliacim begate Azor.

14 And Azor begate Sador. And Sador begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whome was borne IESVS, that is called Christ.

17 So [e] all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntil they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon vntill Christ, foureteene generations.

18 ¶ Nowe the birth of [2] IESVS Christ was thus, When as his mother Mary was * betrothed to Ioseph, before they came together, shee was founde with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles hee thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to [f] take Mary thy wife: for that which is [h] conceiued in her, is of the holy Ghost.

21 And she shall bring [3] forth a sonne, and thou shalt * call his Name IESVS: for he shall * [i] saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

23 *Behold, a [k] virgine shalbe with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had enioyned him, and tooke his wife.

25 But hee knewe her not, [l] till shee had brought forth her first borne sonne, and he called his Name IESVS.

1 This litle word Till, in the Hebrewe tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till the day of her death, 2. Sam. 6. 23. And in the last Chapter of this Euangelist: Beholde, I am with you Till the ende of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 *Ioseph fleeth into Egypt with Iesus and his mother.* 16 *Herod slayeth the children.*

WHen * [1] IESVS then was borne at Bethleem [m] Iudea, in the dayes of

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* Luke 3. 23.
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.
a Rehearsall: As the Hebrewes vse to speake: as Gen. 5. 1. The booke of the generations.
b Of the ancestors of whom Christ came.
c Which Christ is also the sonne of Abraham.
* Gen. 21. 2.
* Gen. 25. 24.
* Gen. 29. 35.
* Gen. 38. 27.
* 1. Chron. 2. 5. ruth 4. 18, 19.
* Ruth 4. 21.
* 1. Sam. 16. 1. and 17. 12.
* 2. Sam. 12. 24.
* 1. King. 11. 43. 2. chr. 9. 10, 11.
* 2. King. 20. 21. and 21. 18. 2. chro. 3. 13, 14, 15.
* 2. King. 23. 34. and 24. 1, 6. 2. chron. 36. 4, 9.
d That is, the captiuitie fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.
* 1. Chron. 3. 16.
* 1. Chron. 3. 17. ezra 3. 2. and 5. 2.
e All these which are reckoned vp in this pedegree of Dauids stocke as they begat one another orderly in their degrees.
a Christ the true Immanuel, therefore, Iesus (that is Sauiour) is conceiued in the Virgine by the holy Ghost as it was foretold by the Prophets.
* Luke 1. 32.
* Deut. 24. 2.
f Receiue her in her parentes and kinsfolkes house.
g Which was promised and made sure to thee to be thy wife.
h Of the mothers substance, by the holy Ghost.
3 Christ is borne of the same substance which all men knew: and is called the sonne of God by the spirit.
* Luke 1. 31.
* Act. 4. 12.
i Deliuer, and this declareth vs the meaning of this Name Iesus.
* Esai 7. 14.
k There is in the Hebrew and Greeke text an article added, to point out the woman, and set her foorth plainely: as you would say, The Virgine, or a certaine Virgine.
l Till, in the Hebrewe tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till the day of her death, 2. Sam. 6. 23. And in the last Chapter of this Euangelist: Beholde, I am with you Till the ende of the world.
* Luke 2. 6.
1 Christ is borne a litle childe.
borne in a cribb, and nothing set by of his owne people, receiueth honour and a noble witnesse of his kingdome from strangers, and of his kingly offices: which his owne also vnknowingly assent vnto, although they will not acknowledge him. 4 For there was no other in the coast of Zabulon,

Herod the King, beholde, there came [b] Wise men from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for wee haue seene his starre in the East, and are come to worship him.

3 When King Herod heard this, hee was [c] troubled, and all Hierusalem with him.

4 And gathering together all the [d] chiefe Priests and [e] Scribes of the people, hee asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 *And thou Beth-leem in the land of Iuda, art not the [f] least among the Princes of Iuda: for out of thee shall come the gouernour that shall feed that my people Israel.

7 Then Herod priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when yee haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stoode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and [h] fell downe, and worshipped him, and opened their [i] treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

13 ¶ [2] After their departure, beholde, the Angel of the Lorde appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might bee fulfilled, which is spoken of the Lord by the *Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that hee was mocked of ỹ Wisemen, was exceeding wroth, and sent foorth, and slewe all the male children that were in Beth-leem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which hee had diligently searched out of the Wisemen.

17 Then was that fulfilled which is spoken [l] by the Prophet Ieremias, saying,

18 *In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, because they were not.

19 [3] And when Herod was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are dead which sought the babes life.

21 Then hee arose vp and tooke the babe and his mother, and came into the lande of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dreame, he turned aside into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 Hee baptizeth. 8 The fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

* AND in [a] those dayes, [1] Iohn the Baptist came and preached in the [b] wildernesse of Iudea,

2 And said, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is hee of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that crieth in the wildernesse, Prepare yee the way of the Lorde: [e] make his pathes straight.

4 *And this Iohn had his garment of camels haire, and a girdle of a skinne about his loynes: his meate was also [f] locusts and wilde honie.

5 * Then went out to him [g] Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [h] confessing their sinnes.

7 [2] Nowe when he sawe many of the Pharises, and of the Sadduces come to his baptisme, hee saide vnto them, * O generations

*Iere. 31.15.

m A voyce of lamenting, weeping and howling.

n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnesse of the soyle, and plentie of corne.

3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

* Marke 1.4. luke 3.3.

a Not when Ioseph went to dwel at Nazareth, but a great while after, about the space of fiue and twentie yeeres: for in the thirtieth yeer of his age was Iesus baptized of Iohn: therefore by those dayes, is meant, at that time, that Iesus remained as yet an inhabitant of the towne of Nazareth.

1 Iohn who through his singular holinesse and rare austerenesse of life, caused all men to cast their eyes vpon him, preparеth the way for Christ saluting him as one of his brethren, as the Prophet Esai foretolde, and deliuereth the summe of the Gospell, which in short space after should be deliuered more fully.

b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1.40. and there was Iosabs house, 1. King. 2.34. and besides these, Iehoshua maketh mention of sixe townes that were in this wildernesse, chap. 15.61.

c The word in the Greeke tongue, signifieth a changing of our mindes and heartes from euil to better.

d The kingdome of Messiah, whose gouernment shall be heauenly, and nothing but heauenly. *Esai 40.3. marke 1.3. luke 3.4. iohn 1.23.

e Make him a plaine and smooth way. *Marke 1.6.

f Locusts were a kinde of meat, which certaine of the East people vse, which were therefore called deuourers of locusts, Eusb. in Od. 9. *Mar. 1.5. luke 1.7.

g The people of Ierusalem.

h Acknowledging that they were saued onely by free remission and forgiuenesse of their sinnes.

2 There is nothing that stopperh vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnesse doeth. *Chap. 12.34.

of

of vipers, who hath forewarned you to flee from the anger to come?

8 [3] Bring forth therefore fruit worthie amendment of life.

9 [4] And [i] thinke not to say [k] with your selues, * Wee haue Abraham to our father: for I say vnto you, that GOD is able euen of these stones to raise vp children vnto Abraham.

10 And nowe also is the axe put to the roote of the trees: * therefore euery tree which bringeth not forth good fruit, is hewen down, and cast into the fire.

11 *[5] In deede I baptize you with water to [l] amendment of life, but hee that commeth after mee, is mightier then I, whose shooes I am not woorthie to beare: hee will baptize you with the holy Ghost, and with fire.

12 [6] Which hath his fanne in his hand, and will [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ *[7] Then came Iesus from Galile to Iordan vnto John, to bee baptized of him.

14 But John earnestly put him backe, saying, I haue need to be baptized of thee, & commest thou to me?

15 Then Iesus answering, said to him, Let bee nowe: for thus it becommeth vs to fulfill [n] all righteousnes. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And loe, the heauens were opened vnto [o] him, and Iohn sawe the Spirite of God descending like a Doue, and lighting vpon him.

17 [8] And loe, a voyce came from heauen, saying, * This is my beloued Sonne, in whom I am [p] well pleased.

3 True repentance, is an inward thing which hath it seate in the mind and heart.

4 The faith of the fathers, auaileth the vnbeleeuing children nothing at all: yet for all that, God plaieth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.

i Thinke not that you haue any cause to be proud of Abraham.

k In your hearts.

*Iohn 8.39. acts 13.26.

*Chap. 7.19.

*Marke 1.8. luke 3.16. iohn 1.26. acts 1.5. and 2. 4 and 8.17. and 19.4.

5 We may neither vse vpon the signes which God hath ordeined as meanes to lead vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it selfe, that is, to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

l The outward signe purteth vs in mind of this, that we must change our liues and become better auising vs by a scale, that we are ingrafted into Christ, whereby our olde man dieth, and the new man riseth vp. Rom. 6.

6 The triumphs of the wicked shall ende in euerlasting torment.

m Will cleanse it throughly, and make a full riddance. * Marke 1.9. luke 3.21.

7 Christ sanctifieth our baptisme in himselfe.

n All such things as he hath appointed vs to keepe.

o To Iohn.

8 Chrisies full consecration and authorizing to the office of the Mediatorship, is shewed by the Fathers owne voyce, and a visible signe of the holy Ghost. *Coloss. 1.13. 2.pet.1.17.

p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saieth, that Christ onely is the man, whom when he beholdeth, looke what opinion he had conceiued of vs, he laieth it cleane aside.

4 But he answering saide, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

*Deut. 8.3.

5 Then the deuill tooke him vp into the holy Citie, and set him on a [b] pinacle of the Temple,

b The battlement wherewith the flat roofe of the Temple was compassed about, that no man might fall downe: as was appointed by the Law, Deut. 22.

6 And said vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, * that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

*Pial 91.11.

7 Iesus saide vnto him, It is written againe, * Thou shalt not [c] tempt the Lord thy God.

*Deut. 6.16.

c Word for word. Thou shalt not go on still tempting.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glorie of them,

*Deut. 6.13. and 10.20. *Marke 1.13. luke 4.13.

9 And saide to him, All these will I giue thee, if thou wilt fall downe, and worship me.

*Marke 1.14. luke 4.14. iohn 4.43.

10 Then saide Iesus vnto him, Auoide Satan: for it is written, Thou shalt worship the Lorde thy God, and him onely shalt thou serue.

a When the wicked mouth is stopped, the Lord reuealeth himselfe & lighteth full light to the darkenes of this world preaching forgiuenesse of sinnes to them that repente.

11 * Then the deuill left him: and beholde, the Angels came, and ministred vnto him.

12 ¶ *[a] And when Iesus had heard that John was committed to prison, he returned into Galile.

b Which was a towne a great deale more famous then Nazareth was.

*Iosu. 19.12.

13 And leauing Nazareth, went & dwelt in [d] Capernaum, which is neere the sea in the borders of Zabulon and Nephthalim,

c Of Tiberias, because that country bended toward Tyrus, which standeth vpon the sea, as cometh the rest of the world.

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

d So called, because it bordereth vpon Tyrus and Sidon, & because Solomon gaue it to the king of Tyrus twentie cities in that quarter. 1.Kin. 9.11.

15 * The land of Zabulon, and the land of Nephtalim by the way of the [e] sea, beyond Iordan, Galile of the Gentiles:

*Marke 1.14.

e Christ chose his dwelling in the most vile and despised place of all the land, by reason of the Gentiles that dwelt there, to shew that he came to call sinners to repentance.

16 The people which sate in darknes, saw great light: and to them which sate in the region, and shadow of death, light is risen vp.

17 * From that time Iesus beganne to preach, and to say, Amend your liues: for the kingdom of heauen is at [f] hand.

*Marke 1.15.

f Is come to you. Christ speaketh by time, that should be present.

18 ¶ [3] And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

19 * And he sayd vnto them, Follow mee, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship, and their father, followed him.

CHAP. IIII.

1 *Christ is tempted.* 4 *Hee vanquisheth the deuill with Scripture.* 11 *The Angels minister vnto him.* 12 *He preacheth repentance, and that himselfe is come.* 18 *The calling of Peter, Andrew,* 21 *Iames and Iohn.* 23 *He preacheth the Gospel, and healeth the diseased.*

*Marke 1.12. luke 4.1.

THen * was [1] Iesus led aside of the Spirite into the wildernes, to be tempted of the deuill.

1 Christ was tempted all maner of wayes, and fit ouercometh, that we also though his better, may ouercome.

2 And when hee had fasted [a] fortie dayes, and fortie nights, he was afterward hungry.

a Full fortie dayes.

3 Then came to him the tempter, and said, If thou be the Sonne of God, commaund that these stones be made bread,

23 So

23 So [4] Jesus went about all Galile, teaching in [h] their [i] Synagogues, and preaching the Gospell of the [k] kingdome, and healing [l] euery sicknesse and euery [m] disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuerse diseases and [n] torments, and them that were possessed with deuils, and those which were [o] lunatike, and those that had the [p] palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

h Christ abhorreth the hearers of the beleeuers of his spirituall doctrine saining vers. 24. i, by healing diseases of the bodie. k Their, that is, the Galileans. l Synagogues, that is, the Iewes churches. m Of Messias. n Diseases of all kindes, but not euery one: that is as we say, some of euery one. o The word signifieth properly, the weakenesse of the stomacke: but here it is taken for those diseases which make men faint and weare away, that haue them. p The word signifieth properly the stone wherewith golde is tried: and by borowed kinde of speech, is applied to all kinde of examination by torture, when by rough dealing & torments, we go about to draw out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are shrewdly troubled and diseased. p Weake and feeble men, who haue the parts of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

1 *Who are blessed.* 13 *The Apostles are the salt and light of the world.* 14 *The citie set on an hill.* 15 *The candle.* 16 *Good workes.* 19 *The fulfilling of Christs commaundements.* 21 *What killing is.* 23 *Reconciliation is set before sacrifice.* 27 *Adulterie.* 29 *The plucking out of the eye.* 30 *Cutting off of the hand.* 31 *The bill of diuorcement.* 33 *Not to sweare.* 43 *To loue our enemies.* 48 *Perfectnesse.*

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 [1] And he opened his mouth and taught them, saying,

3 * Blessed are the [a] poore in [b] spirit, for theirs is the kingdome of heauen.

4 * Blessed are they that mourne: for they shalbe comforted.

5 * Blessed are the meeke: for they shall inherite the earth.

6 * Blessed are they which hunger and thirst for righteousnesse: for they shalbe filled.

7 Blessed are the mercifull: for they shall obteine mercie.

8 Blessed are the * [c] pure in heart: for they shall see God.

9 Blessed are the peace makers: for they shalbe called the children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for their is the kingdome of heauen.

11 * Blessed shall yee be when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsly.

12 Reioyce and bee glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye [2] are the salt of the [d] earth: but if the salt haue lost his sauour, wherewith shall it be [e] salted? It is thencefoorth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Ye are [f] the light of the worlde. A citie that is set on an hill, cannot be hid.

15 * Neither do men light a candle, & put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 [3] Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to [g] fulfill them.

18 * For truely I say vnto you, Till heauen, and earth perish, one iote or one title of the Law shal not scape, till all things bee fulfilled.

19 * [4] Whosoeuer therefore shall breake one of these least commaundements, and teach men so, he shall be called the [h] least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shalbe called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 [5] Ye haue heard that it was saide vnto them of the olde time, * Thou shalt not kil: for whosoeuer killeth shalbe culpable of iudgement

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shall be [i] culpable [k] of iudgement. And whosoeuer saith vnto his brother, Raca, shalbe worthy to be punished by the [l] Councel. And whosoeuer shal say, Foole, shalbe worthy to be punished with [m] hel [n] fire.

23 [6] If then thou bring thy gift to the

* Marke 9. 50. luke 14. 34. 2 The ministers of the word especially (vnless they will be the most caitifes of all) must neuer lead other men by word & deede to this greatest ioy and felicitie. d Your doctrine must be very sound and good, for if it be not so, it shal be nought set by, and cast away as a thing vnsauery and vaine. e What shal you haue to salt withall? And so are fooles in the Latine tongue called saltelesse, as you would say, men that haue no salt, or sauour and taste in them. f You shine and giue light, by being made partakers of the true light. * Mark. 4. 21. luke 8. 16. and 11. 33. * 1. Pet. 2. 12. 3 Christ came not to bring any new way of righteousnesse and saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by deliuering vs through grace from the curse of the Law and mouer to teach the true vse of obedience which the Law appointeth, and to graue in our hearts the force of obedience. g That the prophecies may bee accomplished. * Luke 16. 17. * Iames 2. 10. 4 He beginneth with the true expounding of the Lawe, and setteth it against the olde (but yet false) glosses of the Scribes: So farre is he from abolishing the least commaundement of his Father. h He shal haue no place in the Church. * Luke 11. 39. 5 The true meaning of the fift commandement. * Exod. 20. 13. deut. 5. 17. i He speaketh of the iudgement of God, and of the difference of sinnes, and therfore applieth his words to the forme of ciuil iudgements, which were then vsed. k Of that iudgement which was ruled by three men, who had the hearing and deciding of mony matters, and such other smal causes. l By that iudgement which stood of 23. Iudges, who had the hearing and deciding of weightie affaires, and matters of life and death: as the highest Iudges of all were, to the number of 71. which had the hearing of most weightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet. m Whereas we read here, Hell, it is in the text it selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnom, which otherwise the Ebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Ier. 7. 31. n The Iewes vsed foure kinds of punishment, before their gouernmēt was taken away by Herod, hanging, beheading, stoning, and burning: that is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councel, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that we must giue an account for them, and shall be punished for them. 6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Law, which they themselues deuoured. But Christ on the contrary side denieth that God accepteth any mans offering, vnlesse hee maketh satisfaction to his brother whom he hath offended: and saith moreouer, that these stubborne and stiffenecked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.

Fitly is this word, Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doth the face (as it were) of the euerlasting God shine foorth, and clerely appeare in a pure heart. * 1. Cor. 14. 33. 1. pe. 3. 14. * Acts. 5. 41. 1. pet. 4. 14.

altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift.

25 * P Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, & thou be cast into prison.

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast q paid the vtmost farthing.

27 ¶ Yee haue heard that it was saide to them of old time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

29 * Wherefore if thy r right eye cause thee s to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

31 It hath bene saide also, * Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shal put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 t Againe, ye haue heard that it was said to them of old time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Sweare not at al, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication bee u Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of u euill,

38 ¶ u Ye haue heard that it hath bin said, An * eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not euill: but whosoeuer shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the lawe, and take away thy coat, let him haue thy cloake also.

41 And whosoeuer wil compell thee to go a mile, goe with him twaine.

42 * Giue to him that asketh, & from him that would borow of thee, turne not away.

43 Yee haue heard that it hath bene saide, * Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you, * and pray for them which hurt you, and persecute you,

45 x * That ye may be the children of your father that is in heauen: for hee maketh his Sunne to arise on the euill, and the good, and sendeth raine on the iust, and vniust.

46 For if yee loue them, which loue you, what reward shall you haue? Do not the Publicanes euen the same?

47 And if yee be friendly to your brethren onely, what singular thing doe ye? do not euen the * Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnesse.

TAke heede that yee giue not your [1] almes before men, to be seene of them, or else ye shall haue no [a] reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blowen before thee, as the [b] hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verily I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hande know what thy right hande doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thee openly.

5 [2] And when thou prayest, bee not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would bee seene of men. Verily I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy

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a He applieth all this speech, to ye first of his time, when as there was no altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that we must build altars, and vse sacrifices: but they are more fooles, which draw that to purgatorie, which is spoken of peacemaking and atonement one with another.

* Luke 12.58.

p Cut off all cause of enmitie.

q Thou shalt be dealt withall, to the vtmost extremitie.

r He is taken for an adulterer before God what soeuer he be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members we haue, yea and we must eschew all occasions which might moue vs to euill, howe deare soeuer it cost vs.

* Exod. 20.14. rom. 13.9. * Chap. 18.8, 9. marke 9.47.

s He nameth the right eye and the right hand, because the parts of the right side of our body are the chiefest, and readiest to commit any wickednesse.

t Word for word, do cause me to offend: for stones are stumbling blocks as it were, that is to say, rocks which we are cast vpon.

* Chap. 19.7. deut. 24.1. mark. 10.4. luke 16.18 1.cor.7.10.

u The meaning of the third commandement against the fraudulent opinion & iudgement of the Scribes, which excused by othes all indirect formes of swearing.

* Exod 20.7. leuit. 19.12. deut. 5.11. * Iam. 5.12.

x Whatsoeuer you vouch, vouch it barely, and whatsoeuer you deny, deny it barely without any more words.

y From an euill conscience, or from the deuill.

z He sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be so vnderstoode, that we may in no wise render euill for euill, but rather suffer double iniurie, and do well to them that are our deadly enemies. * Exod. 21.24. leuit. 24.20. deut. 19.21.

* Luke 6.29. 1.cor. 12.27. 1.cor. 6.7.

* Deut. 15.8. * Leuit. 19.18. * Luke 6.27. * Luke 23.34. actes 7.60. 1.cor. 4.12.

10 A double reason: the one is taken of the relatiues, The children must be like their fathers: the other is taken of comparisons, The children of God must be better, then the children of this world. * Luke 6.35.

x They that were the tolle masters, and had the oueresight of tributes and customes: a kind of men that the Iewes hated to death both because they serued the Romanes in those offices (whose yokefull bondage they could hardly away withall) and also because these toll masters are for the most part giuen to couetousnesse.

1 Ambition marreth almes paine.

a This word, Reward, is alwayes taken in the Scriptures for a free recompence, and therefore the schoolemen doe fondly, that it may be answerable to a deseruing, which they call merite.

* Rom. 12.8.

b Counterfeits for hypocrites were players that played a part in play.

2 He reproueth them both faults in praying, ambition, and vaine babling.

thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when yee pray, vſe no [c] vaine repetitions as the Heathen: for they thinke to bee heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue need, before ye aſke of him.

9 [3] After this maner therefore pray yee, * Our Father which art in heauen, hallowed be thy Name.

10 Thy Kingdome come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our [d] dayly bread.

12 And forgiue vs our debts, as wee alſo forgiue our debters.

13 And lead vs not into tentation but deliuer vs * from [e] euil: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 *[4] For if ye doe forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you.

15 But if ye do not forgiue men their treſpaſſes, no more will your Father forgiue you your treſpaſſes.

16 [5] Moreouer, when yee faſt, looke not ſowre as the hypocrites: for they [f] diſfigure their faces, that they might ſeeme vnto men to faſt. Uerely I ſay vnto you, that they haue their reward.

17 But when thou faſteſt, annoynt thine head, and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ [6] Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupt, and where theeues digge thorow and ſteale.

20 * But lay vp treaſures for your ſelues in heauen, where neither the moth nor canker corrupteth, and where theeues neither digge thorow nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ *[7] The light of the body is the eye: if then thine [g] eye bee ſingle, thy whole body ſhalbe light.

23 But if thine eye be wicked, then all thy body ſhall be darke. Wherefore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 *[8] No man can ſerue [h] two maſters: for either he ſhall hate the one, and loue the other, or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and [i] riches.

25 *[9] Therefore I ſay vnto you, bee not carefull for your life, what ye ſhall eat, or what ye ſhall drinke: nor yet for your body, what ye ſhall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the fowles of the [k] heauen: for they ſowe not, neither reape, nor cary into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking care is able to adde one cubite vnto his ſtature?

28 And why care ye for raiment? Learne how the lilies of the field doe grow: they [m] are not wearied, neither ſpinne:

29 Yet I ſay vnto you, that euen Solomon in all his glorie was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the fielde which is to day, and to morowe is caſt into the ouen, ſhall he not doe much more vnto you, O ye of litle faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be clothed?

32 (For after all theſe things ſeeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſnes, and all theſe things ſhall be miniſtred vnto you.

34 Care not then for the morowe: for the morrow ſhall care for it ſelfe: the day hath y[n]ough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 nor caſt that which is holy to dogges. 13 The broad and ſtraighe way. 15 Falſe prophets. 18 The tree and fruit. 24 The houſe built on a rocke, 26 and on the ſand.

IUdge [1] not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye ſhall be iudged, and with what * meaſure ye mete, it ſhall be meaſured to you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?

4 * Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.

6 ¶ [2] Giue yee not that which is holy to dogges, neither caſt ye your [a] pearles before ſwine, leſt they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ *[3] Aſke, and it ſhall bee giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be

[c] Long prayers are not condemned, but vaine, needleſſe, and ſuperſtitious. A true ſumme and ſome of all Chriſtian prayers. Luke 11.2.

[d] That, that is neceſſe for our nature for our daily food, or ſuch as may ſuffice our nature & complexion. Chap. 13.19.

[e] From the deuil, or from all aduerſitie. Marke 11.25.

[f] They that forgiue wrongs, to them ſinnes are forgiuen, but reuenge is prepared for them that take reuenge. Againſt ſuch as haue an hunt after a name of holines, by faſting. They ſuffer not their firſt hue to be ſeene, that is to ſay, they marre the natural colour of their faces, that they may ſeeme leane and pale faced.

[g] Thoſe mens workes are ſhewes to be vaine, which paſſe not the allured treaſure of euerlaſting life, but gather their liues by ſcraping together the treaſure and things riches. Luke 12.33. Ecclus. 6.29. Luke 11.34.

[h] When we make two maſters of two vnlike ſeruices, our one entire little light ſhalbe that is in vs. The iudgement of the mind or the body is with vs as eyes, ſo our whole life may be ruled & right ordered, that is to ſay, with the ſpirit God where we are ſeated. Luke 16.13.

[i] Man will be ſtopped of the whole man. Which be at one together, for two agree, they are as one. This word hath ſuch an vſurer word and ſignifieth all things that belong to money. Luke 12.22. 1.Tim. 6.10. 1.Pet. 5.7. Ecclus. 29.23.

[k] Of the aire, or that liue in the aire: for in all tongues almoſt this word Heauen, is taken for the aire.

[l] He ſpeaketh of care which is ioyned with thought of minde, & hath for the moſt part diſtruſt yoked with it.

[m] By labour.

[n] A peaſe hath his name among the Grecians, for the orientſhe gines that is in it: and a peaſe was in ancient time in great eſtimation among the Latines: for a peaſe that Cleopatra had, was valued at two hundreth and fifty thouſand crownes: and the word is now borowed from that, to ſignifie the moſt precious heauenly doctrine.

1 The ſtewarde carking carefulneſſe for things of this life, is reproued in the children of God by an earneſt thinking vpon the prouidence of God. [a] Chap. 21.22. marke 11.24. luke 11.9. iohn 14.13 and 16.23. iames 1.5. [3] Prayers are a ſure refuge in all miſeries.

opened

be opened vnto you.

8 For whoſoeuer aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.

9 For what man is there among you, which if his ſonne aſke him bread, would giue him a ſtone?

10 Or if he aſke fiſh, wil he giue him a ſerpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giue good things to them that aſke him?

12 *4 Therfore whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them: for this is the b Law and the Prophets.

13 ℭ *5 Enter in at the ſtraite gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat.

14 Becauſe c the gate is ſtraite, & the way narow that leadeth vnto life, and few there bee that find it.

15 ℭ 6 Beware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues.

16 Yee ſhall know them by their fruites. *Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good tree bringeth forth good fruite, and a corrupt tree bringeth forth euill fruite.

18 A good tree cannot bring forth euill fruite, neither can a corrupt tree bring forth good fruite.

19 *Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruits ye ſhall know them.

21 ℭ 7 Not euery one that ſaith vnto mee, Lord, Lord, ſhal enter into the kingdom of heauen, *but he that doeth my Fathers wil which is in heauen.

22 *Many wil ſay to me in that day, Lord, Lord, haue we not by thy d Name prophеſied? and by thy name caſt out deuils? and by thy name done many e great works?

23 And then will I profeſſe to them, *f I neuer knew you: *depart from me, g ye that worke iniquitie.

24 8 Whoſoeuer then heareth of me theſe words, *and doeth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke.

25 And the raine fell, and the floods came, and the windes blewe, and beate vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my words, and doeth them, ſhall be likened vnto a foolish man, which hath builded his houſe vpon the ſand:

27 And the raine fel, and the floods came, and the winds blew, and beat vpon that houſe, and it fell, and the fall thereof was great.

28 ℭ * And it came to paſſe, when Jeſus had ended theſe words, the people were aſtonied at his doctrine. *Marke 1.22. Luke 4.32.

29 For he taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

*1 The Leper cleanſed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and caſting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe deſirous to follow Chriſt. 23 The tempeſt on the ſea. 28 Two poſſeſſed with deuils cured. 32 The deuils goe into ſwine.

NOw when he was come downe from the mountaine, great multitudes followed him.

2 *1 And loe, there came a Leper & worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane. *Marke 1.40. Luke 5.12. 1 Chriſt in healing the leppers with the touching of his hand, ſheweth that he abhorred no ſinners that come vnto him, be they neuer ſo vncleane.

3 And Jeſus putting forth his hand, touched him, ſaying, I will, be thou cleane: & immediately his leproſie was cleanſed. *Leuit. 14.3,4. *Luke 7.1.

4 Then Jeſus ſayd vnto him, See thou tell no man, but go, and ſhew thy ſelfe vnto the Prieſt, and offer the gift that *Moſes commanded, for a witneſſe to them.

5 ℭ *2 When Jeſus was entred into Capernaum, there came vnto him a Centurion, beſeeching him, 2 Chriſt by ſeeing before the example of the vnmercifull Centurion, and yet of an excellent faith, preacheth the Jewes to repentance, and forbiddeth them of their falſe confidence, and calling of the Gentiles.

6 And ſayde, Maſter, my ſeruaunt lieth ſicke at home of the palſie, and is grieuouſly pained.

7 And Jeſus ſayd vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not woorthie that thou ſhouldeſt come vnder my roofe: but ſpeake the word only, and my ſeruant ſhall be healed.

9 For I am a man alſo vnder the authoritie of another, and haue ſouldiours vnder me: and I ſay to one, Go, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Do this, and he doeth it.

10 When Jeſus heard that, he maruelled, and ſaid to them that followed him, Verily, I ſay vnto you, I haue not found ſo great faith, euen in Iſrael.

11 But I ſay vnto you, that many ſhal come from the Eaſt and Weſt, and ſhall *a ſit downe with Abraham, and Iſaac, and Jacob, in the kingdom of heauen. a A metaphor taken of banquets, ſee that that ſit downe together are followes in the banquet.

12 And the children of the kingdom ſhalbe caſt out into b vtter *darkneſſe: there ſhall be weeping and gnaſhing of teeth. b Which are without the kingdom: For the kingdom is light, & without the kingdom darkneſſe. *Chap. 22.13.

13 Then Jeſus ſaid vnto the Centurion,

Goe

*Luke 6.31. Iob. 4.16. 4 It is the eaſie all of the meaning of the ſecond table.
b That is to ſay, The doctrine of the Law & Prophets.
*Luke 13.24. 5 Example of life muſt not be taken from a multitude.
c The way is ſtrait & narow: we muſt paſſe thorow this rough way, and ſuffer, & endure, and be thronged, and ſo enter into good life.
6 Falſe teachers muſt be taken heed of: & they are knowen by falſe doctrine and euill liuing.
*Luke 6.44. *Chap. 3.10.
7 Euen the beſt gifts that are, are nothing without godlineſſe.
*Rom 2.13. *Iames 1.22.
d By Name here, is meant y mighty working power of God, which euery man witneſſeth that calleth vpon him.
e Properly, powers: Now theſe excellent works wrought, are called Powers, by occaſion of thoſe things which they bring to paſſe, for by them we vnderſtand, how mighty the power of God is.
*Luke 13.27.
f This is not of ignorance, but becauſe he wil caſt them away.
*Pſal. 6.8.
g You that are giuen to all kind of wickednеſſe, and ſeeme to make an arte of ſinne.
8 True godlineſſe reſteth only vpon Chriſt, and therefore alwayes remaineth inuincible.
*Luke 6.47,48.

Goe thy way, and as thou hast beleeued, so bee it vnto thee. And his seruaunt was healed the same houre.

14 ¶ *3 And when Iesus came to Peters house, he sawe his wiues mother laied downe, and sicke of a feuer.

15 And hee touched her hand, and the feuer left her: so shee arose, and ministred vnto them.

19 * When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed c all that were sicke,

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, He tooke our infirmities, and bare our sicknesses.

18 ¶ * And when Iesus saw great multitudes of people about him, he commaūded them to go d ouer the water.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus sayd vnto him, The foxes haue holes, and the birdes of the heauen haue e nests, but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples sayd vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie their dead.

23 ¶ *6 And when hee was entered into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was coucred with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayd vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, & rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ *7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cried out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Now there was, f afarre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And he sayd vnto them, Goe. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they saw him, they besought him to g depart out of their coastes.

g Where men liue as swine, there doeth not Christ tary, but deuils.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthew is called. 10 Sinners. 17 Newe wine. 18 The rulers daughter is raised. 20 A woman healed of a bloodie issue. 28 Two blinde men by faith receiue sight. 32 A dumbe man possessed is healed. 37 The haruest and workemen.

THen he 1 entred into a shippe, and passed ouer and came into his a owne citie.

1 Sinnes are the causes of our afflictions, and Christ onely forgiueth them if we beleeue.

a Into Capernaum, for as Theoph. saith, Bethleem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.

2 And * loe, they brought to him a man sicke of the palsie, layd on a bedde. And Iesus b seeing their faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

* Marke 2.3. luke 5.18.

b Knowing by a manifest signe.

3 And behold, certaine of the Scribes said with themselues, This man c blasphemeth.

c To blaspheme, signifieth amongst the Diuines, to speake wickedly: and amongst the more eloquent Grecians, to slander.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke yee euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then saide he vnto the sicke of the palsie,) Arise, take vp thy bedde, and goe to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.

* Marke 2.14. luke 5.27.

9 ¶ *2 And as Iesus passed forth from thence, he sawe a man sitting at the d custome, named Matthew, and saide to him, Followe me. And he arose, and followed him.

2 Christ calleth the humble sinners vnto him, but he condemneth the proude hypocrites.

d At the Customers table, where it was receiued.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and e sinners, that came thither, sate downe at the table with Iesus and his disciples.

e The Customers felowes which were placed by the Romanes, after that Iudea was brought into the forme of a prouince, to gather the customes, & therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Nowe when Iesus heard it, he said vnto them, The whole neede not a Physition, but they that are sicke.

13 But goe ye and learne what this is, * I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

* Hos. 6.6. chap. 12.7.

* 1. Tim. 1.15.

14 ¶ *3 Then

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus saide vnto them, Can the f children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of g newe cloth: for that that should fil it vp, taketh away from the garment, and the breach is worse.

17 Neither do they put newe wine into olde vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ *4 While he thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Jesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shalbe whole.

22 Then Jesus turned him about, & seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 [5] Now when Jesus came into the Rulers house, and sawe the [h] minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, hee went in and tooke her by the hand, and the maide arose.

26 And this bruit went throughout al that land.

27 [6] And as Jesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when hee was come into the house, the blinde came to him, and Jesus saide vnto them, Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all ꝑ land.

32 ¶ *7 And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, * He casteth out deuils, through the prince of deuils.

35 ¶ And * Jesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sickenesse and euerie disease among the people.

36 [8] But * when he saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroade, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the haruest is great, but the labourers are few.

38 Wherefore pray the Lorde of the haruest, that he would [i] send foorth labourers into his haruest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the ende. 23 Flying from persecution. 28 Feare. 29 Two sparowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace & the sword. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

AND [1] * he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickenesse, and euery disease.

2 Now the names of the twelue Apostles are these. The [a] first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and John his brother.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus.

4 Simon the Cananite, and Judas [b] Iscariot, who also betrayed him.

5 These twelue did Jesus send foorth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not.

6 But goe rather * to the lost sheepe of the house of Israel.

7 *2 And as yee goe, preach, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke, cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 *4 Possesse [c] not gold, nor siluer, nor money in your girdles,

10 Nor a scrippe, for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthy of his meate.

11 And into whatsoeuer citie or towne ye shall enter, search who in it is worthy, and there abide till ye goe thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace turne to you againe.

14 And whosoeuer will not receiue you, nor heare your words, when ye depart out of that house or citie, shake off the dust of your feete.

15 Verily I say vnto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of iudgement, than for that citie.

16 Beholde, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and harmelesse as doues.

17 But beware of men: for they will deliuer you vp to the counsels, and will scourge you in their Synagogues.

18 And ye shall be brought before gouernours and kings for my sake, for a testimonie against them and the Gentiles.

19 But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre what ye shall speake.

20 For it is not ye that speake, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliuer vp the brother to death, and the father the child: and children shall rise against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my Names sake: but he that endureth to the end, the same shall be saued.

23 But when they persecute you in this citie, flee into another: for verily I say vnto you, Ye shall not haue gone ouer the cities of Israel, till the Sonne of man be come.

24 The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple that he be as his master, and the seruant as his Lord. If they haue called the master of the house Beelzebub, how much more shall they call them of his houshold?

26 Feare them not therefore: for there is nothing couered, that shall not be reuealed: and hid, that shall not be known.

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the house tops.

28 And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.

29 Are not two sparowes sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very haires of your head are all numbred.

31 Feare not therefore: ye are of more value than many sparowes.

32 Whosoeuer therefore shall confesse me before men, him will I confesse before my Father which is in heauen.

33 But whosoeuer shall deny me before men, him will I deny before my Father which is in heauen.

34 Thinke not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes shall be they of his owne house.

37 He that loueth father or mother more than me, is not worthy of me: and he that loueth sonne or daughter more than me, is not worthy of me.

38 And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.

41 He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue a righteous mans reward.

42 And whosoeuer shall giue to drinke vnto one of these little ones a cup of cold water only in the name of a disciple, verily I say vnto you, he shall not lose his reward.

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* Mar. 2. 18. luke 5. 33.
3 Against naughty emulations in matters indifferent.
† An Hebrewe kind of speech, for they that are admitted into the marriage chamber: are as the nerest about the bridegrome.
g Newe, which was neuer put to the fuller.
* Mar. 5. 22. luke 8. 41.
4 There is no euill so olde, and incurable, which Christ cannot heale by and by if he be touched with true faith, but lightly as it were with the hand.
5 Euen death it selfe giueth place to the power of Christ.
h It appeareth that they vsed minstrels at their mournings.
6 By healing these two blinde, Christ sheweth that he is the light of the world.
* Luke 11. 14.
7 An example of that power, that Christ hath ouer the deuill.
* Chap. 12. 24. marke 3. 22. luke 11. 15.
* Marke 6. 6. luke 13. 22.
8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.
* Marke 6. 34.
* Luke 10. 2. iohn 4. 35. 36.
i Worde for word cast them out: for men are very slow in so holy a worke.

1 The Apostles are sent to preach the Gospel in Israel.
* Mat. 3. 13. 14. 15. luke 9. 1. 2.
a The Syriack saith that Peter and Andrew are called the first, because they were first called.
b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15. 25.
* Act. 13. 46.
* Luke 10. 9. 11.
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
* Marke 6. 8. 9. luk. 9. 3. & 22. 35.
4 The ministers of the word must cast away all cares that might hinder them the leastwise that might be.
c For this iourney, to wit, both that nothing might hinder them, & also that they might feele some taste of gods prouidence for at their return back, the Lord ab-

d God will prouide you meate.
5 Happie are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
* Luke 10.8.

e It is a manner of speech taken from the Hebrewes, whereby they meant all kinde of happinesse.
* Mar.6.11. luke 9.5.
* Act.13.51.
* Luke 10.3.
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shalbe in great danger.
g You shall not so much as reuenge an iniurie: and by the mixing of these beasts natures together, hee will not haue wisedome to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.
h For in the cause of religion men are wolues one to another.
* Mark.13.11. luke 12.11.
* Luke 21.16.
* Matt.13.13.

i Bring to an ende, that is, you shall not haue gone through al the cities of Israel, and preached in them.
* Luke 6.40. ioh. 13.16. & 15.20.
* Chap.12.24.
k It was the Idole of the Acaronites, which we call the god of flies.
l Trueth shall not alwayes be hid.
* Mark.4.22. luk.8.17. & 12.2
m Openly, and in the highest places. For the tops of their houses were so made, that they might walk vpon them. Act 10.9.
n Though tyrants be neuer so raging and cruel, yet we may not feare them.
o The fourth part of an ounce.

the workman is worthy of his d meate.

11 5 And into * whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when yee come into an house, salute the same.

13 And if the house bee worthie, let your e peace come vpon it: but if it be not worthie, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your wordes, when yee depart out of that house, or that citie, * shake off the dust of your feete.

15 Truely I say vnto you, it shalbe easier for them of the land of Sodom & Gomorrha in the day of iudgement, then for that citie.

16 ¶ *6 Beholde, I send you as f sheepe in the mids of the wolues: be ye therefore wise as serpents, and g innocent as doues.

17 But beware of h men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shalbe brought to the gouernors and kings for my sake, in witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought howe or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: * but he that endureth to the end, he shal be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, ye shal not i go ouer all the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is inough for the disciple to bee as his master is, and the seruant as his Lord. * If they haue called the master of the house k Beelzebub, howe much more them of his household?

26 l Feare them not therefore: * for there is nothing couered, that shall not be discloſed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake yee in light: and what yee heare in the eare, that preach ye on the m houses.

28 And n feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparowes solde for a o far-thing, and one of them shall not fall on the ground without your Father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many sparowes.

32 7 * Whosoeuer therefore shall confesse mee before men, him wil I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie mee before men, him will I also denie before my Father which is in heauen.

34 *8 Thinke not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in law.

36 * And a mans enemies shalbe they of his owne household.

37 *9 Hee that loueth father or mother more then me, is not worthy of me. And he that loueth sonne, or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me,

39 * He that wil p find his life, shal lose it: and he that loseth his life for my sake, shal find it.

40 10 He that receiueth you, receiueth me: and he that receiueth mee, receiueth him that hath sent me.

41 *11 He that receiueth a prophet in q the name of a prophet, shal receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shal receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these r little ones to drinke a cup of colde water only, in the name of a disciple, verily I say vnto you, he shal not lose his reward.

* 1.Sam.14.45. 2.sam.14.11. actes 27.34.

7 The necessity and reward of open confessing Christ.
* Marke 8.38. luke 9.26. & 12. 8.2.tim.2.12.

* Luke 12.51.
8 Ciuill dissensions follow the preaching of the Gospel.

* Micah.7.6.
* Luke 14.26.
9 Nothing without exception is to be preferred before our dutie to God.
* Chap.16.24. marke 8.34. luke 9.23. and 14.27.
* Iohn 12.25.
p They are said to find their life, which deliuer it out of danger & this is spoken after the opinion of the people, which think them clean lost that die because they thinke not of the life to come.
10 God is both Author and rewarder of his by Ministerie.
* Luke 10.16. iohn 13.20.
11 We shal lose nothing that we bestow vpon Christ.
q As a prophe.
* Mar 9.41.
r Which in the sight of the world are vile & abiect.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christes testimonie of Iohn. 13 The Law and the Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are wearie and laden.

AND s it came to passe that when Jesus had made an end of t commaunding his twelue disciples, hee departed thence to teache and to preach in u their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou he that should come, or shal we looke for another?

4 And Iesus answering, saide vnto them, Goe, and shewe Iohn, what things ye heare, and see.

5 The blinde receiue sight, and the halte doe

1 Christ sheweth by his workes, that he is x promised Messias.
2 Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were born, act.2.7.
* Luke 7.18.

* Esai.61.1. luke 4.18.

doe walke: the lepers are clensed, and the deafe heare, the dead are raised vp, *and the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 [2] And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? a reede shaken with the winde?

2 What agreement and what difference is betwixt the ministerie of the prophets, the preaching of Iohn, and the ful light of the Gospel, which Christ hath brought.

8 But what went yee out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

* Malach. 3.1. luke 7.28.

10 For this is hee of whome it is written, * Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say vnto you, among them which are begotten of women arose there not a greater then Iohn Baptist: notwithstanding, hee that is the least in the [c] kingdome of heauen, is greater then he.

c In the newe state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Lawe & the Prophets: and againe, the most cleare preaching of the Gospel with Iohns.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

* Luke 16.16.

13 For all the Prophets and the Lawe [d] prophecied vnto Iohn.

d They prophecied of things to come, which are now present, and clerely and plainely seene.

14 And if ye will receiue it, this is * that Elias, which was to come.

* Mal.4.5.

15 ¶ He that hath eares to heare, let him heare.

16 *[3] But whereunto shall I liken this generation? It is like vnto little children which sitte in the markets, and call vnto their fellowes,

* Luke 7.31.

3 There are none more stout and stubborne enemies of the Gospel, then they to whom it ought to be most acceptable.

17 And say, We haue piped vnto you, and yee haue not daunced, we haue mourned vnto you, and ye haue not lamented.

e He blameth the frowardnes of this age, by a prouerbe, in that they could be moued neither with rough, nor gentle dealing.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: [4] but [f] wisedome is iustified of her children.

4 That which the most part refuseth the elect and chosen embrace.

f Wise men do acknowledge the wisdome of the Gospel, when they receiue it.

20 ¶ [5] * Then began hee to vpbraide the cities, wherein most of his great works were done, because they repented not.

5 The proude reiect the Gospel offered vnto them, to their great hurt and smart, which turneth to the saluation of the simple.

21 Woe be to thee, Chorazin: Woe be to thee Bethsaida: for if [g] great works, which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

* Luke 10.13.

22 But I say to you, It shall be easier for Tyrus and Sydon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bin done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, & said, I giue thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

* Luke 10.21.

g Through the ministerie of Christ, who only sheweth y^e^ structe of all things pertaining to God.

26 It is [h] so, O father, because thy [i] good pleasure was such.

h This worde sheweth, that he contenteth himselfe in his Fathers counsel.

i Gods will is the only rule of righteousnesse.

27 *[6] All things are giuen vnto me of my father: and * no man knoweth the sonne, but the father: neyther knoweth any man the Father, but the Sonne, and he to whom the sonne will reueile him.

* Iohn 3.35.

6 There is no true knowledge of God, nor quietnesse of minde, but onely in Christ alone.

* Iohn 6.46.

* Iere.6.16.

* 1.Iohn 5.3.

28 Come vnto me, all yee that are wearie and laden, and I will ease you.

29 Take my yoke on you, and learn of me that I am meeke and lowly in heart: and yee shall finde * rest vnto your soules.

k May easily be borne. For his commandements are not grieuous, for al that is born of God ouercommeth the world.

* 1.Iohn 5.4.

30 * For my yoke is [k] easie, and my burden light.

CHAP. XII.

1 *The disciples plucke the eares of corne.* 6 *Mercie, sacrifice.* 10 *The withered hand is healed.* 12 *Wee must doe good on the Sabbath.* 22 *The possessed is holpen.* 25 *A kingdome diuided.* 31 *Sinne, blasphemie.* 33 *The good or euill tree.* 34 *Vipers.* 41 *The Ninuites.* 42 *The Queene of Saba.* 48 *The true mother and brethren of Christ.*

AT [1]* that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and beganne to plucke the eares of corne and to eate.

1 Of the true sanctifying of the Sabbath, & the abrogating of it.

* Marke 2.23. luke 6.1.

2 And when the Pharises sawe it, they said vnto him, Behold, thy disciples do that * which is not lawfull to doe vpon the Sabbath.

* Deut.23.25.

3 But he saide vnto them, * Haue yee not read what Dauid did when hee was an hungred, and they that were with him?

* 1.Sam.21.6.

4 How he entred into the house of God, and did eate the [a] shew-bread, which was not lawful for him to eat, neither for them which were with him, but onely for the * Priests?

a The Hebrewes call it bread of faces, because it stood before the Lord al the week vpon the golden table appointed to that seruice.

* Leuit.24.6.

* Exod.29.32. leu.8.31.& 24. * Num.28.9.

5 Or haue ye not read in the Lawe, howe that on the Sabbath dayes the Priests in the Temple * [b] breake the Sabbath, and are blameles?

b When the Priests doe Gods seruice vpon the Sabbath day, they breake the Lawe, but in so doing they breake not the Sabbath.

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I will haue mercie, and not sacrifice, yee would not haue condemned the innocents.

* Hose.6.7. chap.9.13.

8 For the sonne of man is Lorde, euen of the Sabbath.

9 *[2] And he departed thence, and went into their Synagogue:

* Marke 3.1. luke 6.6.

2 The ceremonies of the L. are not against the loue of our neighbour.

10 And beholde, there was a man which had his hande dried vp. And they asked him, saying,

saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that hath a sheepe, and if it fall on a Sabbath day into a pitte, doeth not take it and lift it out?

12 How much more then is a man better then a sheepe? therfore, it is lawful to doe wel on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And hee stretched it foorth, and it was made whole as the other.

14 [3] Then the Phariles went out and consulted against him, howe they might destroy him.

15 But when Jesus knew it, he departed thence, and great multitudes followed him, and he healed them all.

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Beholde my seruant whome I haue chosen, my beloued in whome my soule deliteth: I will put my Spirit on him, and he shal shew [c] iudgement to the Gentiles.

19 He shall not striue, nor crie, neither shal any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smoking flaxe shal he not quench, till he [4] bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ *[4] Then was brought to him one possessed with a deuill, both blind, & dumme, and hee healed him, so that he which was blind and dumme, both spake and saw.

23 And all the people were amased, and saide, Is not this that sonne of Dauid?

24 But when the Phariles heard it, they saide, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 [5] But Jesus knewe their thoughtes, and saide to them, Euery kingdome diuided against it selfe, is brought to nought: and euery citie or house, diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: how shal then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house & spoyle his goods, except he first bind the strong man, & then spoile his house.

30 He that is not with mee, is against me: and he that gathereth not with mee, scattereth.

31 * Wherefore I say vnto you, euery sin and blasphemie shalbe forgiuen vnto men: but the blasphemie against the holy Ghost shal not be forgiuen vnto men.

32 And whosoeuer shal speake a worde against the sonne of man, it shalbe forgiuen him: [6] but whosoeuer shall speake against the holy Ghost, it shal not bee forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euil: for the tree is knowne by the fruite.

34 [7] O generations of vipers, how can you speake good things, when ye are euill? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euil man out of an euil treasure bringeth foorth euill things.

36 But I say vnto you, that of euery [e] idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt bee iustified, and by thy wordes thou shalt be condemned.

38 ¶ [8] * Then answered certaine of the Scribes and of the Phariles, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euil & [f] adulterous generation seeketh a signe, but no signe shall bee giuen vnto it, saue that signe of the Prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales bellie: so shall the Sonne of man be three dayes and three nights in the heart of the earth.

41 [9] The men of Nineueh shal rise in iudgment with this generation, and condemne it: for they * repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 * The Queen of the [g] South shall rise in iudgement with this generation, and shall condemne it: for shee came from the [h] vtmost parts of the earth to heare the wisdome of Solomon: and beholde, a greater then Solomon is here.

43 ¶ * Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house from whence I came: and when hee is come, he findeth it empty, swept and garnished.

45 Then hee goeth, & taketh vnto him seuen other spirits worse then himself, and they enter in, and dwell there: * and the ende of that man is woorse then the beginning. Euen so shal it be with this wicked generation.

46 ¶ [10] * While

3 Howe farre, and in what respect wee may giue place to the vnbridled rage of the wicked.

* Esai 42.1.

c By iudgement is ment a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters. He shall pronounce sentence and iudgement, triaugre the world and Satan, and shew himselfe conquerour ouer all his enemies.

* Luke 11.14. A trueth, be it neuer so manifest in subiect to the slaunder of the wicked: yet notwithstanding it ought to be mainteined constantly. Chap.9.34. Mark.3.22. Luke 11.15. The kingdome of Christ and the kingdome of the deuil cannot consist together.

e Vaine and vnprofitable trifles, which the most part of men spend their liues in.

* Mark.3.28,29 luke 12.10. 1.iohn 5.16.

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length betray themselues euen by their owne mouth.

* Luke 6.45.

8 Against frowarde despisers of miracles.

* Chap.16.1, luke 11.29. 1.cor.1.22.

f Bastard, which fell from Abrahams faith, or forsooke the true worship of God.

* Ionas 1,17.

9 Christ teacheth by the fearefull example of the Jewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.

* Ionas 3.5.

* 1.King.10.1, 2.chro.9.1.

g He meaneth the Queene of Saba: whose countrey is South in respect of the land of Iſrael, 1.King.10.

h For Saba is situate in the vtmost coast of happie Arabia vpon the mouth of the Arabian sea.

* Luke 11.24.

* Heb.6 4,5. and 10.26. 2.pet.2,10.

10 Chriſt teacheth by his own example, howe that all things ought to be ſet apart, in reſpect of Gods glory.
* Marke 3.31. luke 8.20.

46 ¶ [10]* While he yet ſpake to the multitude, behold, his mother, and his brethren ſtood without, deſiring to ſpeake with him.

47 Then one ſaid vnto him, Beholde, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he anſwered, and ſaide to him that tolde him, Who is my mother? and who are my brethren?

11 None are more neere vnto vs, then they that are of the houſhold of faith.

49 [11] And hee ſtretched foorth his hand toward his diſciples, and ſaide, Beholde my mother and my brethren.

50 For whoſoeuer ſhall doe my Fathers will which is in heauen, the ſame is my brother and ſiſter and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Chriſt ſpake in parables.* 18 *The expoſition of the Parable.* 24 *The parable of the tares.* 31 *Of the muſtard ſeede.* 33 *Of the leauen.* 44 *Of the hidden treaſure.* 45 *Of the Pearle.* 47 *Of the draw net caſt into the ſea.* 53 *Chriſt is not recieued of his countrey men the Nazarites.*

THe * ſame day went Jeſus out of the houſe, and ſate by the ſea ſide,

* Marke 4.1. luke 8.4.

2 [1] And great multitudes reſorted vnto him, ſo that hee went into a ſhippe, and ſate downe: and the whole multitude ſtoode on the ſhore.

1 Chriſt ſheweth in putting forth this parable of the ſower, that the ſeede of life which is ſowen in the world commeth not on ſo well in one as in another, and the reaſon is for that men for the moſt part, either doe not receiue it, or ſuffer it not to ripen.

3 Then hee ſpake many things to them in parables, ſaying, Beholde, a ſower went forth to ſowe.

4 And as hee ſowed, ſome fell by the way ſide, and the foules came & deuoured them vp.

5 And ſome fell vpon ſtony ground, where they had not much earth, & anon they ſprung vp, becauſe they had no depth of earth.

6 And when the ſunne was vp, they were parched, and for lacke of rooting withered away.

7 And ſome fell among thornes, and the thornes ſprung vp, and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth folde, ſome ſixtie fold, and another thirtie fold.

9 Hee that hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſaide to him, Why ſpeakeſt thou to thē in parables?

2 The gift of vnderſtanding and of faith is proper to the elect, and all the reſt are blinded through the iuſt iudgement of God.
* Chap. 25.29.

11 [2] And he anſwered, and ſaid vnto them, Becauſe it is giuen vnto you to knowe the ſecrets of the kingdome of heauen, but to them it is not giuen.

12 * For whoſoeuer hath, to him ſhalbe giuen, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe taken away, euen that he hath.

13 Therefore ſpeake I to them in parables, becauſe they ſeeing, doe not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the prophecie of Eſaias, which prophecie ſaith, * By hearing, ye ſhal heare, and ſhal not vnderſtand, and ſeeing, ye ſhall ſee, and ſhall not perceiue,

* Eſai. 6.9. marke 4.12. luke 8.10. iohn 12.40. acts 28.26. rom. 11.8.

15 For this peoples heart is waxed fatte, and their eares are dull of hearing, and with their eyes they haue winked, leſt they ſhoulde ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their heartes, and ſhould returne, that I might heale them.

3 The condition of the Church vnder and ſince Chriſt, is better then it was in the time of the fathers vnder the Lawe.
* Luke 10.24.
* Marke 4.13. luke 8.11.

16 [3] But bleſſed are your eyes, for they ſee: and your eares, for they heare.

17 * For verily I ſay vnto you, that many Prophets, & righteous men haue deſired to ſee thoſe things which ye ſee, and haue not ſeen them, & to heare thoſe things, which ye heare, and haue not heard them.

18 ¶ * Heare ye therefore the parable of the ſower.

19 Whenſoeuer any man heareth the worde of that kingdome, and vnderſtandeth it not, that euil one commeth, and catcheth away that which was ſowen in his [a] heart: and this is he which hath receiued the ſeede by the way ſide.

a Though there be mention made of the heart, yet this ſowing is referred to hearing without vnderſtanding. For whether the ſeed be receiued in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 And hee that receiued ſeede in the ſtonie ground, is he which heareth the worde, and incontinently with ioy receiueth it,

21 Yet hath he no root in himſelfe, and dureth but a ſeaſon: for aſſoone as tribulation or perſecution commeth becauſe of the worde, by and by he is offended.

22 And hee that receiued the ſeede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulneſſe of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the ſeed in ỹ good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruite, and bringeth forth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirtie folde.

4 Chriſt ſheweth in an other parable of the euill ſeede mixt with the good, that the Church ſhall neuer be free and quit frō offences, both in doctrine and maners, vntill the day appointed for the teſtifying of al things be come, and therefore ſaye the faithfull haue to ſuffer all things with patience and conſtancie.

24 ¶ [4] Another parable put he foorth vnto them, ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeede in his field.

25 But while men ſlept, there came his enmie, and ſowed tares among the wheate, and went his way.

26 And when the blade was ſprung vp, and brought forth fruite, then appeared the tares alſo.

27 Then came the ſeruants of the houſholder, and ſaide vnto him, Maſter, ſowedſt not thou good ſeed in thy field? from whence then hath it tares?

28 And he ſaide to them, Some enuious man hath done this. Then the ſeruants ſaid vnto him, Wilt thou then that we goe and gather them vp?

29 But hee ſaide, Nay, leaſt while yee goe

about to gather the tares, yee plucke vp also with them the wheate.

30 Let both grow together vntill the harueſt, & in time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

31 ¶ *[5] Another parable he put forth vnto them, ſaying, The kingdome of heauen is like vnto a grain of muſtard ſeed, which a man taketh and ſoweth in his field:

32 Which in deed is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birds of heauen come and build in the branches therof.

33 ¶ *Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh & hideth in three pecks of meale till all be leauened.

34 ¶ * All theſe things ſpake Jeſus vnto the multitude in parables, and without parables ſpake he not to them,

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in parables, and will vtter the things which haue beene kept ſecrete from the foundation of the world.

36 Then ſent Jeſus the multitude away, & went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that fielde.

37 [6] Then anſwered he, and ſaid to them, He that ſoweth the good ſeede, is the Sonne of man,

38 And the fielde is the world, and the good ſeede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that ſoweth them, is the deuill, * and the harueſt is the ende of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, ſo ſhall it bee in the ende of this world.

41 The Sonne of man ſhall ſend forth his Angels, and they ſhall gather out of his kingdome all things that offend, & them which doe iniquitie,

42 And ſhal caſt them into a furnace of fire. There ſhalbe wailing and gnaſhing of teeth.

43 * Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ [7] Againe, the kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy therof departeth and ſelleth all that hee hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a marchant man, that ſeeketh good pearles.

46 Who hauing found a pearle of great price, went and ſold all that he had, and bought it.

47 ¶ [8] Againe, the kingdome of heauen is like vnto a draw net caſt into the ſea, that gathereth of all kinds of things.

48 Which, when it is full, men drawe to land, and ſitte and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the ende of the world. The Angels ſhall goe forth, and ſeuer the bad from among the iuſt,

50 And ſhal caſt them into a furnace of fire: there ſhalbe wailing, and gnaſhing of teeth.

51 ¶ [9] Jeſus ſaide vnto them, Vnderſtand ye all theſe things? They ſaid vnto him, Yea, Lord.

52 Then ſaid he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an houſholder, which bringeth forth out of his treaſure things both new and olde.

53 ¶ And it came to paſſe, that whē Jeſus had ended theſe parables, he departed thence.

54 *[10] And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſaide, Whence commeth this wiſedome and great workes vnto this man?

55 Is not this the carpenters ſonne? Is not his mother called Mary,* and his brethren James and Joſes, and Simon and Judas?

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him. Thē Jeſus ſaid to them, * A Prophet is not without honour, ſaue in his owne countrey, and in his owne houſe,

58 And he did not many great works there, for their vnbeliefes ſake.

CHAP. XIIII.

1 Herods iudgement of Chriſt. 3 Wherefore Iohn was bound, 10 And beheaded. 13 Jeſus departeth. 18 Of the fiue loaues, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waues. 27 Faith. 30 Peter in ieoparde. 36 The hemme of Chriſts garment.

AT *[11] that time Herod the Tetrarch heard of the fame of Jeſus.

2 And ſaid vnto his ſeruants, This is that Iohn Baptiſt, he is riſen again from the dead, and therefore great [a] workes are wrought by him.

3 * For Herod had taken Iohn, and bound him, and put him in priſon for Herodias ſake,

* Mark.4.30. luke 13.19. 5 God beginneth his kingdome with very ſmall beginnings to the ende that by the growing on of it beſides the expectation and hope of all men, his mighty power and working may be the more ſet forth.
* Luke 13.21.
* Mar.4.33,34.
* Pſal.78.1.
6 He expoundeth the former parable of the good and euill ſeede.
* Ioel 3.13. reuel.14.15.
* Dan.12.3. 7 Fewe men vnderſtand and howe great the riches of the kingdome of heauen are and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.
8 There are many in ye Church which notwithſtanding are not of the Church, & therfore as light ſtalke caſt out: but the full and perfect cleanſing of them is deferred to ye laſt day.
9 They ought to be diligēt, which haue not onely to bee wiſe for themſelues, but to diſpenſe the wiſedome of God to other.
* Marke 6.1, luke 4.16. 10 Men do not onely ſtume at ye nouelty, but alſo wittingly and willingly lay ſtiffeling blocks in their owne waies, that when God calleth thē, they may not obey, and ſo will plainly periſh, and call it vpon themſelues.
* John 6.42.
* Marke 6.4, luke 4.24. john 4.44.
* Marke 6.14. luke 9.7. 1 Peter is in Iohn, an example of an inuincible courage, which all faithfull miniſters of Gods worde ought to followe: in Herod, an example of vnanimous vanitie, pryde, and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſeruitude, which haue once giuen themſelues ouer to pleaſures: in Herodias a peeuiſh daughter, an example of whorelike wantonneſſe, and womanly cruelty. a By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeene oft before. * Mark 6.17, luke 3.12.

his

his brother Philips wife.

4 For Iohn saide vnto him, It is not * lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased [b] Herod.

7 Wherefore he promised with an othe, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, saide, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commaunded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went, and tolde Iesus.

13 *And when Iesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foote out of the cities.

14 [2] And Iesus went forth, sawe a great multitude, and was mooued with compassion towards them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the time is already past, let the multitude depart, that they may go into ỹ townes, and bye them vitailes.

16 But Iesus said to them, They haue no neede to goe away: giue ye them to eate.

17 Then said they vnto him, We haue here but fiue loaues and two fishes.

18 And hee saide, Bring them hither to me.

19 And he commaunded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and litle children.

22 ¶ And straightway Iesus cõpelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as hee had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, he was there alone.

24 [3] And the ship was nowe in the middes of the sea, and was tossed with waues: for it was a contrary winde.

25 And in the [c] fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraide.

28 [4] Then Peter answered him, and said, Master, if it be thou, bid me come vnto thee on the water.

29 And he saide, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraide: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and saide to him, O thou of litle faith, wherefore diddest thou doubt?

32 And assoone as they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him, all that were sicke.

36 And besought him that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 The commandements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blind leading the blind. 18 The heart. 22 The woman of Canane. 26 The children; bread: whelpes. 28 Faith. 32 4000. men fed. 36 Thanksgiuing.

THen [1] came to Iesus the Scribes & Pharises, which were of Ieruſalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

3 [2] But he answered and said vnto them, Why doe ye also transgresse the commaundement of God by your tradition?

*Leuit. 18.16. and 20.21.

*Chap. 11.26.

b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonius, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephewe by Aristobulus, and he it was that slewe Iames.

*Marke 6.32. Iohn 6.10.

1 Christ teacheth a great multitude with fiue loaues and two litle fishes, shewing thereby that they shall want nothing, which lay all things alike, and feede the kings house of heauen.

*Marke 6.35. Luke 9.12. Iohn 6.5.

*Mar. 6.45,46, 47. Iohn 6.16, 17,18.

3 We must saile euen through mighty tempests, and Christ will neuer forsake vs, so that we goe whither hee hath commanded vs.

c By the fourth watch is meant the time neere to day breaking: for in olde time they deuided the night into foure watches in which they scouted.

d A spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his minde, perswading himselfe that he seeth something, and seeth nothing.

4 By faith we tread vnder our feete euen ỹ tempests themselues but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.

*Marke 6.54.

e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, & Tiberias, so that ỹ countrey it selfe grew to be called by that name.

5 In that that Christ healeth the sicke, we are giuen to vnderstand, that we must seeke remedie for spirituall diseases at his hands: and that we are bolde not only to runne our selues, but also to bring others vnto him.

1 Mone commonly are more bold contemners of God, then they whom God appointed keepers of his lawe.

*Marke 7.1.

a Which they receiued of their auncestors from hand to hand, or their elders al-

lowed, which were the gouernours of the Church. 2 Their wicked boldnesse in corrupting the commandements of God, and that vpon pretence of godlinesse and diuinitie authorizing to make lawes, is here reproued.

4 * For God hath commaunded, saying, b Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But ye say, c Whosoeuer shall say to father or mother, By the gift that is offered by me, thou mayest haue profite,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commaundement of God of no d authoritie by your tradition.

7 [3] O hypocrites, Esaias prophecied wel of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

11 * That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But hee answered and saide, * Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 Let them alone, they be the * blind leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditche.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then saide Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of ỹ heart * come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slaunders.

20 These are the things, which defile the man: but to eate with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the [e] coastes of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill,

23 [5] But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after vs,

24 But he answered, and saide, I am not sent but vnto the * lost sheepe of the [g] house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and saide, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she said, Trueth, Lord: yet in deed the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and saide vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ * So Iesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, *hauing with them, halt, blind, dumme, [h] maimed, and many other, and cast them downe at Iesus feete, and he healed them.

31 Insomuch that the multitude wondered, to see the dumme speake, the maymed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 *[7] Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue [i] continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude!

34 And Iesus said vnto them, Howe many loaues haue ye? And they saide, Seuen, and a fewe litle fishes.

35 Then he commanded the multitude to [k] sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed: and they tooke vp of the fragments that remained, seuen [l] baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the partes of Magdala.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

Then

*Exod.20.12. deut.5.16. ephes.6.2.

b By honour is meant all kind of duetie which children owe to their parents.

*Exod.21.17. leuit.20.9. prou.20.20.

c The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shalbe meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that he that had giuen any thing to the temple, had done the duetie of a childe.

d You made it of no power and authoritie as much as lay in you for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan.

3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things.

*Esai 29.13.

4 Christ teacheth vs, that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and there is no reason why their ignorance should blind our eyes: others wise we are like to perish with them.

*Matth.7.18.

*Iohn 16.2.

*Luke 6.39.

*Marke 7.17.

*Gen.6.5.and 8.21 mar.7.21.

*Mar.7.14,23.

e Coastes which were next to Tyre & Sidon, that is, in that quarter where Palestina bendeth toward Phenice, and the sea of Syria.

f Of the stocke of the Canaanites, which dwelled in Phenicia.

5 In that that Christ doeth sometimes as it were stoppe his eares against the prayers of his saints, he doeth it for his glory, and our profite.

*Chap.10.6.

g Of the people of Israel, which people was diuided into tribes, but all those tribes came of one house.

6 Christ commeth not to be by mischiefe euen there where he is contemned, and in the middest of malice he gathereth together and feasteth his flocke.

*Marke 7.31.

*Esai 35.5.

h Whole members were weakned with the palsie, or by nature, for afterward it is said, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, he restored to health, and yet he could easily if he had would, haue giuen them hands and feete, and other members which wanted them.

*Marke 8.1.

7 By hauing a grains this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.

i Goe not from my side.

k Worde for worde, to lie downe backeward, as rowers do when in rowing they drawe their oares to them.

l A kinde of vessell wrought with twigs.

THen [1] * came the Pharises and Sadduces, and did [a] tempt him, desiring him to shewe them a signe from heauen.

2 But he answered and said vnto them, When it is euening, ye say, Faire weather: for the skie is read.

3 * And in the morning, ye say, To day shall be a tempest: for the skie is read and lowring. O hypocrites, ye can discerne the [b] face of the skie, and can ye not discerne the signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ [2] And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus saide vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.

7 And they reasoned among themselues, saying, It is because wee haue brought no bread.

8 But Iesus [d] knowing it, saide vnto them, O ye of litle faith, why reason ye thus among your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were * fiue thousand men, and howe many baskets tooke ye vp?

10 Neither the seuen loaues when there were * foure thousand men, and howe many baskets tooke ye vp?

11 Why [f] perceiue ye not that I [g] said not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not saide that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ * [3] Now when Iesus came into the coastes of [h] Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the sonne of man am?

14 And they said, Some say, [i] Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, * Thou art that Christ, the sonne of the liuing God.

17 * And Iesus answered, and saide to him, Blessed art thou, Simon, the sonne of Ionas: for [k] flesh & blood hath not reuciled it vnto thee, but my Father which is in heauen.

18 [5] And I say also vnto thee, that thou art * [l] Peter, and vpon this rocke I will build my Church: and the [m] gates of hell shall not ouercome it.

19 [6] And I * will giue vnto thee the [n] keyes of the kingdome of heauen, and whatsoeuer thou shalt [o] binde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 [7] Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ [8] From that time forth Iesus began to shewe vnto his disciples, that he must goe vnto Hierusalem, and suffer many things of the [p] Elders, and of the high Priestes, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter [q] tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 [9] Then he turned backe, and saide vnto Peter, Get thee behinde me, [r] Satan: thou art an offence vnto me, because thou [s] vnderstandest not the things that are of God, but the things that are of men.

24 [10] Iesus then said to his disciples, * If any man will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

25 For * whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake shall [t] finde it.

26 * For what shall it profit a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the sonne of man shal come [u] in the glory of his Father, with his Angels, and * then shall he giue to euery man according to

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but doe what they can, Christ beareth away the victorie, and triumpheth ouer them.
* Chap.12.38. marke 8.11.
a To try whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that meanes, whereupon they might haue iust occasion to reprehend him or els distrust and calumnie mooued them so to doe, for by such meanes also is God said to be tempted, that is to say, prouoked to anger, as though men would striue with him.
* Luke 12.54.
b The outward shew and countenance as it were of all things, is called in the Hebrew tongue, a face.
* Chap.22.39.
c The article sheweth the notablenesse of the deede.
* Ionas 1.17.
2 False teachers must be taken heede of.
* Marke 8.14. luke 12.1.
d Not by others, but by vertue of his diuinitie.
e That fiue thousand men were filled with so many loaues?
* Chap.14.17. iohn 6.9.
* Chap.15.34.
f A demand or question ioyned with admiration.
g Said, for commanded.
* Marke 8.27. luke 9.18.
3 There are diuers iudgements and opinions of Christ, notwithstanding he is knowen of his owne.
h There were two Cesarees, the one called Serato, vpon the Sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ioseph. lib. 15. the other was Cesarea Philippi, which Herod the greatthe Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ioseph. lib. 15.
i As Herod thought. * Iohn 6.
4 Faith is of grace, not of nature.
k By this kinde of speach is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuciled to thee by any vnderstanding of man, but God shewed it thee from heauen.
5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.
* Iohn 1.42.
l Christ spake in the Syrian tongue, & therefore vsed not this discanting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephas but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter who is a piece of the building, and Christ the Petra, that is the rocke and foundation: or els he gaue his name Peter, because of the confessiō of his faith, which is the Churches as well as his, as the olde fathers witnesse, for so saith Theoph. That confession which thou hast made shalbe the fundation of the beleeuers.
m The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoeuer Satan can do by counsell or strength. So doth Paul, 2 cor.10.4. call them strong holds.
6 The authoritie of the Church is from God.
* Iohn 20.21.
n A metaphore taken of stewards which cary the keyes: and here is set forth the power of the ministers of the worde, as Esa.22.22. and that power is common to all ministers, as Chap.18.18. and therefore the ministerie of the Gospel may rightly be called the key of y kingdome of heauen.
o They are bound whose sinnes are retained, heauen is shut against them, because they receiue not Christ by faith: on the other side, howe happy are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, & become fellow heires with him?
7 Men must first learne, and then teach.
8 The minds of men are in time to be prepared and made ready against the stumbling blocke of persecution.
p It was a name of dignitie and not of age: and it is put for them, which were the Iudges, which the Hebrewes call Sanhedrin.
q Tooke him by the hand and led him aside, as they vse to do which meane to talke familiarly with one.
9 Against a preposterous zeale.
r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Greekes call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6.70. or of lightnesse and pride resist the will of God.
s By this word we are taught that Peter sinned, through a false perswasion of himselfe.
10 No men doe worse prouide for themselues, then they that loue themselues more then God.
* Chap.10.38. marke 8.34 luke 9.23. and 14.27.
* Chap.10.39. marke 8.35.36. luke 9.24,25,26. and 17.33.
t Shall gaine himselfe? And this is his meaning, they that denie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose y thing which they would haue kept, that is, themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.
* Iohn 12.25.
u Like a king, as Chap.6.29.
* Psalme 62.12. rom.2.6.

his

his deedes.

*Marke 9.1. luke 9 27.

28 * Uerely I say vnto you, There be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his x kingdome.

x By his kingdome is vnderstood the glory of his ascention, and what followeth thereof, Ephes.4.10. or the preaching of the Gospel, Marke 9.1.

CHAP. XVII.

2 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 Iohn Baptist. 17 The vnbeliefe of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

*Marke 9.2. luke 9.28.

AND * 1 a after sixe dayes, Iesus tooke Peter, and James, and Iohn his brother, and brought them vp into an hie mountaine apart,

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

2 Luke reckoneth eight dayes, conteining in that number the first and the last, and Matthew speaketh but of them that were betwixt them.

2 And was b transfigured before them: and his face did shine as the Sunne, and his clothes where as white as the light.

b Changed into another hue.

3 And beholde, there appeared vnto them Moses, and Elias, talking with them.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make heere three tabernacles, one for thee, and one for Moses, and one for Elias.

*Chap.3.17. 2.pet.1.17.

5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, * This is c that my beloued Sonne, in whom I am well pleased: heare him.

c The article or the worde, That feuereth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called † first begotten among the brethren, because that although he be of right the onely sonne, yet is he chiefe among many, in that he is the fountaine and head of the adoption.

6 And when the disciples heard that, they d fell on their faces, and were sore afraide.

d Fell downe flat on their faces and worshipped him, as Cha.2.11.

7 Then Iesus came and touched them, and said, Arise, and be not afraide.

8 And when they lifted vp their eyes, they sawe no man saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the e vision to no man, vntil the Sonne of man rise againe from the dead.

e Which they saw, otherwise the word vsed in that place is properly spoken of that which is seene in a dreame.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

*Mark.9.11,12. *Mala.4.5. chap.11.14.

11 And Iesus answered, and saide vnto them, Certainely Elias must first come, and restore all things.

*Mark.9 14. luke 9.38.

12 But I say vnto you that Elias is come alreadie, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ * 2 And when they were come to the multitude, there came to him a certaine man, and f fell downe at his feete,

2 Men are vnworthy of Christ his goodnesse, yet notwithstanding he regardeth them.

f As men that make supplications vse to doe.

15 And saide, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

g They that at certaine times of the moone are troubled with the falling sickness, or any other kind of disease but in this place, we must so take it, that besides the naturall disease, he had a deuilish phrensie.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation faithlesse, and crooked, howe long nowe shall I be with you! how long now shall I suffer you! bring him hither to me.

3 Increaseth and distrust, hinder and breake the course of Gods benefites.

*Luke 17.6.

18 And Iesus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

4 The remedie against distrust.

19 † Then came the disciples to Iesus apart, and said, Why could not we cast him out?

h To giue vs to vnderstand the watchfulnes and diligence of earnest prayer, which cannot be without sobriety.

20 And Iesus said vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith as much as is a graine of mustard seede, ye shal say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

5 Our mindes must be prepared more and more against the offence of the crosse.

*Chap.10.17. mat.9.31. luk.8. 44.and 7.24.

21 † Howbeit this kinde goeth not out, but by h prayer and fasting.

6 In that the Christ doeth willingly obey Cesars edicts, he teacheth that ciuill policie is not taken away by the Gospel.

22 ¶ † And they * being in Galile, Iesus saide vnto them, The Sonne of man shall be deliuered into the hands of men,

i He denieth not but he asked,

23 And they shall kill him, but the third day shall he rise againe: and they were very sorie.

k Ought he not to pay?

24 ¶ † And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doth i not your Master k pay polle l money?

l They that were from twelue yeres of age to fifte, paied halfe a sicle of the Sanctuarie, Exo.30.13. This was an Attick didrachme which the Romanes exacted after they had subdued Iudea.

25 He said, Yes, And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or poll money? of their m children, or of strangers?

m By children is meant not vnderstand subiects which pay tribute, but naturall children.

26 Peter saide vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

n The worde here vsed, is Stater, which is in value foure drachmes, euery drachme is about fiue pence.

27 Neuertheles, lest we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a n piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a litle childe. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THE * same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

*Matth.9.34 luke 9.46.

1 Humblenesse of minde is the right way vnto eminence.

2 † And Iesus called a a litle childe vnto him, and set him in the mids of them,

a A childe in yeeres.

3 And said, Uerely I say vnto you, except ye be *b conuerted, and become as litle children, ye shall not enter into the kingdome of heauen.

*Chap.19.14. 1.cor.14.20.

b A kinde of speach taken from the Hebrewes, and it is as much as, repent.

4 Whosoeuer therefore shal humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 And

5 And whosoeuer shall receiue one such litle childe in my name, receiueth me.

6 *2 But whosoeuer shall offend one of these litle ones which beleeue in me, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 3 Woe be vnto the world because of offences: for it must needes be that c offences shall come, but woe be to that man by whom the offence commeth.

8 *Wherefore, if thy hande or thy foote cause thee to d offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maymed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offende, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 4 See that ye despise not one of these litle ones: for I say vnto you, that in heauen their *Angels alwayes beholde the face of my Father which is in heauen.

11 For* the Sonne of man is come to saue that which was lost.

12 Howe thinke ye? * If a man haue an hundreth sheepe, and one of them be gone astray, doeth he not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ *5 Moreouer, if thy brother trespasse against e thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the *f mouth of two or three witnesses euery worde may be s confirmed.

17 6 And if he h refuse to heare them, tell it vnto the i Church: and if he refuse to heare the Church also, let him be vnto thee as an k heathen man, and a Publicane.

18 Verely I say vnto you, *Whatsoeuer ye bind on earth, shall be bound in heauen: and *whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall l agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 7 Then came Peter to him, & said, Master, how oft shall my brother sinne against me, and I shall forgiue him? *vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begunne to reckon, one was brought vnto him, which ought him m tenne thousand talents.

25 And because he had nothing to pay, his Lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be paide.

26 The seruant therefore fell downe, and n worshipped him, saying, Lord, refraine thine anger toward me, and I will pay thee all.

27 Then that seruants Lord had compassion, and loosed him, and forgaue him the det.

28 But when the seruant was departed, he founde one of his fellowe seruants, which ought him an hundred pence, and he laid hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellowe seruant fell downe at his feete, and besought him, saying, Refraine thine anger towards me, & I will pay thee all.

30 Yet he would not, but went, and cast him into prison, till he should pay the det.

31 And when his other fellowe seruants sawe what was done, they were very sorie, and came, and declared vnto their Lord all that was done.

32 Then his Lord called him vnto him, and saide to him, O euill seruant, I forgaue thee all that dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe seruant, euen as I had pitie on thee?

34 So his Lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except ye forgiue from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

*2 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The commandements must be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and follow Christ.

And

*Marke 9.42. Luke 17.2.

2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise, shalbe sharpely punished.

3 If good men cannot but goe though the mids of offences, yet he must cut off all occasion of offences.

c Lets and hinderances which stop the course of good workes. The Greeke word importeth thumocch, things which we stumble at.

*Chap. 5.29,30. marke 9.45.

d Looke afore, chap. 5.29.

4 The weaker that a man is, the greater care he ought to haue of his saluation, as God teacheth vs by his owne example.

*Psal. 34.8.

*Luke 19.10.

*Luke 15.4.

*Leui. 19.7. luke 17.3. iames 5.19.

5 We must labour for concord, not to reuenge injuries.

e If his offence be such, that thou onely knowest thy brothers offence.

*Deut. 19.15. iohn 8.17. 2.cor. 13.1. heb. 10.28.

f That is, by the word and witnesse, the mouth is sometime taken for the word or speach, Num. 3.16. and also for a full witnesse, to wit, when the matter speaketh of it selfe, as beneath, cha. 21.16.

g Sure and certaine.

6 He that contemneth the iudgement of the Church, contemneth God.

h Worde for worde, doe not vouchsafe to heare, or make as though he did not heare.

i He speaketh not of any kinde of policie, but of an ecclesiasticall assemblie, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their handes, Iohn 9.22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishment, as we doe nowe excommunication.

k Prophane, and voide of religion: such men, the Iewes called Gentiles: whose company they shunned, as they did the Publicanes. *1. Corinth. 5.4. 2. thessa. 3.14. * Iohn 20.23.

l This word is translated from the body to the mind, for it belongeth properly to song.

7 They shall finde God seuere and not to be pleased, which doe not forgiue their brethren, although they haue bene diuersly and grieuously iniured by them. *Luke 17.4.

m Here is set downe a very great summe of threescore hundreth thousand crownes, and a small summe of ten crownes, that the difference may be the greater, for there is no proportion betweene them.

n This was a ciuill reuerence which was very vsuall in the East.

o Yeeld not too much to thine anger against men so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his mind. Psal. 86.5. patient and of great mercie.

AND * it came to passe, that when Iesus had finished these sayings, he [a] departed from Galile, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and saide vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female.

5 And saide, * For this cause, shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath [e] coupled together.

7 [2] They said to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shal put away his wife, except it be [h] for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then saide his disciples to him, If the [i] matter be so betweene man and wife, it is not good to marry.

11 [3] But he said vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of their mothers belly: & there be some eunuches, which be gelded by men: and there be some eunuches, which haue [m] gelded themselues for ꝑ kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ [4] * Then were brought to him litle children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus saide, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ [5] * And beholde, one came and saide vnto him, Good Maister, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He saide to him, Which? And Iesus said * These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neigbour as thy self.

20 The young man saide vnto him, I haue obserued al these things from my youth: what lacke I yet?

21 Iesus said vnto him, If [n] thou wilt be perfite, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and followe me.

22 And when the young man heard that saying, hee went away sorowfull: for hee had great possessions.

23 [6] Then Iesus saide vnto his disciples, Verily I say vnto you, that a riche man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camell to goe through the eye of a neeble, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus behelde them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ * Then answered Peter, and saide to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 [7] And Iesus saide vnto them, Verily I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the [q] regeneration, * shall sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 [8] * But many that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our minister. 30 Two blind men.

FOr the kingdome of heauen is like vnto a certaine [1] housholder, which went out at

*Marke 10.1.
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, afore chap.1.19.
*Gene.1.27.
*Gene.2.24. 1.cor.6.16. ephes.5.31.
c The Greeke word importeth to be glewed vnto, whereby is signified that streit knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this word flesh, is by a figure taken for the whole man, or the body after the maner of the Hebrewes.
e Hath made them yoke fellowes, as the mariage it selfe is by a borowed kinde of speach called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
*Deut.24.1.
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike lawe, not by the morall lawe: for this lawe is a perpetuall lawe of Gods iustice, the other boweth and bendeth as the carpenters Beuell.
*Chap.5.32.mark 10.11. luke 16.18. 1.cor.7.11.
h Therefore in these dayes the lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if mariage had beene cut asunder with punishment by death.
i If the matter stand so betweene man and wife, or in mariage.
3 The gift of continencie is peculiar, and therefore no man can set a Lawe to himselfe of perpetuall continencie.
k Receiue and admit, as by translation wee say, that a strait and narrowe place, is not able to receiue many things.
l The worde Eunuch is a generall worde, and hath diuers kindes vnder it, as gelded men and burstен men.
m Which abstaine from mariage, and liue continently through the gift of God.
4 Infantes and litle children are conteined in the free couenant of God. *Marke 10.13. luke 18.15. chap.18.3.
5 They neither know themselues nor the Lawe, that seeke to be saued by the Lawe. *Marke 10.17. luke 18.18.

n The yong man did not answer truely in saying that he had kept all the commandements: and therefore he lacketh out an example of true christian before him, to shewe the disease that lay lurking in his mind.
6 Rich men haue neede of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of verie labour.
p Theophylact noteth ſ by this word is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerbe, & the word, Camel, signifieth the beast it selfe.
*Marke 10.28. luke 18.28.
7 It is not lost that is neglected for Gods sake.
q The regeneration is taken for the day, wherein the elect shal begin to liue a newe life that is to say, when they shal enioy the heauenly inheritance, both in body and soule.
*Luke 22.29.
8 To haue begun well, and not to continue into the ende, doeth not only not profite, but also hurteth very much.
*Chap.20.16. mark.10.31. luke 13.30.

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. This onely euery man ought to take heede of, and herevpon bestow his whole endeuour, that he goe forward and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, ꝛc the iudgements of God.

the

the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And he went out about the third houre, & saw other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And he went about the [b] eleuenth houre, and found other standing idle, and saide vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shal ye receiue.

8 ¶ And when euen was come, the master of the vineyard saide vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a peny.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heate of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: diddst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I wil with mine owne? Is thine eye [c] euill, because I am good?

16 *So the last shall be first, and the first last: for many are called, but few chosen.

17 *[2] And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

18 [3] Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 [4] And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 *[5] Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he saide vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered & said, Ye know not what ye aske. Are ye able to [d] drinke of the cuppe that I shal drinke of, and to be baptized with the [e] baptisme that I shall bee baptized with? They said to him, We are able.

23 And he said vnto them, Yee shall drinke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is [f] not mine to giue: but it shalbe giuen to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdeined at the two brethren.

25 Therfore Iesus called them vnto him, and said, Ye know that the Lords of the Gentiles haue [g] domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not bee so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will bee chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ [6] * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and [h] called them, and saide, What will ye that I should do to you?

33 They said to him, Lorde, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered figtree. 25 Iohns baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

AND * [1] when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anon yee shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

[a] Worde for word, fel in time: it is a kinde of speech taken from long.

[b] The last houre: for the day was twelue houres long, and the first houre began at the sunne rising.

[c] Naught, that is to say, doest thou enuie at my goodnes towards them? for ‡ Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefly in the eyes, as aboue chap.6.23. It is set to answere the word, single, and it is taken there, for corrupte: for whereas he saide there afore, verse 22. If thine eye be single, he addeth ‡ 23. but if thine eye be wicked, or corrupte, the worde being the same in that place, as it is here.

* Chap.19.30. and 20.16. marke 10.31. luke 13.30.

* Mark.10.32. luke 18.31.

[2] Christ goeth to the crosse necessarily, but yet willingly.

[3] They that seeke ought, are the greatest persecuters of Christ.

[4] The ignominie of the crosse, is the sure way to the glory of euerlasting life.

* Iohn 18.32.

* Marke 10.35.

[5] The maner of the heauenly kingdome, is quite contrary to the earthly kingdome.

[d] This is spoken by a figure, taking the cup, for that which is conteined in the cup. And againe, the Hebrewes vnderstand by this word Cup, sometime the maner of punishment which is rendred to sinne, as Psal. 11.6. or the ioy that is giuen to the faithfull, as Psal.23.5. and sometime a lot or condition, as Psal.16.5.

[e] This is applied to afflictions, as Dauid commonly vseth.

[f] The almightinesse of Christ his diuinitie, is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him.

* Marke 10.40. luke 22.25.

[g] Somewhat sharply and roughly.

* Phil.2.7.

[6] Christ by healing these blinde men with an only touch, declareth that he is the onely light of the world.

* Marke 10.46. luke 18.35.

[h] Himselfe, not by other mens meanes.

* Marke 11.1. luke 19.29.

[1] Christ by his triumphing ouer the pride of this world, ordeineth to true glorie by humilitie, of the crosse.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, & straightway a he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ * Tell yee the b daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their c clothes, and set him d thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer the people that went before, and they also that followed, cried, saying, * Hosanna to the Sonne of Dauid, f Blessed bee hee that commeth in the Name of the Lorde, Hosanna, thou which art in the highest heauens.

10 * And when he was come into Hierusalem, g all the citie was moued, saying, Who is this?

11 And the people saide, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them * that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues,

13 And saide to them, It is written, * My house shalbe called the house of prayer: but * ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 h But when the chiefe Priests & Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And saide vnto him, Hearest thou what these say? And Iesus said vnto thē, Yea: read ye neuer, * By the mouth of babes and sucklings thou hast b made perfite the praise?

17 ¶ i So he left them, and went out of the citie vnto Bethania, and lodged there.

18 k And * in the morning, as he returned into the citie, he was hungry,

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruit grow on thee hencefoorwards. And anon the fig tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the fig tree withered!

21 l And Iesus answered and saide vnto them, * Verily I say vnto you, if ye haue faith, and m doubt not, yee shall not onely doe that, which I haue done to the figge tree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall bee done.

22 * And what soeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * n And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and saide, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and saide vnto them, I also will aske of you o a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The p baptisme of John, whence was it? from q heauen, or of men? Then they r reasoned among themselues, saying, If wee shall say, From heauen, hee will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, * for all holde John as a Prophet.

27 Then they answered Iesus, and saide, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ s But what thinke yee? A certeine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came hee to the second, and saide likewise. And he answered, and saide, I will, Sir: yet he went not.

31 Whether of them twaine did the wil of the father? They saide vnto him, The first. Iesus saide vnto them, Verely I say vnto you, that the Publicanes and the harlots t goe before you into the kingdome of God.

32 For John came vnto you in the u way of righteousnesse, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and yee, though ye saw it, were not moued with repentance afterward, that ye might beleeue him.

33 ¶ x Heare another parable, There was a certaine householder, * which planted a vineyard, & hedged it round about, and made a winepresse therein, and y built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drew neere, hee sent his seruants to the husbandmen to receiue the fruits thereof.

a He that shall say any thing to you, shal let them goe, to wit, the asse and the colt.
* Esai 62.11.zac. 9.9.iohn 12.15.
b The citie of Sion. An Hebrew kind of speech, common in the lamentations of Ieremie.
c Their vppermost garment.
d Vpon their garments, not vpon the asse and the colt.
e This was an ancient kind of crying which they vied in the feast of Tabernacles, when they caried boughs according as God commanded, Leuit. 23.40. And the word is corruptly made of two, for wee shold say, Hoshiang-na, which is as much to say, as Saue I pray thee.
f Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath giuen vs for our King.
* Marke 11.11. luke 19.45. iohn 2.13.
g That is, all the men of Hierusalem were moued.
* Deut. 14.25.
* Esa. 56.6.
* Iere. 7.11. mar. 11.17. luk. 19.46
a Such as should bee masters of godlinesse, are they that do most enuie the glory of Christ: but in vaine.
* Psal. 8.2.
b Thou hast made most perfit. We read in Dauid. Thou hast established or grounded, and if y matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.
i Christ doeth so forsake the wicked, y yet he hath a consideration and regard of his Church.
k Hypocrites shal at length haue their masks discouered, & their visards plucked from their faces.
* Marke 11. 12.
l How great the force of faith is.
* Chap. 17.20. 1 The Greeke word signifieth sticking or wauering of mind, so that we cannot tell which way to take.
* Chap. 7.7. iohn 15.7. 1.iohn 5.14.
* Mat. 11.27, 28 luke 20.1,2.
6 Against them which ouerskipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to shappe Christs words.
k Or, by what power.
l One word, that is to say, I wil aske you in one word.
m Iohn his preaching is called by figure, Baptize, because he preached the baptisme of repentance, &c. Marke 1.4. acts 19.3.
n From God, and so it is plainly taene, howe these are set one against another.
o Beate their heads about it, and musted, or laid their heads together.
* Chap. 14.5. marke 6.20.
7 It is no new thing to see them to be the bane of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you slacken so that at least wise you should haue followed their example. Marke then that this word, go before, is improperly taken in this place, where no man followeth.
q Living vprightly, being of a good and honest conuersation: For the Hebrewes vse this word, Way, for life and manners.
3 These men often times are the cruellest enemies of the Church, to whom obedience it is committed: But the vocation of God, is neither tied to time, place, nor person.
* Esai. 5.1. ierem. 2. 21. marke 12. 1. luke 20.9.
r Made the place strong: For a tower is the strongest place of a wall.
* Chap. 3.4, and 27. 1. iohn 11.53.

35 And the husbandmen took his seruants and beate one, and killed another, and stoned another.

36 Againe he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they saide among themselues, * This is the heire: come, let vs kill him, & let vs [f] take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lorde of the vineyard shall come, what will hee doe to those husbandmen?

41 They saide vnto him, Hee will [c] cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus saide vnto them, Read ye neuer in the Scriptures, * The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lordes doing, and it is marueilous in our eies.

43 Therefore say I vnto you, The kingdom of God shall be taken from you, and shall bee giuen to a nation, which shal bring foorth the [a] fruits thereof.

44 * And whosoeuer shal fal on this stone, he shall be broken: but on whomsoeuer it shall fall, it will [b] dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 [8] And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandement. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

* Luke 14.16. matt. 19.9.

THen * [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant took his seruants, and intreated them sharply, and slew them.

7 [2] But when the King heard it, hee was wroth, and sent forth his warriors, & destroyed those murtherers, and burnt vp their citie.

8 Then saith he to his seruants, Truly the [b] wedding is prepared: but they which were bidden, were not worthie.

9 [3] Goe ye therefore out into the hie wayes, and as many as yee finde, bid them to the mariage.

10 So those seruants went out into the hie wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghests.

11 [4] Then the King came in, to see the ghests, and saw there a man which had not on a wedding garment.

12 And hee saide vnto him, Friend, howe camest thou in hither, and hast not on a wedding garment? And he was [d] speachlesse.

13 Then saide the King to the [e] seruants, Binde him hand and foote: take him away, and cast him into vtter darknesse: * there shall be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ * Then went the Pharises & tooke counsell how they might [f] tangle him in talke.

16 And they sent vnto him their disciples with the [g] Herodians, saying, Master, wee know that thou art true, and teachest the way of God [h] truely, neither carest for any man: for thou considerest not the [i] person of men.

17 [5] Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a [k] peny.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cesars. Then said hee vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ [6] * The same day the Sadduces

1 Word for word, lewe hold it fast.
1 A kind of prouerbe, shewing what ende the wicked are worthie of.
* Psal. 118, 22. acts 4. 11. rom. 9. 33.
a Master builders, which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chiefest stone in the corner, is called the head of the corner, which beareth vp the couplings or ioyats of the whole building.
z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which wee behold and greatly marueile at.
1 They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5.
* Esai. 8. 14.
b As chaffe vseth to be scattered with the winde, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winowing, and to scatter it abroad.
1 The wicked can do nothing but what God will.

2 A dreadfull destruction of them that contemne Christ.
b The mariage feast.
3 God doeth first call vs, when we thinke nothing of it.
c The generall calling offereth the Gospel to all men: but their life is examined that enter in.
4 * In the small number which come at the calling, there are some casta wayes which doe not confirme their faith with newnesse of life.
d Worde for word, haukered, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.
e To them that serued the ghests.
* Chap. 8. 12. and 13. 42. & 25. 30.
* Chap. 20. 16.
* Marke 12. 13. luke 20. 20.
f Snare him in his words or talke. The Greeke word is derined of ſitares which hunters lay.
g They which with Herod made a newe religion patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not moued with any appearance and outwarde shewe.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authority that God hath geuen vnto them may remaine safe vnto him, and his honour be not diminished.

k The word that is vsed here, signifieth a valewing and rating of mens substance according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe. 1 Before, Chap. 17. 24. there is mention made of a didrachme, and heere of a penie, whereas the didrachme is more by the seuenth part then a penie: so that there seemeth to be a fault in these two places: but they may easily be accorded thus: The penie was paied to the Romanes for tribute, according to the proportion they were taxed at. The didrachme was paied of euery one to the Temple, which also the Romanes tooke to themselues when they had subdued Iudea. * Marke 12. 17. luke 20. 25. rom. 13. 7.
6 Christ voucheth the resurrection of the flesh against the Sadducees. * Mat. 18, luke 20, 27, acts 23, 8.

1 Not all the whole company of them that are called by the voice of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. a The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feasts also: For feasts and banquets were wont to be begun with sacrifices.

came to him (which ſay that there is no reſurrection) and aſked him,

24 Saying, Maſter, *Moſes ſaide, If a man die, hauing no [m] children, his brother ſhal marrie his wife by the right of alliance, and raiſe vp ſeede vnto his brother.

25 Now there were with vs ſeuen brethrē, & the firſt maried a wife, and deceaſed: and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond, and the third, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhal ſhe be of the ſeuen? for all had her.

29 Then Jeſus anſwered and ſaide vnto them, ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marry wiues, nor wiues are beſtowed in marriage, but are as the [n] Angels of God in heauē.

31 And concerning the reſurrection of the dead, haue yee not read what is ſpoken vnto you of God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were aſtonied at his doctrine.

34 ¶ *[7] But when the Phariſes had heard that he had put the Sadduces to ſilence, they aſſembled together.

35 And [o] one of them, which was an expounder of the Lawe, aſked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Law?

37 Jeſus ſaide to him, * Thou ſhalt loue the Lord thy God with all thine heart, with all thy [p] ſoule, and with all thy minde.

38 This is the firſt and the great commandement.

39 And the ſecond is like vnto this, * Thou ſhalt loue thy [q] neighbour as thy ſelfe.

40 On theſe two commaundements hangeth the whole Law, and the Prophets.

41 ¶ [8] * While the Phariſes were gathered together, Jeſus aſked them,

42 Saying, What thinke yee of Chriſt? [r] whoſe ſonne is he? They ſaid vnto him, Dauids.

43 He ſaide vnto them, Howe then doeth Dauid in ſpirit call him Lord, ſaying,

44 * The Lorde ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole?

45 If then Dauid call him Lorde, how is he his ſonne?

46 And none could anſwere him a worde, neither durſt any from that day forth aſke him any moe queſtions.

* Deut. 25.5.

m Vnder which name are daughters alſo comprehended, but yet as touching the familie and name of a man, becauſe he [y] left daughters was in no better caſe, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderſtood.

n He ſaith not that they ſhalbe without bodies, for then they ſhould not be men any more, but they ſhalbe as Angels, for they ſhall neyther marrie nor be married.

* Exod. 3.6. marke 12.27.

* Marke 12.28.

7 The Goſpel doeth not abolish the precepts of the Law, but doeth rather confirme them.

o A Scribe, ſo ſaith Marke 12.28. now what a Scribe is, looke Chap. 2.4.

* Deut. 6.5.

p The Hebrew text readeth, Deut. 6.5. with thine heart, ſoule, and ſtrength: and in Marke 12.30. and Luke 10.27. we reade, with ſoule, heart, ſtrength, and thought.

q Marke 12.31. rom. 13.9. gal. 5.14. iam. 2.8.

r Another man. 8 Chriſt proueth manifeſtly, that hee is Dauids ſonne according to the fleſh, but otherwiſe, Dauids Lord, and very God.

* Marke 12.35. luke 20.41.

s Of whoſe ſtock or familie: for the Hebrewes call a mans poſteritie, ſonnes.

* Pſal. 110.1.

CHAP. XXIII.

1 *How the Scribes, teaching the people the Lawe of Moſes, behaue themſelues.* 5 *Their Phylacteries, and Fringes.* 7 *Greetings.* 8 *Wee are brethren.* 9 *The Father.* 10 *The ſeruant.* 13 *To ſhut the kingdome of heauen.* 14 *To deuoure widowes houſes.* 15 *A Proſelyte.* 16 *To ſweare by the Temple.* 23 *To tithe mint.* 25 *To cleanſe the outſide of the cup.* 27 *Painted ſepulchres.* 33 *Serpents, vipers,* 37 *The Henne.*

THen ſpake Jeſus to the multitude, and to his diſciples,

2 [1] Saying, The *Scribes and the Phariſes [a] ſit in Moſes ſeate.

3 [b] All therefore whatſoeuer they bid you obſerue, that obſerue and doe: but after their workes do not: for they ſay, and doe not.

4 *[2] For they binde heauie burdens, and grieuous to be borne, and lay them on mens ſhoulders, but themſelues will not moue them with one of their fingers.

5 [3] All their workes they doe for to bee ſeene of men: for they make their [c] Phylacteries broade, and make long [d] the * fringes of their garments,

6 *And loue the chiefe place at feaſts, and to haue the chiefe ſeates in the [e] aſſemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

8 *[4] But be not yee called, Rabbi: for [h] one is your doctor, to wit, Chriſt, and all yee are brethren.

9 And *call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctors: for one is your doctor, euen Chriſt.

11 But he that is greateſt among you, let him be your ſeruant.

12 *For whoſoeuer [l] will exalt himſelfe, ſhall bee brought lowe: and whoſoeuer will humble himſelfe, ſhalbe exalted.

13 ¶ [5] Woe therefore be vnto you Scribes and Phariſes, [m] hypocrites, becauſe ye ſhut vp the kingdome of heauen before men: for yee your ſelues goe not in, neither ſuffer ye them that would [n] enter, to come in.

1 We ought to heare whatſoeuer any wicked teachers teach vs purely out of the mouth of God, yet is that lawe reſcribed there by tull maners.

* Nehe. 8.4.

a Becauſe God appointed the order, therefore the Lord would haue his worde to be heard euen from the mouth of hypocrites and hirelings.

b Prouided alwayes, that they deliuer Moſes his doctrine which they profeſſe, which thing the Metaphore of the ſeate ſheweth, which they occupied as teachers of Moſes his learning.

* Luke 11.46. acts 15.10.

2 Hypocrites for the moſt part are moſt ſeuere exactors of ſmall things, which they themſelues chiefly neglect.

3 Hypocrites are ambitious.

c It was a thread, or ribband of blew ſilke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was

* called a phylacterie, as ye would ſay, a keeper, Numb. 15.38. deut. 6.8. which order the Iewes afterward abuſed, as they doe now a dayes, which hang S. Iohns Goſpels about their neckes: a thing condemned many yeeres agoe in the Councel of Antioch. d Word for word, Twiſted taſſels of thread which hanged at the nethermoſt hemmes of their garments. * Numb. 15.38. deut. 22.12. marke 12.38. * Luke 11.43. and 20.46. e When aſſemblies and Councels are gathered together. f This worde Rab, ſignifieth one that is aboue his fellowes, and it is good as a number of them: and we may ſee by the repeating of it, howe proude a title it was. Now they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wiſe men. * Iames 3.1. 4 Modeſtie is a ſingular ornament of Gods miniſters. g Seeke not ambitiouſly after it: for our Lorde doth not forbid vs to giue the Magiſtrate and our Maſters the honour that is due to them, Auguſtinus de ſermone veri Domini ex Matth. cap. 11. h He ſeemeth to allude to a place of Eſai. chap. 54.13. and Ierem. 31.34. * Malac. 1.6. i He ſhooteth at a faſhion which the Iewes vſed, for they called the Rabbins our Fathers. k It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whereof vers 16. he calleth blinde guides. * Luke 14.11. and 18.14. l Hee ſeemeth to alude to the name of the Rabbins, for Rab ſignifieth one that is aloft. 5 Hypocrites can abide none to be better then themſelues. m Chriſt when he reproueth any man ſharpely, vſeth this worde, to giue vs to vnderſtand that there is nothing more deteſtable then hypocriſie and falſhood in religion. n Which are driuen at the doore.

14 *[6] Woe

14 *[6] Woe be vnto you, Scribes & Phariſes, hypocrites: for ye deuoure widowes houſes, euē [o] vnder a colour of long prayers: therfore ye ſhal receiue the greater damnation.

15 Woe be vnto you, Scribes and Phariſes, hypocrites: for ye compaſſe ſea and [p] land to make one of your profeſſion: and when he is made, ye make him two fold more the childe of hell, then you your ſelues.

16 Woe be vnto you blind guides, which ſay, Whoſoeuer ſweareth by the Temple, it is nothing: but whoſoeuer ſweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, whether is greater, the golde, or the Temple that [r] ſanctifieth the golde?

18 And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſoeuer therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

21 *And whoſoeuer ſweareth by the temple, ſweareth by it, and by him that dwelleth therein.

22 *And he that ſweareth by heauen, ſweareth by the [s] throne of God, and by him that ſitteth thereon.

23 ¶ [7]* Woe be to you, Scribes & Phariſes, hypocrites: for ye tithe mint, and anniſe, and cummin, and leaue the weightier matters of the law, as iudgement, and mercy and [t] fidelitie. Theſe ought ye to haue done, and not to haue left the other,

24 Yee blinde guides, which ſtraine out a gnat, and ſwallow a camel.

25 ¶ [8] Woe be to you, * Scribes and Phariſes, hypocrites: for yee make cleane the vtter ſide of the cup, & of the platter: but within they are full of briberie and exceſſe.

26 Thou blind Phariſe, cleanſe firſt the inſide of the cup and platter, that the outſide of them may be cleane alſo.

27 Woe be to you, Scribes and Phariſes, hypocrites: for yee are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthineſſe.

28 So are ye alſo: for outward ye appeare righteous vnto men, but within yee are full of hypocriſie and iniquitie.

29 ¶ [9] Wo be vnto you Scribes & Phariſes, hypocrites: for ye build the tombs of the Prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then yee bee witneſſes vnto your ſelues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation [z] of hell?

34 [10] Wherefore beholde, I ſend vnto you Prophets, and wiſe men, and Scribes, and of them ye ſhall kill and crucifie: and of them ſhal ye ſcourge in your Synagogues, and perſecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was ſhed vpon the earth, * from the blood of Abel the righteous, vnto the blood of Zacharias the ſonne of [y] Barachias, * whom ye ſlew betweene the Temple and the altar.

36 Verily I ſay vnto you, all theſe things ſhall come vpon this generation.

37 [12] * Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickens vnder her wings, and yee would not!

38 Beholde, your habitation ſhall bee left vnto you deſolate,

39 For I ſay vnto you, ye ſhall not ſee me hencefoorth till that ye ſay, Bleſſed is hee that commeth in the Name of the Lord.

CHAP. XXIIII.

The deſtruction of the Temple. 4 *The ſignes of Chriſtes comming.* 22 *Iniquitie.* 23 *Falſe Chriſtes.* 29 *The ſignes of the end of the world.* 31 *The Angels.* 32 *The figtree.* 37 *The dayes of Noe.* 40 *Wee muſt watch.* 45 *The ſeruant.*

AND * Jeſus went out, and departed frō the Temple, and his diſciples came to him, to ſhew him the building of the Temple.

2 [1] And Jeſus ſaid vnto them, See ye not all theſe things? Verily I ſay vnto you, * there ſhall not be here left a ſtone vpon a ſtone, that ſhall not be caſt downe.

3 And as hee ſate vpon the mount of Oliues, his diſciples came vnto him apart, ſaying, Tell vs when theſe things ſhall bee, and what ſigne ſhall be of thy comming, and of the end of the world.

4 [2] And Jeſus anſwered, and ſaide vnto them, * Take heed that no man deceiue you.

5 For many ſhal come in my name, ſaying, I am Chriſt, and ſhal deceiue many,

6 And yee ſhall heare of warres, and rumours of warres: ſee that ye be not troubled: for all theſe things muſt come to paſſe, but the [a] end is not yet.

7 For nation ſhall riſe againſt nation, and realme againſt realm, and there ſhalbe famine, and peſtilence and earthquakes in [b] diuers places.

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[6] Marke 12. 40. luke 20.47.
[o] It is a common thing amongſt hypocrites, to abuſe the pretenſe of zeale to couetouſnes and ryot.
[p] Worde for worde, vnder a colour of long praying. And this word, Euen, noteth a double naughtineſſe in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlineſſe.
[q] The dry parts now that part of the earth is called drie, which the Lorde hath giuen vs to dwel vpon.
[r] Is a better. Stones are called in the Syrian tongue. Debts, and it is certaine that Chriſt ſpake in the Syrian tongue.
[s] Caſteth the gold to be counted holy, which is to be dedicate to an holy vſe.
[t] 1. King. 8. 13. 2. chron. 6. 2.
* Chap. 5. 34.
[7] If heauen be Gods throne, then is he no doubt aboue all this world.
[t] Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe.
* Luke 11. 42.
[t] Faithfulneſſe in keeping of promiſes.
[8] Hypocrites are too much carefull of outward things, & the inward they vtterly contemne.
* Luke 11. 39.
[9] Hypocrites when they goe moſt about to cauſe their wickedneſſe, then doe they by the iuſt iudgement of God, ſhame themſelues.
[u] A prouerbe vſed of the Iewes, which hath this meaning, Goe ye on alſo, and follow your anceſtors, that at length your wickedneſſe may come to the full.
[z] Looke Chap. 5. verſe 22.
[10] Hypocrites be cruell.
[11] The end of them which perſecute the Goſpel, vnder the pretence of zeale.
* Gen. 4. 8.
[y] Of Ioiada, who was alſo called Barachiah, that is, bleſſed of the Lord.
* 2. Chro. 24. 22.
[12] Where the mercy of God was greateſt, there was greateſt wickednes and rebellion, and at length the moſt ſharpe iudgements of God.
* Luke 13. 34.
[z] He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſauing of this people, ſo was he alſo carefull for it, euen from the time that the promiſe was made to Abraham.
* Marke 13. 1. luke 21. 5, 6.
[1] The deſtruction of the citie, and eſpecially of the Temple is foretolde.
* Luke 19. 44.
[2] The Church ſhall haue a continuall conflict with infinite miſeries and offences, and that more is, with falſe prophets, vntill the day of victorie and triumph commeth.
* Epheſ. 5. 6. coloſſ. 2. 18.
[a] That is, when thoſe things are fulfilled, yet the ende ſhall not come.
[b] Euery where.

8 All theſe are but the beginning of [c] ſorrowes.

9 * Then ſhall they deliuer you vp to bee afflicted, and ſhall kill you, and yee ſhall be hated of all nations for my Names ſake.

10 And then ſhall many bee offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhal ariſe, and ſhall deceiue many.

12 And becauſe iniquitie ſhalbe increaſed, the loue of many ſhalbe colde.

13 *[3] But he that endureth to the end, he ſhalbe ſaued.

14 And this [d] Goſpel of the kingdome ſhal be preached throw the whole [e] worlde for a witneſſe vnto all nations, and then ſhall the end come.

15 ¶ [4] When ye * therefore ſhall ſee the [f] abomination of deſolation ſpoken of by *Daniel the Prophet, ſet in the holy place (let him that readeth conſider it.)

16 Then let them which be in Judea, flee into the mountaines,

17 Let him which is on the houſe top, not come downe to fetch any thing out of his houſe.

18 And he that is in the fielde, let not him returne backe to fetch his [g] clothes.

19 And woe ſhalbe to them that are with childe, [h] to them that giue ſucke in thoſe daies.

20 But pray that your flighe be not in the winter, neither on the * [h] Sabbath day.

21 For then ſhalbe great tribulation, ſuch as was not from the beginning of the worlde to this time, nor ſhalbe.

22 And except [i] thoſe dayes ſhoulde bee ſhortened, there ſhould no [k] fleſh be ſaued: but for the elects ſake thoſe dayes ſhall bee ſhortened.

23 * Then if any ſhall ſay vnto you, Loe, here is Chriſt, or there, beleeue it not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and [l] ſhal ſhew great ſignes and wonders, ſo that if it were poſſible, they ſhould deceiue the very elect.

25 Behold, I haue tolde you before.

26 Wherefore if they ſhall ſay vnto you, Beholde, he is in the deſert, go not forth: Beholde, he is in the ſecret places, beleeue it not.

27 For as the lightening commeth out of the Eaſt, and is ſeene into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.

28 *[5] For where ſoeuer a dead [m] carkeis is, thither will the Eagles be gathered together.

29 *[6] And immediatly after the tribulations of thoſe dayes, ſhall the ſunne be darkned, and the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhalbe ſhaken.

30 And then ſhall appeare the [n] ſigne of the Sonne of man in heauen: and then ſhall all the [o] kinreds of the earth [p] mourne, * and they ſhall ſee the ſonne of man [q] come in the cloudes of heauen with power and great glorie.

31 * And hee ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the [r] foure windes, and from the one end of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [s] tender, and it putteth forth leaues, ye know that ſummer is neere.

33 So likewiſe yee, when yee ſee all theſe things, know that the kingdome of God is neere, euen at the doores.

34 Verily I ſay vnto you, this [t] generation ſhall not paſſe, till all theſe things be done.

35 *[8] Heauen and earth ſhall paſſe away: but my words ſhall not paſſe away.

36 [9] But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, ſo likewiſe ſhall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did [u] eate and drinke, marrie, and gaue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, till the flood came, and tooke them all away, ſo ſhall alſo the comming of the Sonne of man be.

40 [10] * Then two ſhall bee in the fieldes, the one ſhall be receiued, and the other ſhalbe refuſed.

41 [x] Two women ſhall be grinding at the mill: the one ſhalbe receiued, and the other ſhal be refuſed.

42 [11] * Watch therefore: for ye know not what houre your maſter will come.

43 * Of this be ſure, that if the good man of the houſe knew at what watch the theefe

c Worde for word, of great torments, like vnto women in trauell.
* Chap. 10.17. luke 21.12. iohn 15.20. and 16.2.

* 2.Theſſ.3.13. 2.tim.2.5.
3 The Goſpel ſhalbe ſpread abroade, rage the world and the deuill neuer ſo much: and they which doe conſtantly beleeue, ſhalbe ſaued.
d Ioyfull tidings of the kingdome of heauen.
e Through all that part that is dwelt in.
4 The kingdom of Chriſt ſhall not be aboliſhed when the citie of Hieruſalem is vtterly deſtroyed, but ſhalbe ſtretched out euen to the end of the world.
* Marke 13.14. luke 21.20.
f The abomination of deſolatiō, ỹ is to ſay, which all men deteſt and cannot abide, by reaſon of the foule and ſhamefull filthineſſe of it: and he ſpeaketh of the idols that were ſet vp in the Temple, or as other think, he meant the marring of the doctrine in the Church.
* Dan.9.27.
g This betokeneth the great feare that ſhal be.
* Acts 1.12.
h It was not lawfull to take a iourney on the Sabbath day. Ioſeph. booke 13.
i Thoſe things which befell the people of the Iewes in the 34. yeeres, when as the whole land was waſted, and at length the citie of Hieruſalem taken, and both it and their Temple deſtroyed, are mixed with thoſe which ſhal come to paſſe before the laſt comming of the Lord.
k The whole nation ſhould vtterly be deſtroyed: and this word, Fleſh, is by a figure taken for man, as the Hebrewes vſe to ſpeake.
* Mar.13.21.luke 17.23.
l Shall openly lay forth great ſignes for men to beholde.
* Luke 17.37.
5 The only remedie againſt the furious rage of the world, is to be gathered and ioyned to Chriſt.
m Chriſt, who will come with ſpeed, and his preſence wilbe with a maieſty to whom all ſhall flocke euen as Egles,

* Marke 13.24. luk.21.25. &c. 13.10.&c.2.31. ioel 2.31. and 3. 15.
16 Euerlaſting damnation ſhal be the end of the fleſhlie ſtate of the wicked, and euerlaſting bleſſednes of the miſeries of the godly.
n The exceeding glory and maieſtie, which ſhall beare witneſſe, that Chriſt the Lord of heauen and earth draweth neere to iudge the world.
o All nations, and he alludeth to the diſperſion which we read of Gen.10. and 11. or to the diuiding of the people of Iſrael.
p They ſhalbe in ſuch ſorowe, that they ſhall ſtrike themſelues: and it is tranſlated to the mourning.
* Reuel.1.7. dan.7.13.
q Sitting vpon the cloudes, as he was taken vp into heauen.
* 1.Cor.15.52. 1.thes.4.16.
r From the foure quarters of the world.
7 If God hath preſcribed a certaine order in nature, much more hath he done it to his eternall iudgements, but the wicked vnderſtand it not, rather make a mocke at it: but the godly doe marke it, and waite for it.
ſ When his tenderneſſe ſheweth that the ſappe which is the life of the tree, is come from the roote into the bowe.
t This age: this word Generation or Age, being vſed for the men of this age.
* Marke 13.31.

8 The Lord doeth nowe begin the iudgement, which he will make an end of in the latter day. 9 It is ſufficient for vs to knowe that God hath appointed a latter day for the reſtoring of all things: but when it ſhall be, it is hidden from vs all, for our profite, that we may be ſo much the more watchfull, that we be not taken as they were in olde time in the flood. * Luke 17.26. gene.7.1. 1.pet.3.20.
u The worde which the Euangeliſt vſeth, expreſſeth the matter more fully than ours doeth: for it is a word which is proper to bruite beaſtes: and his meaning is, that in thoſe dayes men ſhall be giuen to their bellies like vnto bruite beaſtes: for otherwiſe it is no fault to eate and drinke. 10 Againſt them that perſwade themſelues that God will be mercifull to all men, and doe by that meanes giue ouer themſelues to ſinne, that they may in the meane while liue in pleaſure voyd of all care. * Luke 17.36. x The Greecke women and the Barbarians did grinde and bake. Plut. booke Proble. 11 An example of the horrible careleſnes of men in thoſe things whereof they ought to be moſt carefull. * Marke 13.35. * Luke 12.39.1.theſſ.5.2.reuel.16.15.

would

would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

*Luke 12.43.

45 *Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall finde so doing,

47 Uerely I say vnto you, He shall make him ruler ouer all his goods.

y To wit, from the rest, or will cut him into two partes, which was a most cruell kinde of punishment: wherewith as Iustine martyr witnesseth, Esai the Prophet was executed by the Iewes: the like kind of punishment we read of, 1.Sam.15.33. and Dan.3.29.

48 But if that euill seruant shall say in his heart, My master doeth deferre his comming,

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants master, will come in a day, when he looketh not for him, and in an houre that he is not ware of,

*Chap.13.42. and 25.30.

51 And will y cut him off, and giue him his portion with hypocrites: *there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 *The virgins looking for the Bridegrome.* 13 *We must watch.* 14 *The talents deliuered vnto the seruants.* 24 *The euill seruant.* 30 *After what sort the last iudgement shall be.* 41 *The cursed.*

THen z the kingdome of heauen shall be likened vnto tenne virgins, which tooke their lampes, and a went foorth to meete the bridegrome.

z We must receiue strength at Gods hand, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our wished end: otherwise if we become slouthfull and negligent as we are in all our paines and trauell, we shall be shut out of the doores.

2 And fiue of them were wise, and fiue foolish,

3 The foolish tooke their lamps, but tooke none oile with them.

4 But the wise tooke oile in their vessels with their lampes.

5 Now while the bridegrome taried long, all b slumbred and slept.

a The pompe of weddinges was wont for the most part to be kept in the night seasons, and that by damsels.

b Their eyes being heauie with sleepe.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish saide to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, least there will not be ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Uerely I say vnto you, I know you not.

*Chap.24.42. Mar.13.35.

13 *Watch therefore: for ye knowe neither the day, nor the houre, when the sonne of man will come.

14 *For the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

*Luk.19.12,13.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne c habilitie, and straight way went from home.

16 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast beene faithfull in litle, I will make thee ruler ouer much: d enter into thy Masters ioy.

22 Also he that had receiued two talents, came, and saide, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents more.

23 His master saide vnto him, It is well done good seruant, and faithfull, Thou hast beene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee which had receiued the one talent, came, and saide, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the e Exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into

c According to the wisdome and skill in dealing, which was giuen them.

d Come and receiue the fruite of my goodnesse nowe the Lords ioy is doubled. Iohn 15.11. that my ioy may remaine in you, and your ioy be fulfilled.

e Table maters which haue their shop bulkes or tables set abroad, where they let out money to vsurie.

*Chap.13.12. marke 4.25. luke 8.18. and 19.26.

*Chap.8,12.and 22,13. into vtter *darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

3 A liuely ſetting foorth of the euerlaſting iudgement which is to come.

31 ¶ [3] And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then ſhall hee ſit vpon the throne of his glorie,

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſheepeheard ſeparateth the ſheepe from the goates.

33 And he ſhall ſet the ſheepe on his right hand, and the goates on the left.

34 Then ſhall the king ſay to them on his right hand, Come ye [f] bleſſed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

f Bleſſed and happy, vpon whom my Father hath moſt abundantly beſtowed his benefites.

35 *For I was an hungred, and ye gaue me meate: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye tooke me in vnto you.

*Eſa.58.7. ezech.18.7.

36 I was naked, and ye clothed me: I was *ſicke, and ye viſited me: I was in priſon, and ye came vnto me.

*Eccius 7.35.

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke?

38 And when ſawe we thee a ſtranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, and came vnto thee?

40 And the king ſhall anſwere, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſay vnto them on the left hand, *Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his angels.

*Pſal.6.8. chap.7.23. luke 13,27.

42 For I was an hungred, and ye gaue me no meate: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye tooke me not in vnto you: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, and ſay, Verely I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

*Daniel.12.2. Iohn 5.29.

46 *And theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The conſultation of the Prieſtes againſt Chriſt. 6 His feete are anointed. 15 Iudas ſelleth him. 26 The inſtitution of the Supper. 34 and 69 Peters denial. 38 Chriſt is heauie. 47 He is betrayed with a kiſſe. 56 He is lead to Caiaphas. 64 Hee confeſſeth himſelfe to be Chriſt. 67 They ſpet at him.

AND *[1] it came to paſſe, when Ieſus had finiſhed all theſe ſayings, he ſaide vnto his diſciples,

*Marke 14.1, luke 22.1.

1 Chriſt inwardly by his voluntarie going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

2 [2] Ye knowe that after two dayes is the Paſſeouer, and the Sonne of man ſhall be deliuered to be crucified.

2 God himſelfe and not men, appointed the time that Chriſt ſhould be crucified in. *Iohn 11.47.

3 *Then aſſembled together the chiefe Prieſtes, and the Scribes, and the Elders of the people into the hall of the hie Prieſt called Caiaphas:

4 And conſulted together that they might take Ieſus by ſubtiltie, and kill him.

5 But they ſaide, Not on the [a] feaſt day, leſt any vproare be among the people.

a By this word Feaſt, is meant the whole feaſt of vnleauened bread: the firſt and eight day whereof were holy, that they might doe no maner of worke therein, though the whole company of the Sanhedrin determined otherwiſe. And yet it came to paſſe through Gods prouidence, that Chriſt ſuffered at that time, to the end that all the people of Iſrael might be witneſſes of his euerlaſting ſacrifice.

6 ¶ *[3] And when Ieſus was in Bethania, in the houſe of Simon the leper,

*Marke 14.3. Iohn 11.2.

7 [b] There came vnto him a woman, which had a [c] bore of very coſtly ointment, and powred it on his head, as he ſate at the table.

3 By this ſaid deede of a ſinfull woman, Chriſt giueth the ghoſtly interpretation of his death and burial: which was night the ſeaſon wherein ſhall bying life to all ſinners which flee vnto him. But Iudas ſeeketh an occaſion hereby to accomplith his wicked purpoſe and counſell.

8 And when his [d] diſciples ſawe it, they had indignation, ſaying, What needed this [e] waſte.

b For theſe things were done before Chriſt came to Hieruſalem: and yet ſome thinke that the Euangeliſts recite two hiſtories. c Theſe boxes were of alabaſter, which in olde time men made hollow to put in ointments: for ſome write, that alabaſter keepeth ointment without corruption, Plinie, booke 13. Chap. 1. d This is a figure called Syncdoche: for it is ſaid but of Iudas that he was mooued thereat, Iohn 12.4. e Vnprofitable ſpending. 4 We ought not raſhly to condemne that, which is not openly done. *Deu.15.11. 5 Chriſt who was once anoynted in his owne perſon, muſt allwayes be anoynted in the poore. f In that ſhe powred this ointment vpon my bodie, ſhe did it to burie me. *Marke 14.10. *Marke 14.12. Iohn 22.7. 6 Chriſt verely purpoſing to bring vs into our country out of hand, and ſo to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the country tradition and cuſtome of the Iewes, and therefore ſheweth that all things muſt ſo come to paſſe by the miniſterie of men, that the ſecrete counſell of God ſhall gouerne them. g This was the foureteenth day of the firſt moneth: and the firſt day of vnleauened bread ſhould haue beene the fifteenth, but becauſe this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the firſt day of vnleauened bread.

9 For this ointment might haue beene ſolde for much, and beene giuen to the poore.

10 [4] And Ieſus knowing it, ſaid vnto them, Why trouble yee the woman? for ſhee hath wrought a good worke vpon me?

11 *[5] For ye haue the poore alwayes with you, but me ſhall ye not haue alwayes.

12 For [f] in that ſhe powred this ointment on my body, ſhe did it to burie me.

13 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.

14 ¶ *Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Prieſtes,

15 And ſaide, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of ſiluer.

16 And from that time, he ſought opportunitie to betray him.

17 ¶ *[6] Nowe [g] on the firſt day of the feaſt of vnleauened bread the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

18 And he saide, Goe ye into the citie to such a man, and say to him, The master saith, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Jesus had giuen them charge, and made ready the Passeouer.

20 * So when the Euen was come, hee [h] sate downe with the twelue.

21 And as they did eate, he saide, * Uerely I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, master?

23 And he answered and saide, * He that [i] dippeth his hand with me in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betraied: it had beene good for that man, if he had neuer beene borne.

25 Then Judas [k] which betrayed him, answered, and saide, Is it I, master? He saide vnto him, Thou hast said it.

26 ¶ [7] * And as they did eate, Jesus tooke the bread, and when he had [l] blessed, he brake it, and gaue it to the disciples, and saide, Take, eate: [m] this is my body.

27 Also he tooke the cup, and when he had giuen thanks, he gaue it them, saying, Drinke ye [n] all of it.

28 [o] For this is my blood of the [p] Newe Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke hencefoorth of this fruite of the vine vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung [q] a Psalme, they went out into the mount of Oliues.

31 ¶ [8] * Then said Jesus vnto them, All ye shall be offended by me this night: for it is written, I * will smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But * after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and saide vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 * Jesus saide vnto him, Uerely I say vnto thee, that this night, before [ỹ] cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, I wil in no case deny thee. Likewise also said all the disciples.

36 ¶ [*9] Then went Jesus with them into a place which is called Gethsemane, & saide vnto his disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and [r] grieuously troubled.

38 [10] Then saide Jesus vnto them, My soule is very heauie, euen vnto the death: tarie ye here, and watch with me.

39 So he went a litle further, and fell on his face, & prayed, saying, O my Father, if it be possible, [s] let this [t] cup passe from me: neuertheless, not as I will, but as thou wilt.

40 [11] After, hee came vnto the disciples, and found them asleepe, and saide to Peter, What? could yee not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirite in deede is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe, for their eies were heauie.

44 So hee left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [12] Rise, let vs goe: beholde, hee is at hand that betraieth me.

47 * And while he yet spake, loe, Judas, one of the twelue came, and with him a great multitude with swordes and staues, [u] from the high Priestes and Elders of the people.

48 Nowe he that betraied him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay holde on him.

49 And foorthwith hee came to Jesus, and saide, God saue thee, Master, and kissed him.

50 [13] Then Jesus said vnto him, * Friend,

*Luk.22.14.
[h] Because the Law appointed them to be shod, and haue their staues in their hands, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the the Passeouer, but flood: for otherwise when they went to meate they put off their shoes: therfore he speaketh here in this place, not of the Passeouer, but of the supper, which was celebrated after that the Passeouer was solemnly done.
*Mark.14.18. Iohn 13.21.
*Psal.41.9.
[i] That is to say, whom I vouchsafed to come to my table, alluding to [ỹ] place, Psalm.41.10. which is not so to be vnderstood, as though at the selfe same instant that the Lord spake these words Judas had had his hand in [ỹ] dish (for that had been an vndoubted token) but it is mete of his taking and eating with them.
[k] Whose head was about nothing els but to betray him.
[l] Christ minding faithfully to fulfill the promises of the olde couenant, instituteth a newe couenant with newe signes.
*1.Cor.11.24.
[m] Marke saith, Had giuen thankes: and therefore blessing is not a consecrating, with a consisting kind of murmuring and force of wordes: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and laide foorth, that faith may find what to lay hold on, both in the word and in the elements. [n] This is a figuratiue speach, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: and yet notwithstanding, it is so a figuratiue and changed kind of speach, that the faithful do receiue Christ in deede with al his gifts (though by a spiritual meanes) and become one with him. [o] Therefore they which tooke away the cup from the people, did against Christ his institution. [p] To wit, this cup or wine, is my blood sacramentally, as Luk.22.20. [p] Or, couenant, that is to say, whereby the new league & couenant is made, for in making of leagues, they vsed powring of wine, and shedding of blood.
[q] Whe they had made an end of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117. [8] Christ being more careful of his disciples, then of himselfe, forewarneth them of their flight, & pitieth them in better maner. *Mar.14.27.Ioh.16.32. and 18.8. *Zach.13.7. *Mar.14.28. and 16.7.

*Iohn 13.38. matth.14.30.
*Luke 22.29.
[9] Christ hauing regard to the weakenesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to be tray him in.
[r] The word which he vseth, signifieth great sorow, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were voide of sinne, yet he sustained this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuenged and punished in his person.
10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: he hath a terrible conflict with the horrour and feare of the curse of God out of which he escapeth by earnest crying, casting all vpon the liuing God.
[s] Let it passe me, and not trouble me.
[t] That is, which is at hand, and is offered and prepared for me: a kinde of speach which the Hebrewes vse, for the wrath of God, and the punishments he threatneth: as Esaie 51. Chap. and 52. 13. [u] For examples of the execution of sinne.
11 Christ offereth himself willingly to be taken, that in so obeying willingly, hee might make satisfaction for the wilfull fall of man.
*Marke 14.42. luke 22.47. ioh 18.3. [w] Sent from the high Priestes. 12 Christ is taken, that we might bee deliuered. [x] Christ reprehendeth Judas tauntingly, and rebuketh them sharpely, for hee knewe well enough for what cause hee came.

wherefore

14 Our vocation must be the rule of our zeale.
*Gene. 9. 6. reuel. 13. 10.
y They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not called to it.
15 Christ was taken, because he was willing to be taken.
z By this questioning, he answereth a like obiection, for they might haue asked him, why he did not in this his great extremitie of danger, call to his Father for aide: but to this he answereth by a question.
*Iai. 35. 10.
*Verse 31.
*Marke 14. 53. luke 22. 54. iohn 18. 14.
16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we were guiltie.
a From Annas to Caiaphas, before whom the multitude was assembled, Iohn 18. 13.
b The word here vsed, signifieth properly an open large roome before an house, as we see in Kings palaces and Noble mens houses: we call it a court, for it is open to the aire, and by a figure by vsage, is taken for the house it selfe.
*Marke 14. 55.
*Iohn 2. 19.
c How commeth it to passe that these men witnesse against thee?
*Chap. 26. 27. rom. 8. 10. 1. thess. 4. 14.
d This word distinguisheth his first comming from the latter.
e Sitting with God in like and equall honour at the right hand of his power: that is, in greatest power: for the right hand signifieth among the Hebrewes, that that is mightie and of great power.
f Cloudes of heauen. Looke afore, Chap. 24. 30.
g This was an vsuall matter among the Iewes: for so were they bound to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title of the foure kindes of death.

wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drewe his sword, & stroke a seruant of the hie Priest, and smote off his eare.

52 [14] Then saide Iesus vnto him, Put vp thy sword into his place: * for all that [y] take the sword, shall perish with the sword.

53 [15] Either thinkest thou, that I cannot nowe pray to my Father, and he will giue me moe then twelue legions of Angels?

54 [z] Howe then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a theefe, with swordes and staues to take me: I sate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and fled.

57 ¶ *[16] And they tooke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priestes [b] hall, and went in, and sate with the seruants to see the end.

59 Nowe *the chiefe Priestes and the Elders, and all the whole Councill sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And saide, This man saide, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and saide to him, Answerest thou nothing? [c] What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, or no.

64 * Iesus saide to him, Thou hast said it: neuertheless I say vnto you, [d] hereafter shall ye see the Sonne of man, sitting [e] at the right hand of the power of God, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, He hath blasphemed, what haue we any more neede of witnesses? beholde: nowe ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 * Then spet they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ * [17] Peter [h] sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porche, another maide sawe him, and saide vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stoode by, and saide vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to [i] curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had saide vnto him, Before the cocke crowe thou shalt denie me thrise. So he went out, and wept bitterly.

*Esai. 50. 6.

*Marke 14. 65. luke 22. 63. iohn 18. 22.

17 Peter by wonderfull prouidence of God, appointed to be a witnesse of all these things, is prepared to the example of singular constancie, by the experience of his owne infirmitie.
h That is, without out the place where the Bishop sate, but not without the house, for afterward he went from thence into the porche.
i He sweare and cursed himselfe.

CHAP. XXVII.

1 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorne. 34 He is crucified, 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

WHen * the morning was come, all the chiefe Priests, and the elders of the people tooke counsell against Iesus to put him to death,

*Marke 15. 1. luke 22. 66. iohn 18. 28.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, sawe that he was condemned, he repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes, and Elders,

1 An example of the horrible iudgement of God, as well against them which sel Christ, as against them which buy Christ.

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he [a] departed, and went, * and hanged himselfe.

a One of mere fiers.
*Acts 1. 18.

6 And the chiefe Priests tooke the siluer pieces, and said, It is not lawfull for vs to put them into the [b] treasure, because it is the price [c] of blood.

b The treasure of the temple.
c Of life and death.

7 And they tooke counsell, and bought with them a potters fielde, for the buriall of [d] strangers.

d Strangers and ghests, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.

8 Wherefore that fielde is called, * The field of blood, vntill this day,

*Acts 1. 19.

9 (Then was fulfilled that which was spoken

spoken by [e] Jeremias the Prophet, saying, * [f] And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the Potters fielde, as the Lord appointed me.)

11 ¶ [2] * And Jesus stoode before the gouernour, and the gouernour asked him, saying, Art thou that king of the Iewes? Jesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then saide Pilate vnto him, Hearest thou not howe many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour maruelled greatly.

15 [3] Now at the feast, the Gouernour was woont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate saide vnto them, Whether will ye that I let loose vnto you Barabbas, or Jesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Jesus.

21 Then the Gouernour answered, and saide vnto them, Whether of the twaine will ye that I let loose vnto you? And they saide, Barabbas.

22 Pilate saide vnto them, What shall I doe then with Jesus, which is called Christ? They all said to him, Let him be crucified.

23 Then said the Gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 [4] When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and [5] washed his handes before the multitude, saying, I am innocent of the [h] blood of this iust man: looke you to it.

25 Then answered all the people, and said, [i] His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the Gouernour tooke Jesus into the common hall, and gathered about him the whole band,

28 [5] And they stripped him, and [k] put about him a [l] skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitted vpon him, & tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his crosse.

33 * [6] And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skuls)

34 [7] They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ * And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ [10] And there were two theeues crucified with him, one on the right hand, and another on the left.

39 [11] And they that passed by, reuiled him, wagging their heads.

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes and Elders, and Pharises, said,

42 He saued others, but hee cannot saue himselfe: if he be the King of Israel, let him nowe come downe from the crosse, and we will beleeue in him.

43 * He trusted in God, let him deliuer him nowe, if he will haue him: for he saide, I am the sonne of God.

44 The selfe same thing also the [n] theeues which were crucified with him, cast in his teeth.

45 [12] Now from the sixt houre was there darknesse

e Seeing this prophecie is read in Zach. 11. 12. it cannot be denied but Jeremies name crept into the text, either through the Printers fault, or by some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being ier, the other zac, which are not much vnlike. But in the Syrian text Prophets name is not set downe at all. *Zach. 11. 12. f The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.

2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltinesse, and there with all his owne innocencie. *Marke 15. 2. luke 23. 3. iohn 18. 33.

3 Christ is first quited of the same Iudge, before he be condemned, that we might see howe the iust were for the vniust. *Marke 15. 11. luke 23. 18. iohn 18. 40. actes 3. 14.

4 Christ being quit by the testimonie of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.

g It was a maner in olde time, when any man was murthered and in other slaughters, to wash their hands in water, to declare themselues guiltlesse.

h Of the murder, in Hebrew kinde of speach.

i If there be any offence committed in slaying him, let vs and our posteritie beare for it. *Marke 15. 16. iohn 19. 2.

5 Christ suffereth that reproch which was done to our sins, notwithstanding in the meane time by the secrete prouidence of God, he is nutteredly king by them which did him that reproch.

k They cast a cloke about him, and wrapped it about him, for it lacked sleeues. l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these prophane and malepert Iewrie souldiers clad Iesus in this aray, to mocke him withall, who was in deede a true King. *Marke 15. 22. luke 23. 26.

m They compelled Simon to beare his burdensome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, and was not able to beare his crosse thorow: for Iohn writeth that he did beare the crosse, to wit at the beginning. *Marke 15. 22. iohn 19. 17.

6 He is led out of the citie, that we may be brought into the heauenly kingdome.

7 Christ feeleth no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoiled of his garments that we might be enriched by his nakednes. *Psal. 22. 18. marke 15. 24.

9 Hee is pronounced the true Messias, euen of them of whome he is reiected.

10 Christ begon then to iudge the world, when after his iudgement he was set betweene two theeues.

11 To make full satisfaction for vs, Christ suffereth and ouercometh not only the torments of the body, but also the most horrible terrours of the mind. * Iohn 2. 19. *Psal. 22. 9. n This is spoken by the figure Synecdoche, for there was but one of them that did reuile him. 12 Heauen it selfe is darkened for very horrour and Iesus crieth out from the depth of hell, and in the mene while he is made

darknesse

darkeneſſe ouer all the lande, vnto the ninth houre.

46 And about the ninth houre Jeſus cried with a loude voyce, ſaying, * Eli, Eli, lama-ſabachthani? that is, My God, my God, why haſt thou[o] forſaken me?

47 And ſome of them that ſtoode there, when they heard it, ſaide, This man calleth [p] Elias.

48 And ſtraightway one of them ranne, and tooke * ſponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other ſaide, Let be: let vs ſee, if Elias will come and ſaue him.

50 [13] Then Jeſus cried againe with a loud voice, and yeelded vp the ghoſt.

51 [14] And behold, * the [q] vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the ſtones were clouen.

52 And the [r] graues did open themſelues, and many bodies of the Saintes, which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Jeſus ſaw the earthquake, and the things that were done, they feared greatly, ſaying, Truely this was the ſonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Jeſus from Galile, miniſtring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of James, and Joſes, and the mother of Zebedeus ſonnes.

57 ¶ [15] * And when the euen was come, there came a riche man of Arimathea, named Joſeph, who had alſo himſelfe beene Jeſus diſciple.

58 He went to Pilate, and aſked the bodie of Jeſus. Then Pilate commanded the bodie to be deliuered.

59 So Joſeph tooke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great ſtone to the dooze of the ſepulchze, and departed.

61 And there was Marie Magdalene, and the other Marie ſitting ouer againſt the ſepulchze.

62 ¶ [16] Nowe the nert day that followed the preparation of the Sabbath, the high Prieſtes and Phariſes aſſembled to Pilate,

63 And ſaide, Sir, we remember that that deceiuer ſaid, while he was yet aliue, Within thzee dapes I will riſe.

64 Commaund therefoze, that the ſepulchze be made ſure vntill the third day, leſt his diſciples come by night, and ſteale him away, and ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be woꝛſe then the firſt.

65 Then Pilate ſaide vnto them, Ye haue a [s] watch: goe, and make it ſure as ye knowe.

66 And they went, and made the ſepulchze ſure with the watch, and ſealed the ſtone.

CHAP. XXVIII.

1 *The women goe to the ſepulchre.* 2 *The Angell.* 9 *The women ſee Chriſt.* 18 *He ſendeth his Apoſtles to preach.*

NOwe * in [1] the [a] ende of the Sabbath, when the firſt day of the weeke [b] began to dawne, Marie Magdalene, and the other Marie came to ſee the ſepulchze,

2 And behoꝛlde, there was a great earthquake: foꝛ the Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the dooze, and ſate vpon it.

3 And his [t] countenance was like lightening, and his rainent white as ſnowe.

4 And foꝛ feare of him, the keepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſaide to the women, Feare ye [d] not: foꝛ I knowe that ye ſeeke Jeſus which was crucified:

6 He is not here, foꝛ he is riſen, as he ſaide: come, ſee the place where the Lord was layed,

7 And goe quickly, and tell his diſciples that he is riſen from the dead: and behoꝛlde, he goeth befoze you into Galile: there ye ſhall ſee him: loe, I haue told you.

8 So they departed quickly from the ſepulchze, with feare and great ioy, and did run to bzing his diſciples woꝛd.

9 [2] And as they went to tell his diſciples, behoꝛld, Jeſus alſo met them, ſaying, God ſaue you. And they came, & tooke him by the feete, and woꝛſhipped him.

10 Then ſaid Jeſus vnto them, Be not afraide, Goe, and tell my bzethzen, that they goe into Galile, and there ſhall they ſee me.

11 ¶ [3] Nowe when they were gone, behold, ſome of the watch came into the citie, and ſhewed vnto the hie Prieſts all the things that were done.

12 And they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this matter [e] come befoze the gouernour to be heard, wee will perſwade him, and ſo vſe the matter that you ſhall not neede to care.

15 So

*Pſalm.22.1.

o To wit, in this miſerie: And this crying out is proper to his humanitie, which notwithſtanding was voide of ſinne, but yet it felt the wrath of God, which is due to our ſinnes.

p They allude to Elias name, not for want of vnderſtanding the tongue, but of a prophane impudencie and ſaucineſſe, and he repeated thoſe wordes, to the ende that this better haping vpon the name, might be vnderſtood.

*Pſalm.69.22.

13 Chriſt after he had ouercome other enemies, at length proueketh and letteth vpon death it ſelfe.

14 Chriſt when he is dead, ſheweth himſelfe to be God Almightie, euen his enemies confeſſing the ſame.

*2.Chro.3.14.

q Which diuided the holieſt of all.

r That is to ſay, the ſtones claue in ſunder, and the graues did open themſelues, to ſhew by this token, that death was ouercome: and the reſurrection of the dead followed the reſurrection of Chriſt, as appeareth by the next verſe following.

15 Chriſt is buried, not priuily as baſtards vſe, but by the Gouernours conſent by a famous man, in a place not farre diſtant, in a newe ſepulchze, ſo that it cannot be doubted of his death.

*Marke 15.42. Luke 23.50. Iohn 19.38.

16 The keeping of the ſepulchre is committed to Chriſtes owne mortall enemies, that there might be no doubt of his reſurrection.

s The ſouldiers of the garden which were appointed to keepe the Temple.

*Marke 16.5. Iohn 20.11.

1 Chriſt hauing put death to flight in the ſepulchre, ſheweth by his owne paine, as ſtraightway the Angel witneſſeth.

a At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, from the ſame riſing to the ſame riſing: and not as the Hebrewes, which count from euening to euening.

b When the morning of the firſt day after the Sabbath began to dawne: and that firſt day is the ſame, which we now call Sunday, or the Lords day.

c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The word (Ne) is ſpoken with force to confirme the women, and that the ſouldiers were afraide.

2 Chriſt appeareth himſelfe better his reſurrection, and ſending the women to his diſciples, ſheweth that he hath not forgotten them.

3 The malice ſtirred the more the wicked blinde.

e For it was to be feared, that it would be brought to the Gouernours eyes.

15 So they tooke the money, and did as they were taught: and this ſaying is noyſed among the Iewes vnto this day.

4 Chriſt appeareth alſo to his diſciples, whom he maketh Apoſtles.

16 ¶ [4] Then the eleuen diſciples went into Galile, into a mountaine where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him, but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, * All power is giuen vnto mee, in heauen, and in earth.

19 *[5] Go therefore, and teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerue all things, whatſoeuer I haue commaunded you: and lo, * I am with you alway, vntill the ende of the world. Amen.

* Marke 16.15.

5 The ſumme of the Apoſtleſhip, is the publiſhing of the doctrine receiued of Chriſt throughout all the world, and the miniſtring of the Sacraments: the efficacie of which things, hangeth not of the miniſters, but of the Lord.

f Calling vpon the name of the Father, the Sonne, and the holy ghoſt. * Ioh. 14.16. g For euer: and this place is meant of the manet or the preſence of his ſpirite, by meanes whereof he maketh vs partakers both of himſelfe & of all his benefits, but is abſent from vs in bodie.

* Heb. 1.2. chap. 11.27. ioh 17.2.

The holy Goſpel of Ieſus Chriſt, according to S. Marke.

CHAP. I.

*4 Iohn baptizeth. 6 His apparell and meate. 9 Ieſus is baptized. 12 He is tempted. 14 He preacheth the Goſpel. 21 & 39 He teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in lawe. 32 Many diſeaſed perſons. 40 The Leper.

THe beginning of the Goſpel of Ieſus Chriſt, the ſonne of God:

1 Iohn goeth before Chriſt as it was foreſpoken by the Prophets.

2 [1] As it is written in the * Prophets, * Beholde, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

a This is the figure Metonymia, whereby is meant the booke of the Prophets, Malachie, and Iſay.

* Mal. 3.1.

b The Prophet with the preſent tenſe, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

c A Metaphor taken from the vſage of Kings, which vſe to haue vshers goe before them.

3 * The voyce of him that crieth in the wilderneſſe, is, Prepare the way of the Lord: make his pathes ſtraight.

* Iſa. 40. 3. luke 3.4. iohn 1.5.

4 [2] * Iohn did baptize in the wilderneſſe, and preach the [d] baptiſme of amendement of life, for remiſſion of ſinnes.

3 The ſumme of Iohns doctrine, & rather Chriſts, is remiſſion of ſinnes & amendment of life.

* Mat. 3.1.

5 And all the countrey of Iudea, and they of Hieruſalem went out vnto him, and were al baptized of him in the riuer Iordan, confeſſing their ſinnes.

d The Iewes vſed many kinds of waſhings: but here is ſpoken of a peculiar kind of waſhing, which hath all the parts of true baptiſme, amendement of life, and forgiueneſſe of ſinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a ſkinne about his loynes and hee did eate * Locuſts and wilde honie.

* Matth. 3.3.

* Leu. 11.21.

7 * [3] And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not woorthie to [e] ſtoupe downe, and vnloose.

8 Trueth it is, I haue [f] baptized you with water: but hee will baptize you with the holy Ghoſt.

9 ¶ *[4] And it came to paſſe in thoſe daies, that Ieſus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan.

* Matth. 3.11. luke 3.16. ioh. 1.26. actes 1.5. & 2.4. & 11.16. and 19.4. 3 Iohn and all miniſters caſt their eyes vpon Chriſt the Lorde. e The Euangeliſt his meaning was to expreſſe the condition of the baſeſt ſeruant. f He ſheweth that all the force of baptiſme proceedeth from Chriſt, who baptizeth within. * Matt. 3.13. luke 3.21. iohn 1.33. 4 Chriſt doeth conſecrate our baptiſme in himſelfe.

10 [5] And aſſoone as hee was come out of the water, Iohn ſawe the heauens cloued in twaine, and the holy Ghoſt deſcending vpon him like a doue.

5 The vocation of Chriſt from heauen, as hee is of the Church.

11 Then there was a voyce from heauen, ſaying, Thou art my beloued ſonne, in whom I am [h] well pleaſed.

g Iohn that went downe into the water with Chriſt

h Looke Mat. 3.17.

12 *[6] And immediatly the ſpirite [i] driueth him into the wilderneſſe.

* Mat. 4.1. luke 4.1. heb. 2.11.

6 Chriſt being tempted ouercommeth.

13 And hee was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wild beaſts, and the Angels miniſtred vnto him.

i Here is no violent and forcible driuing out meant: but the diuine power cladden Chriſt (who had liued vntil this time as a priuate man) with a new perſon, and prepareth him to the combat that was to ſtand him in ſtaid.

14 ¶ *[7] Now after that Iohn was committed to priſon, Ieſus came into Galile, preaching the Goſpel of the kingdome of God,

* Mat. 4.12. luke 4.14. iohn 3.24.

7 After that Iohn is taken, Chriſt ſheweth himſelfe ſtaſty.

15 And ſaying, The time is fulfilled, and the kingdome of God is at hande: repent and beleeue the Goſpel.

* Matt. 4.18. luke 5.2.

16 ¶ *[8] And as hee walked by the ſea of Galile, hee ſaw Simon and Andrew his brother, caſting a net into the Sea, (for they were fiſhers.)

8 The calling of Simon and Andrew.

17 Then Ieſus ſaide vnto them, Follow me, and I wil make you to be fiſhers of men.

9 The calling of Iames & Iohn.

18 And ſtraightway they forſooke their nets, and followed him.

19 [9] And when he had gone a litle further thence, he ſaw Iames the ſonne of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ſhippe with his hyred ſeruants, and went their way after him.

* Mat. 4.13. luke 4.31.

k From the citie Nazareth.

21 ¶ So * they entred into [k] Capernaum, and ſtraightway on the Sabbath day hee entred into the Synagogue, and taught.

* Mat. 7.28. luke 4.32.

10 The people that heard Chriſt preach, were ſtricken to the heart with the power of the doctrine, which ſhe confirmed with miracles.

22 And they were aſtonied at his doctrine, * for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their ſynagogue,

a man [l] in whome was an vncleane spirite, and he cried out,

24 Saying, Ah, what haue we to doe with thee, O [m] Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that [n] holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demaunded [p] one of another, saying, What thing is this? what newe doctrine is this? for he [q] commandeth euen the foule spirites with authoritie, and they obey him.

28 And immediately his fame spread abroade throughout all the region [r] bordering on Galile.

29 ¶ [*11] And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hande, and lifted her vp, and the feuer forsooke her by and by, and shee ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and [s] suffered not the deuils to say that they knew him.

35 And in the morning very early before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ [*12] And there came a leper to him, beseeching him, and kneeled downe vnto him, and saide to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and saide to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and hee was made cleane,

43 And after hee had giuen him a straite commaundement, hee sent him away forthwith,

44 [13] And saide vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the [u] [*] Priest, and offer for thy cleansing those things which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, [*] he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3. and 4. One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The disciples pluck the eares of corne. 26 The shewbread.

AFter [*1] a few dayes, he entred into Capernaum againe, and it was noysed that he was in the [a] house.

2 And anon, many gathered together, in so much that the [b] places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they [c] let downe the [d] bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, he said to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and [e] reasoning in their hearts,

7 Why doeth this man speake such blasphemies? [*] who can forgiue sinnes, but God onely?

8 And immediatly when Iesus perceiued in his spirite, that thus they reasoned with themselues, he said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may knowe, that the sonne of man hath authoritie in earth to forgiue sins, (he said vnto the sicke of the palsie)

11 I say vnto thee, Arise, and take vp thy bedde, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bedde, and went forth before them all, in so much that they were all [f] amazed, and glorified

l Word for word, a man in an vncleane spirite, that is to say, possessed with an euill spirite.

m He was borne in Bethlehem, but through the errour of the people, he was called a Nazarean, because he was brought vp in Nazareth.

n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28, 36.

o Looke beneath, cha. 9. 20.

p As men amazed.

q By his owne authoritie, or as a Lord.

r Not onely into Galile, but also into the countreis bordering vpon it.

* Matth. 8. 14. luke 4. 38.

11 By healing of diuers diseases, he sheweth that hee hath brought true life into the world.

s For it belongeth not to the deuils to preach the Gospel, Acts 16. 18.

t Villages which were as cities.

* Matth. 8. 2. luke 5. 12.

12 By healing the leprosie, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.

13 He taketh heed that he be not moued with ambition, but with the only desire of his fathers glory, and loue towards poore sinners.

u Al the posterity of Aaron might iudge of a Leper.

* Leuit. 14. 4.

* Luke 5. 15.

* Matth. 9. 1. luke 5. 18.

1 Christ sheweth by the eating this man which was sicke of the palsie, that men ought to couet in him through faith onely, all their strength which they haue lost.

a In the house where he vsed to remaine: for he chose Capernaum to dwell in, & left Nazareth.

b Neither the house nor the entrie was able to hold them.

c They brake vp the vpper part of the house, which was plaine, and let downe the man that was sick of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the weake kind of bedde, whereupon men vse to lay downe themselues at noone tide, and such other times to refresh themselues, we call it a couch.

e In their minds disputing vpon that matter, on both sides.

* Iob 14. 4. ila. 43. 25.

f Word for word, past themselues, or out of their wits.

gloryfied God, saying, Wee neuer sawe such a thing.

13 ¶ [2] Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 *And as Iesus passed by, he saw s Leui the sonne of Alpheus sitte at the receite of custome, and saide vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicans and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they saide vnto his disciples, Howe is it that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto them, The whole haue no neede of the Physition, but the sicke. *I came not to call the righteous but the sinners to repentance.

18 *[3] And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can ẏ children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of newe cloth in an old garment: for els the newe piece that filled it vp, taketh away somwhat from the olde and the breach is worse.

22 Likewise, no man putteth newe wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ *[4] And it came to passe as hee went through the corne on the h Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises saide vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he saide to them, Haue yee neuer read what *Dauid did when he had neede, and was an hungred, both he, and they that were with him?

26 Howe he went into the house of God, in the dayes of i Abiathar the hie Priest, and did eate the shew bread, which was not lawful to eate, but for the *Priests, and gaue also to them which were with him?

27 And hee saide to them, The Sabbath was made for man, & not man for the Sabbath.

28 Wherefore the sonne of man is Lorde, euen of the k Sabbath.

CHAP. III.

*1 The withered hande is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome diuided against it selfe. 29 Blasphemie against the holy Ghost. 33 Christs parentes.

AND *[1] he entred againe into the Synagogue, and there was a man which had a a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he saide vnto the man which had the withered hand, Arise: stand foorth in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the b life, or to kill? But they held their peace.

5 Then hee looked rounde about on them c angerly, mourning also for the d hardnesse of their heartes, and sayde to the man, Stretch foorth thine hande. And hee stretched it out: and his hande was restored, as whole as the other.

6 ¶ [2] And the Pharises departed, and straight way gathered a counsel with the e Herodians against him, that they might destroy him.

7 But Iesus auoyded with his Disciples to the sea: and a great multitude followed him from Galile, and from Iudea.

8 And from Ierusalem, and from Idumea, and f beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And hee commanded his Disciples, that a little shippe shoulde g waite for him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they preassed vpon him to touch him, as many as had h plagues.

11 And when the i vncleane spirites sawe him, they fell downe before him, and cried, saying, Thou art the sonne of God.

12 And hee sharply rebuked them, to the end they should not vtter him.

13 ¶ *Then he went vp into a mountain, and called vnto him whom he would, and they came vnto him.

14 [3] And hee k appointed twelue, that

k Hath the Sabbath day in his power, and may rule it as him listeth.

* Matt. 12.9. luke 6.6.

1 Thirdly, for that they peruerted the ceremoniall law (which was but an appertinant to the morall law) before the morall law. Whereas contrariwise, they should haue learned out of this, the true vse of the ceremoniall lawe.

a That is, vnpossessible and dead.

b A figuratiue speech, by the figure Synecdoche. For this kinde of saying, To saue? life, is as much, as to saue the man.

c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angry without vice, neither is he sory so much for the iniurie that is done to his owne person, as for their wickednesse: and therefore he had pitie vpon them, and for that cause is he said to haue mourned.

d As though their heart had beene so closed vp, and growen together, that wholesome doctrine could preuaile no more with them.

e The more the truth is kept vnder, the more it commeth out.

f Looke Matth. 22.16.

g Which Iosephus calleth stanie or rockie.

h Should alwayes be readie for him.

i Diseases wherewith God scourgeth men as it were with whippes.

j In them whom they had entred into or by the figure called Metonymia, for them which were vexed with the vncleane spirites.

* Chap. 6.7. mar. 10.1. luke 9.1.

3 The twelue Apostles are set apart to be trained vp to the office of Apostleship.

k Chose and appointed out twelue to be familiar and conuersant with him.

2 The Gospel diuideth the power, and seuereth the humble.

* Mat. 9.9. luke 5.27.

s Matthewes other name.

* 1. Tim. 1.13.

* Matt. 9.14. luke 5.33.

3 The superstitious and hypocrites doe rashly put the summe of godlinesse in things inuiolent, and are here by three causes repreuued. First, by that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things to their owne destruction.

* Matt. 12.1. luke 6.1.

4 Secondarily, by that they make no difference betweene the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawfull.

h Worke for worke, on the Sabbaths, that is, on the holy dayes.

* 1. Sam. 21.6.

i 1. Sam. 21.1. He is called Achimelech and his sonne Abiathar, but by conference of other places, it is plaine that both of them had two names, Looke 1. Chro. 14.6. 2. Sam. 8.17. and 15.29. 1. King. 2.26. 2. King. 25.18.

* Exo. 29.33. leuit. 21. and 24.9.

they ſhould be with him, and that he might ſend them to preach.

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then James the ſonne of Zebedeus, & John James brother (and ſurnamed them Boanerges, which is, the ſonnes of thunder,)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James the ſonne of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Judas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 [n] And when his [o] kinſfolkes heard of it, they went out to lay holde on him: for they ſaid that he was beſide himſelfe.

22 ¶ [p] And the Scribes which came down from Hieruſalem, ſaide, He hath Beelzebub, and through the prince of the deuils hee caſteth out deuils.

23 But he called them vnto him, and ſaide vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand.

25 Or if a houſe be diuided againſt it ſelfe, that houſe cannot continue.

26 So if [q] Satan make inſurrection againſt himſelfe, and be diuided, he cannot endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except hee firſt binde that ſtrong man and then ſpoyle his houſe.

28 ¶ [r] [s] Verily I ſay vnto you, all ſinnes ſhall bee forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But hee that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiuenelle, but is culpable of eternall damnation.

30 [t] Becauſe they ſaid, He had an vnclean ſpirit.

31 ¶ [u] Then came his [x] brethren and mother, and ſtood without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſaide vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 [y] And hee looked round about on them, which ſate in compaſſe about him, and ſayde, Behold my mother and my brethren.

35 For whoſoeuer doeth the will of God, he is my brother, and my ſiſter, and my mother.

l Whom Luke alſo calleth Iudas and for difference ſake, the other Iudas is called Iſcariot.

m The diſciples whom Chriſt had taken to be of his traine and to liue with him, come home to his houſe, to be with him alwayes after.

n Moue are meere enemies of the Goſpel, then they that leaſt ought.

o Worde for worde, they that were of him, that is, his kinſfolks, for they that were mad were brought to their kinſmen.

p Mat. 9. 34 & 12 24, luke 11. 15.

q Satans impes or ſhade.

r Mat. 18. 13. luke 12. 10. 1. John 5. 16.

s They onely are without hope of ſaluation, which doe maliciouſly oppugne Chriſt, whome they knowe.

t Theſe are the wordes of the Euangeliſt.

u Mat. 12. 46. luke 8. 19.

x Vnder this name Brother, the Hebrewes vnderſtand all that are of the ſame ſtocke and kinred.

y The ſpirituall kinred is farre otherwiſe to be accounted of, then the carnal or fleſhly.

CHAP. IIII.

4 *The parable of the ſower,* 14 *And the meaning thereof.* 18 *Thornes.* 21 *The candle.* 26 *Of him that ſowed, and then ſlept.* 31 *The graine of muſtard ſeede.* 38 *Chriſt ſleepeth in the ſhip.*

AND [a] he began againe to teach by the [a] ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea ſide on the land.

a Mat. 13. 1, luke 8. 4.

a Sea ſide of Tyberias.

b In a ſhippe which was launched into the ſea.

2 And he taught them many things in parables, and ſaid vnto them in his doctrine,

3 [1] Hearken: Beholde, there went out a ſower to ſowe.

1 The ſelfe ſame doctrine of the Goſpel is euery where, but it hath not like ſucceſſe euerie where through the fault of man, but yet by the iuſt iudgment of God.

4 And it came to paſſe as hee ſowed, that ſome fell by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtonie ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it was burnt vp, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grewe vp, and choked it, ſo that it gaue no fruite.

8 Some againe fell in good grounde, and did yeelde fruite that ſprung vp, and grewe, and it brought foorth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth folde.

9 Then he ſaide vnto them, He that hath eares to heare, let him heare.

10 And when hee was [c] alone, they that were [d] about him with the twelue, aſked him of the parable.

c Worde for worde, ſolitarie.

d They that followed him as the beeſts.

11 And he ſaide vnto them, To you it is giuen to know the myſterie of the kingdom of God: but vnto them that are [e] without, all things be done in parables.

e That is to ſay, to ſtrangers, and ſuch as are none of ours.

12 * That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtand, leaſt at any time they ſhoulde turne, and their ſinnes ſhoulde bee forgiuen them.

* Eſa. 6. 9. mat. 13. 14. luke 8. 10. iohn 12. 40. acts 28. 26. rom. 11. 8.

13 Againe he ſaid vnto them, Perceiue ye not this parable? how then ſhould yee vnderſtand all other parables?

14 The ſower ſoweth the worde.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whome the word is ſowen: but when they haue heard it, Satan commeth immediately, and taketh away the worde that was ſowen in their hearts.

16 And like wiſe they that receiue the ſeed in ſtonie ground, are they, which when they haue heard the word, ſtraight waies receiue it with gladneſſe.

17 Yet haue they no roote in themſelues, and

and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares [f] of this world, and the * deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the worde, and receiue it, and bring foorth fruite: one corne thirtie, another sixtie, and some an hundreth.

21 ¶ [2] Also hee sayde vnto them, * Commeth the candle in, to bee put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 * For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 [3] And he said vnto thē, Take heed what ye heare. * With what measure ye mete, it shal be measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall bee taken away, euen that he hath.

26 ¶ [4] Also hee saide, So is the kingdome of God, as if a man should cast seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede should spring and growe vp, he [h] not knowing how.

28 For the earth bringeth foorth fruite [i] of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the haruest is come.

30 ¶ * [5] He saide moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the worde vnto them, [k] as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he [l] expounded all things to his disciples apart.

35 ¶ * Now the same day when euen was come hee saide vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other litle ships.

37 [6] And there arose a great stormе of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow: and they awoke him, and saide to him, Master, carest thou not that we perish.

39 And he rose vp, and rebuked the wind, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, [m] Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and saide one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

1 One possessed is healed. 7 The deuil acknowledgeth Christ. 9 A Legion of deuils 13 entreth into swine. 23 Iairus daughter. 25 A woman healed of a bloody issue. 26 Physitians. 34 Faith. 39 Sleepe.

AND * [1] they came ouer to the other side of the sea into the countrey of the [a] Gadarens.

2 And when hee was come out of the ship, there met him incontinently out of the graues, a man [b] which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines.

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in pieces, neyther could any man tame him.

5 And alwayes both night and day he cried in the mountains, and in the graues, and strook himselfe with stones.

6 And when he sawe Iesus afarre off, he ranne, and worshipped him,

7 And cried with a loude voyce, and saide, What haue I to do with thee, Iesus the sonne of the most high God? I [c] wil that thou sweare to me by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And her asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And hee [d] prayed him instantly, that he would not send them away out of the countrey.

11 Nowe there was there in the [e] mountaines a great heard of swine, feeding.

12 And al the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclean spirits went out, and

f Which pertaine to this life. * 1. Tim. 6. 17.

1 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednes of the world might be made manifest.

* Mat. 5. 15. luke 8. 16 and 11. 33.

* Mat. 10. 26. luk 8. 17. & 12. 2

3 The more literally that we communicat such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

* Mat. 7. 2. luke 6. 38.

* Mat. 13. 11. and 25. 29. luke 18. & 19. 26.

4 The Lorde soweth and reapeth after a maner vnknowen to men.

g That is, when he hath done sowing, should passe the time both day and night, nothing doubting but that the seede would spring, which groweth both day and night.

h It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God, for that mightie working whereby the seede commeth to blade and eare is secrete, and is onely knowen by the fruite.

i By a certaine power which moueth it selfe.

* Matth. 13. 31. luke 13. 19.

5 God sayre otherwise then men, vse, begin with the least, and endeth with the greatest.

* Mat. 13. 34.

k According to the capacitie of the hearers.

l Word for word, Loosed, as you would say, read them the hard riddles.

* Mat 8. 23. luke 8. 22.

6 They that saile with Christ, although he seem to sleep neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaken.

m Howe commeth it to passe that you haue no faith?

* Matt. 8. 28. luke 8. 26.

1 Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

a Looke Matth. 8. 30.

b Worde for worde, in an vncleane spirit: not that they are saide to be in the spirit, because the spirit holdeth them fast locked vp, & as it were bound.

c That is, adiure me by an oth, that thou wilt not vexe me.

d That deuil that plaied the merchanger for his fellowes.

e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

entred into the swine, and the heard ran headlong from the high banke into the [f] sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraide.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that hee would depart from their coasts.

18 And when he was come into the shippe, he that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but saide vnto him, Goe thy way home to thy friends, and shewe them what great things the Lorde hath done vnto thee, and howe he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea.

22 * And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when hee sawe him, he fel downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at poynt of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 ([z] And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it anailed her nothing, but shee became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For shee saide, If I may but touch his clothes, I shalbe whole.

29 And straightway the course of her blood was dried vp, and shee felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, hee turned him rounde about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronge thee, and saiest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell downe before him, and tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which saide, Thy daughter is dead: why diseasest thou the Master any further?

36 [3] Assoone as Iesus hearde that worde spoken, hee saide vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he suffered no man to follow him saue Peter and James, and Iohn the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

39 And hee went in, and saide vnto them, Why make yee this trouble, and weepe? the childe is not dead, but sleepeth.

40 [4] And they laughed him to scorne: but hee put them all out, and tooke the father, and the mother of the childe, and them [h] that were with him, and entred in where the childe lay,

41 And tooke the childe by the hande, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for shee was of the age of twelue yeeres, and they were astonied out of measure.

43 And hee charged them straitely that no man should knowe of it, and commaunded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarits. 7 The Apostles are sent. 13 They cast out deuils: they anoint the sick with oile. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dancing. 27 Iohn beheaded, 29 buried. 30 The Apostles return from preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with fiue loaues. 48 The Apostles are troubled on the Sea. 56 The sicke that touch Christs garment, are healed.

AND * [1] he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, hee began to teach in the Synagogue, and many that heard him, were astonied, and saide, From whence

[f] Strabo in the sixteenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beasts taste of, they shed their haires, nailes, or houes & hornes.

* Mat. 9, 18. Luke 8, 41.

[z] The whole companie assembled not distinctly, but in euery Synagogue there were certaine men which gouerned the people.

[3] Iesus being touched with the faith, although it be but weake, doeth helpe vs by his grace.

[4] Such as mock & scorne Christ, are vnworthy to be witnesses of his goodnesse.

[h] The three disciples.

* Mat. 13, 53. luke 4, 16.

[1] The faithfull would doeth no whit at all diminish the vertue of Christ, but willingly & willingly departeth it self, of the efficacie of it being offered vnto them.

[3] Fathers apprehend by faith the promises of life euen for their children.

whence hath this man theſe things? and what wiſdome is this that is giuen vnto him, that euen ſuch [a] great workes are done by his hands?

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his [b] ſiſters here with vs? And they were offended in him.

4 And Ieſus ſaide vnto them, A *Prophet is not without [c] honour, but in his owne countrey, and among his owne kinſfolke, and in his owne houſe.

5 And he [d] could there do no great workes, ſaue that he laide his hands vpon a fewe ſicke folke, and healed them.

6 And he marueiled at their vnbeliefe, * and went about by the townes on euery ſide, teaching.

7 ¶ *[2] And he called vnto him [e] the twelue, and began to ſend them foorth two and two, and gaue them power ouer vncleane ſpirits,

8 [3] And cõmanded them that they ſhould take nothing for their iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither money in their girdles:

9 But that they ſhould be ſhod with *[e] ſandals, and that they ſhoulde not put on [f] two coates.

10 And he ſaide vnto them, Whereſoeuer ye ſhall enter into an houſe, [g] there abide till ye depart thence.

11 *[4] And whoſoeuer ſhall not receiue you, nor heare you, when ye depart thence, * ſhake off the duſt that is vnder your feete, for a witneſſe vnto them. Verely I ſay vnto you, It ſhall be eaſier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men ſhould amend their liues.

13 And they caſt out many deuils: and they *[h] anointed many that were ſicke, with oyle, and healed them.

14 ¶ *[5] Then King Herod heard of him (for his name was made manifeſt) & ſaid, Iohn Baptiſt is riſen againe from the dead, & therefore great [i] workes are wrought by him.

15 Other ſaid, It is Elias, and ſome ſaid, It is a Prophet, or as one of [k] thoſe Prophets.

16 * So when Herod heard it, he ſaid, It is Iohn whom [l] I beheaded: he is riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſaid vnto Herod, * It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias [m] laide waite againſt him, and would haue killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him, and when hee heard him, he did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter [o] of the ſame Herodias came in, and daunced, and pleaſed Herod, and them that ſate at table together, the King ſaide vnto the maide, Aſke of me what thou wilt, and I will giue it thee.

23 And hee ſware vnto her, Whatſoeuer thou ſhalt aſke of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 * So [p] ſhe went foorth, and ſaide to her mother, What ſhal I aſke? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhee came in ſtraightway with haſte vnto the king, and aſked, ſaying, I would that thou ſhouldeſt giue me euen nowe in a charger the head of Iohn Baptiſt.

26 Then the king was very ſorry: yet for his othes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent the [q] hangman, and gaue charge that his head ſhould be brought in. So he went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his Diſciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ *And the Apoſtles gathered themſelues together to Ieſus, and tolde him all things, both what they had done, and what they had taught.

31 [6] And he ſaide vnto them, Come ye apart into the wildernes, and reſt a while: for there were many comners and goers, that they had not leaſure to eate.

32 * So they went by ſhip out of the way into a deſert place.

33 But the people ſawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and aſſembled vnto him.

34 * Then Ieſus went out, and ſawe a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhepheard: * and hee began to teach them many things.

35 * And when the day was nowe farre ſpent, his diſciples came vnto him, ſaying, This is

a The word ſignifieth powers, or vertues, whereby ye meant thoſe wonderful works the Chriſt did, which ſhewed and let forth the vertue and power of his Godhead to all the worlde, Matth. 7.22.

b After the maner of the Hebrewes, who by brethren and ſiſters, vnderſtand all their kinſfolkes.

c Not onely that hath that honour which of right is due to him taken from him, but is alſo euil ſpoken of and miſreported.

d That is, hee would not: for we muſt needes confeſſe that if we will receiue the workes of God.

e Matth. 4.23. luke 13.32.

f Chap. 3.14. matth. 10.1. luke 9.1.

g The diſciples are prepared to the generall Apoſtleſhip, by a peculiar teaching vnto them.

h Faithfull Paſtours ought not to haue their mindes ſet, nor to reſt on things that are neceſſarie for this life, if they may be an ornament vnto them, be it neuer ſo little.

i The word ſignifieth properly womens ſhoes.

k That is, they ſhould take no change of garments with them, that they might be lighter for this iourney, and make more ſpeede.

l That is, change not your Innes in this ſhort iourney.

m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare ſentence pronounced againſt him, but the ſeede fell vpon ſtonie places.

o Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.

p For women vſed not to ſit at table with men.

q The word ſignifieth one that beareth a dart, and ſ Kings guard was ſo called, becauſe they did beare darts.

6 Such as follow Chriſt ſhall want nothing, no not in the wildernes, but ſhall haue abundance. And beſides wicked a thing is it not, to looke for this tranſitorie life at his hands, who giueth euerlaſting life?

* Matth. 9.35. and 14.14.

* Luke 9.12.

* Matth. 14.15.

a That ovle was a token and a ſigne of this marueilous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of it, is to no purpoſe. * Matth. 14.1. luke 9.7. § The Goſpel confirmeth the godly, and bereeth the wicked. i The word ſignifieth Powers, whereby is meant the power of working miracles. k Of the olde Prophets. * Luke 3.19. l Commanded to be beheaded. * Leuit. 18.16. and 20.21.

m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare ſentence pronounced againſt him, but the ſeede fell vpon ſtonie places.

o Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.

p For women vſed not to ſit at table with men.

q The word ſignifieth one that beareth a dart, and ſ Kings guard was ſo called, becauſe they did beare darts.

6 Such as follow Chriſt ſhall want nothing, no not in the wildernes, but ſhall haue abundance. And beſides wicked a thing is it not, to looke for this tranſitorie life at his hands, who giueth euerlaſting life?

* Matth. 14.13. luke 9.10.

* Matth. 9.36. and 14.14.

* Luke 9.12.

* Matth. 14.15.

is a desert place, & now the day is farre passed.

36 Let them depart, that they may go into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, r Shall we goe, and buy r two hundreth penie worth of bread, and giue them to eate?

38 * Then hee sayd vnto them, How many loaues haue yee? goe and looke. And when they knew it, they sayd, Fiue, and two fishes.

39 So he commanded them to make them all sit downe by s companies vpon the greene grasse.

40 Then they sate downe by t rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets ful of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ 7 And straightway hee caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then as soone as he had sent x them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the mids of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had beene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraide.

51 Then hee went vp vnto them into the ship, and the wind ceased, and they were y much more amased in themselues, and marueiled.

52 For they had not z considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer, and went into the land of Gennesaret, and arriued.

54 8 So when they were come out of the ship, straightway they knewe him,

55 And ranne about throughout all that region round about, and began to carry hither and thither in couches all that were sicke, where they heard that he was.

56 And whither so euer hee entred into townes, or cities or villages, they laide their sicke in the streetes, & prayed him y they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

a Or, the hem of the garment. *Matth. 15.1.

CHAP. VII.

2 *The Apostles are found fault with, for eating with vnwashen handes.* 4 *The Pharises traditions about washings. Hypocrites.* 8 *Mens traditions more set by then Gods.* 10 *Parents must be honoured.* 14 *The things that doe in deede defile a man.* 25 *The woman of Chanaan.* 32 *The deafe and dumme man is healed.*

THen * 1 gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem,

2 And when they sawe some of his disciples a eate meate with b common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their handes oft, eate not, c holding the tradition of the Elders.

4 And when they come from the d market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and e pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 2 Then hee answered and saide vnto them, Surely * Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth me with lippes, but their heart is farre away from me.

7 3 But they worship me in vaine, teaching for doctrines the cõmandemẽts of men.

8 4 For ye lay the cõmandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 5 And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses saide, * Honour thy father and thy mother, & * Whosoeuer shall speake euill of father or mother, let him g die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profite, hee

1 Note to my reiill the blasphemie of God then they that should be iuged, and that vpon a zeale of their owne traditions for men doe no sin at all (whereof maze in any thing then is superstition, that is to say, in a worship of God inuented by deuises of themselues.

a Words for word, eate bread: a kind of speach which the Hebrewes vse, taking bread for all kind of foode.

b For the Phariseis would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things, Matth. 15.11, 12.

c Obseruing diligently.

d That is to say, from ciuil affaires and worldly, they goe not to meate, vnlesse they wash themselues first.

e By these words are vnderstood all kindes of vessels, which are appointed for our dayly vse.

f Why liue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of

r This is a kinde of demaund and wondering, not without a priuie mocke, which men doe commonly vse, when beginning to be in a fume, they denie to doe a thing.

s Which is about twentie crownes, which is fiue pound. *Matth. 14.17. luke 9.13. iohn 6.9.

t Worde for worde, by bankets, after the maner of the Hebrewes, who haue no distributiues, as Chap. 6.7. Nowe he calleth the rowes of the sitters, bankets.

u The word signifieth, the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.

7 The faithfull seruants of God after their little labour, are subiect to a great tempest, which Christ doeth so moderate, being present in power, although absent in body, that he bringeth them to an happy hauen, at such time and by such meanes, as they looked not for: A lively image of the Church tossed to and fro in this world.

x His disciples. *Matth. 14.23. iohn 6.15.

y They were so farre from leasing to be amased, when they knewe that it was no spirit, that they were much more astonished then euer they were before, when they sawe the winde and the seas obey his commandement.

z Either they perceiued not, or had not wel considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not bin present at that miracle which was done but a litle before. * Mar. 14.34. 8 Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their great profite.

life. 2 Hypocrisie is alwayes ioyned with superstition. * Isai. 29.14. 3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts. 4 The deuises of superstitious men doe not only not fulfill the Lawe of God (as they blasphemously perswade themselues) but also doe vtterly take it away. 5 True religion, which is cleane contrary to superstition, consisteth in spiritual worship: and al enemies of true religion, although they seeme to haue taken deepe roote, shall be plucke vp. * Exod. 20.12. deut. 5.16. ephes. 6.2. *Exod. 21.17. leuit. 21.9. prouerb. 30.20. g Without hope of pardon, he shall be put to death.

shall

shall be free.

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the worde of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 *Then hee called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, & goeth out into the draught which is the [h] purging of all meates?

20 Then he said, that which commeth out of man, that defileth man.

21 *For from within, euen out of the heart of men, proceede euil thoughts, adulteries, fornications, murthers,

22 Thefts, [i] couetousnesse, wickednesse, deceite, vncleannesse, a [k] wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ *[6] And from thence hee rose, and went into the [l] borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but hee coulde not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a [m] Greeke, a [n] Syrophenitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus saide vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto [o] whelpes.

28 Then she answered, and said vnto him, [p] Trueth, Lord: yet in deede the whelpes eate vnder the table of the childrens crummes.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ [7] And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of [q] Decapolis.

32 And they brought vnto him one that was deafe and stammered in his speach, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and saide vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commaunded them that they should tell no man: but howe much soeuer hee forbad them, the more a great deale they published it.

37 And were beyond measure astonied, saying, *He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blind man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

IN *those dayes, when there was a very great multitude, and had nothing to eate, Iesus calleth his Disciples to him, and saide vnto them,

2 I haue compassion on the multitude, because they haue nowe continued with me three dayes and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would [a] faint by the way: for some of them came from farre.

4 Then his Disciples answered him, Whence can a man satisfie these with bread here in the wildernesse?

5 And he asked them, How many loaues haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thankes, he commaunded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ *And anon he entred into a ship with his disciples, and came into the partes of Dalmanutha.

11 *[1] And

q It was a litle countrey, and so called of tenne cities, which the foure gouernements doe containe betweene and compasse. Plinie, booke 3. chap. 9.

*Gene. 1. 31, eccl. 39. 21.

a Worde for word, they will fall in sunder, or be disabled, for when men fast for a space, their synnowes fall one from another.

*Matth. 15. 32.

*Matth. 15. 39.

*Matth. 16. 1.

*Matth. 15. 16.

h For that that goeth into the draught, purgeth all meates.

*Gene. 8. 5. and 13. 1.

i All kinde of couetousnesse wherby men profite themselues by other mens losse.

k Cankered malice.

*Matth. 15. 21.

l That which the Prophet Esai meant when it is offered vnto them, that same the worlde and humble sinners as it were violently trying out.

l Into the vttermost coastes of Palestine, which were next to Tyrus and Sidon.

m By profession, prophane.

n Neighbour or neere to Damascus.

o He vseth this word Whelpes rather then the word Dogs, that he may seeme to speake more commodiously.

p As if he said, It is as thou sayest Lord, for it is inough for the whelpes, if they can but gather vp the crummes that are vnder the table here before I crane the crummes, and not the childrens bread.

q In the Father cleaueth vnto this title in the beginning in his owne Gospell, (a worde it also till him a lone reserue vs to the euerlasting life.

Matth. 16.1.
The stubburne enemies of the doctrine of the Gospel, ioining to credite to the miracles already done, require new that Christ bring angry with them, both cleerely take them.
A common kinde of speach, which the Hebrewes vse, wherby is meant that the Pharises went from their houses of purpose, to encounter with him.
Theie sighes came euen from his heart roote, for the Lord was very much moued with theie crimes so great infidelitie.
Words for worde, If a signe be giuen: It is a couted kinde of speach very common among the Hebrewes: wherin some such wordes as these must be vnderstood, Let me be taken for a lyar, or some such like. And when they speake out the whole, they say, The Lord doe thus and thus by me.
*Matth. 16.5.
We must especially take heede of them which corrupt the word of God, in what degree soeuer they be of, either in the Church or in ciuil policie.
They that haue their minds altred or euerly affected, are not cleerly blind in heauenly things, although they be not able to plainely set forth vnto others.
*Iohn 6.11.
How commeth it to passe, that you vnderstand not these things which are so plaine and manifest?
A true image of our regeneration, which Christ separateth vs from the world, worketh and accomplisheth by litle and litle in vs.
He perceiued some moouing of men, when he could not discerne their bodies.

11 *1 And the Pharises [b] came foorth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he [c] sighed deepely in his spirite, and saide, Why doeth this generation seeke a signe? Verely I say vnto you, [d] A signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ *And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 [2] And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 [3] And they reasoned among themselues, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes, and see not? and haue ye eares, and heare not? and doe ye not remember?

19 *When I brake the fiue loaues among fiue thousand, howe many baskets full of broken meate tooke ye vp? They saide vnto him, Twelue.

20 And when I brake seuen among foure thousand, howe many baskets of the leauings of broken meate tooke ye vp? And they saide, Seuen.

21 Then he saide vnto them, [e] Howe is it that ye vnderstand not?

22 [4] And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and ledde him out of the towne, and spat in his eyes, and put his handes vpon him, and asked him, if he sawe ought.

24 And he looked vp, and said, I [f] see men: for I see them walking like trees.

25 After that, hee put his handes againe vpon his eyes, and made him [g] looke againe. And he was restored to his sight, and sawe euery man afarre off clearely.

26 [5] And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ *[6] And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptist: and some Elias: and some one of the Prophets.

29 And he saide vnto them, But whom say ye that I am? Then Peter answered, and said vnto him, Thou art that Christ.

30 [7] And hee charged them, that concerning him they should tell no man.

31 [8] Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three dayes rise againe.

32 [9] And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then hee turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou [h] vnderstandest not the things that are of God, but the things that are of men.

34 ¶ [10] And he called the people vnto him with his disciples, and said vnto them, *Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will *saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.

36 [11] For what shall it profite a man, though he should winne the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 *For whosoeuer shall be ashamed of me, and of my wordes among this aduouterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he commeth in the glory of his Father with the holy Angels.

7 Christ hath appointed his times to the preaching of the Gospel, & therfore here deferreth it to a more conuenient time, least hidden haste should rather hinder then further the mysterie of his comming.
8 Christ suffred all that he suffred for vs, not vnwillingly, neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h This is not godly, but wonderly wickednes.
10 The disciples of Christ must beare stoutly what burden soeuer the Lord laieth vpon them, and subdue the affections of the flesh.
*Mat. 10.38. and 16.24. luk. 9.23. and 14.27.
*Mat. 10.39. and 16.25. luk. 9.24. and 17.33.
11 They are the most foolish of men, which purchase the reuersing of their life, with the losse of euerlasting blisse.
*Mat. 10.33. luk. 9.26. & 12.9.

CHAP. IX.

1 *Christes transfiguration.* 7 *Christ must be heard.* 11 *Of Elias and Iohn Baptist.* 14 *The possessed healed.* 23 *Faith can doe all things.* 31 *Christ foretelleth his death.* 33 *Who is greatest among the Apostles.* 36 *Christ taketh a childe in his armes.* 42 *To offend.* 50 *Salt. Peace.*

AND *he saide vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

*Matth. 16.28. luke 9.27.

a When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.

2 *[1] And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, and his shape was changed before them.

*Matth. 17.1. luke 9.28.
1 The heauenly glory of Christ, which shortly within a litle space he shewed vpon the earth, is annexed by visible signes, to the patience and talke of Elias: Moyse also by the voyce of the Father himselfe, whom liuely before three of his disciples, which are as witnesses against deception.

3 And his raiment did [b] shine, and was very white, as snowe, so white as no fuller can make vpon the earth.

b Did sparkle as it were.

4 And there appeared vnto them Elias with Moses, & they were talking with Iesus.

5 Then Peter answered, and saide to

Iesus,

Jeſus, Maſter, it is good for vs to be here: let vs make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 Yet he knew not what he ſaid: for they were [c] afraide.

c They were beſide themſelues for feare.

7 And there was a cloude that ſhadowed them, & a voyce came out of the cloude, ſaying, * This is my welbeloued Sonne: heare him.

*Mat. 3. 17. and 17. 5. chap. 1. 11.

8 And ſuddenly they looked round about, and ſawe no more any man ſaue Jeſus onely with them.

9 [2] * And as they came downe from the mountaine, he charged them, that they ſhould tell no man what they had ſeene, ſaue when the Sonne of man were riſen from the dead againe.

2 The Lord hath appointed his times for the publiſhing of the Goſpel.
*Matth. 17. 9.

10 So they [d] kept that matter to themſelues, and [e] demaunded one of another, what the riſing from the dead againe ſhould meane:

d Euen very hardly as it were.
e They queſtioned not together touching the generall reſurrection, which ſhalbe in the latter day, but they vnderſtood not, what he meant by that which he ſpake of his owne peculiar reſurrection.

11 [3] Alſo they aſked him, ſaying, Why ſay the Scribes, that * Elias muſt firſt come?

3 The fooliſh opinion of the Rabbines is here reſelled touching Elias coming, which was that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other body.
*Malac. 4. 5.

12 And he anſwered, and ſaide vnto them, Elias verily ſhall firſt come, and reſtore all things: and * as it is written of the Sonne of man, he muſt ſuffer many things, and be ſet at nought,

*Iſai. 53. 3.

13 But I ſay vnto you, that Elias is come, (and they haue done vnto him whatſoeuer they would) as it is written of him.

14 ¶ * [4] And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes diſputing with them.

*Matth. 17. 14. luke 9. 38.
4 Chriſt ſheweth by a miracle euen to the vnworthy, that he is come to bruiſe the rage of Satan.

15 And ſtraightway all the people, when they beheld him, were amazed, and ranne to him, and ſaluted him.

16 Then he aſked the Scribes, What diſpute you among your ſelues?

17 And one of the company anſwered, and ſaid, Maſter, I haue brought my ſonne vnto thee, which hath a dumme ſpirit:

18 And whereſoeuer hee taketh him, hee [f] teareth him, and he fometh, and gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

f Vexeth him inwardly, as the like vſeth to doe.

19 Then he anſwered him, and ſaide, O faithleſſe generation, how long now ſhall I be with you! howe long nowe ſhall I ſuffer you! Bring him vnto me.

20 So they brought him vnto him: and [g] aſſoone as the ſpirit ſaw him, he tare him, and hee fell downe on the ground walowing and foming.

g Aſſoone as Jeſus had looked vpon the boye that was brought vnto him, the deuill began to rage after his maner.

21 Then he aſked his father, Howe long time is it ſince he hath bene thus? And he ſaid, Of a childe.

22 And oft times hee caſteth him into the fire, and into the water to deſtroy him: but if thou canſt doe any thing, helpe vs, and haue compaſſion vpon vs.

23 And Jeſus ſaide vnto him, If thou canſt beleeue it, [h] all things are poſſible to him that beleeueth.

h There is nothing but Chriſt can and will doe it, for them that beleeue in him.

24 And ſtraightway the father of the childe cryed with teares, ſaide, Lord, I beleeue: helpe my vnbelieefe.

25 When Jeſus ſawe that the people came running together, hee rebuked the vncleane ſpirit, ſaying vnto him, Thou dumme and deafe ſpirit, I charge thee come out of him, and enter no more into him.

26 [5] Then the ſpirit cried, and rent him ſore, and came out, and he was as one dead, in ſo much that many ſaid, He is dead.

5 The meeter that the deuill ſo much more outragiouſly doeth Satan rage.

27 But Jeſus tooke his hand, and lift him vp, and he aroſe.

28 [6] And when he was come into the houſe, his diſciples aſked him ſecretly, Why coulde not we caſt him out?

6 We haue needs of faith, and therefore of prayer and faſting, to caſt Satan out of his olde poſſeſſion.

29 And he ſaide vnto them, This kinde can by no other meanes come forth, but by prayer and faſting.

30 ¶ * And they departed thence, and [i] went together through Galile, and he would not that any ſhould haue knowen it.

*Matth. 17. 22. luke 9. 43.
i He and his diſciples together.

31 [7] For he taught his diſciples, and ſaide vnto them, The Sonne of man ſhalbe deliuered into the handes of men, and they ſhall kill him, but after that he is killed, he ſhall riſe againe the third day.

7 Chriſt forewarneth vs with great diligence, to the ende we ſhould not be oppreſſed with ſodein calamities, but the ſtraungeneſſe of mans ſtumbling and wonderfull.

32 But they vnderſtood not that ſaying, and were afraide to aſke him.

33 * [8] After, he came to Capernaum: and when he was in the [k] houſe, he aſked them, What was it that ye diſputed among you by the way?

*Matth. 18. 1. luke 9. 46.
8 Onely humblitie doth exalt.
k Where he was wont to make his abode.

34 And they helde their peace: for by the way they reaſoned among themſelues, who ſhould be the chiefeſt.

35 And he ſate downe, & called the twelue, and ſaid to them, If any man deſire to be firſt, the ſame ſhal be laſt of all, and ſeruant vnto all.

36 And he tooke a litle childe, and ſet him in the middes of them, and tooke him in his armes, and ſaid vnto them,

37 Whoſoeuer ſhall receiue one of ſuch litle children in my Name, receiueth me: and whoſoeuer receiueth me, receiueth not [l] me, but him that ſent me.

l He doeth not only receiue me, but alſo him that ſent me.

38 ¶ * [9] Then John anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which followeth not vs, and we forbade him, becauſe he followeth vs not.

*Luke 9. 49.
9 God, who is the authour of ordinarie vocation, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinarie vocation is tryed by the doctrine and the effects.
*1. Cor. 12. 3.

39 * But Jeſus ſaide, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly ſpeake euill of me.

*Matth. 10. 42.

40 For whoſoeuer is not againſt vs, is on our part.

41 * And whoſoeuer ſhall giue you a cup of water to drinke for my Names ſake, becauſe

ye

ye belong to Chriſt, verely I ſay vnto you, hee ſhall not loſe his reward.

*Matth.18.6. luke 17.1.

42 *[10] And whoſoeuer ſhall offend one of theſe litle ones, that beleeue in me, it were better for him rather, that a milſtone were hanged about his necke, and that he were caſt into the ſea.

10 God is ſo feuere a reuenger of offences, that it is better to ſuffer any loſſe, then to be an occaſion of offence vnto any.

*Matth.5.29. and 18.8.

43 *Wherefore, if thine hand cauſe thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer ſhall be quenched,

*Iſai 66.24.

44 *Where their [m] worme dieth not, and the fire neuer goeth out.

m That is, their worme which ſhalbe caſt into that flame.

45 Likewiſe, if thy foote cauſe thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be caſt into hell, into the fire that neuer ſhalbe quenched.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cauſe thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be caſt into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 [11] For euery man ſhall be [n] ſalted with fire: and *euery ſacrifice ſhalbe ſalted with ſalt.

11 We muſt be ſeaſoned and powred by God, both that we may be acceptable ſacrifices vnto him, and alſo, that we being knit together, may ſeaſon one another.

n That is, ſhalbe conſecrate to God, being ſeaſoned with the incorruptible word.

*Leuit.2.13. *Matth.5.13. luke 14.34.

50 *Salt is good: but if the ſalt be vnſauerie, where with ſhall it be ſeaſoned? haue ſalt in your ſelues, & haue peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Chriſt. 17 A rich man aſketh Ieſus, how he may poſſeſſe eternall life. 28 The Apoſtles forſake all things for Chriſtes ſake. 33 Chriſt foreſheweth his death. 35 Zebedeus his ſonnes requeſt. 46 Blinde Bartimeus healed.

AND *he [a] aroſe from thence, and went into the coaſts of Iudea by the farre ſide of Iordan, & the people reſorted vnto him againe, and as he was wont, he taught them againe.

*Matth.19.1.

a That is to ſay, departed and went from thence: for in the Hebrew tongue, ſitting and riſing are all one, and ſo are riſing and going forth.

2 Then the Phariſes came and aſked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he anſwered, and ſaid vnto them, What did *Moſes commaund you?

*Deut.24.1.

4 And they ſaid, Moſes ſuffered to write a bill of diuorcement, and to put her away.

1 God did neuer allowe thoſe diuorces, which the Lawe did tolerate.

5 [1] Then Ieſus anſwered, and ſaid vnto them, For the hardneſſe of your heart he wrote this [b] precept vnto you.

b Looke Mat. 19. For Moſes gaue them no commandement to put away their wiues, but rather made a good prouiſo for the wiues againſt the ſtubburne hardneſſe of their husbãds.

6 But at the beginning of the creation *God made them male and female:

*Gene.1.27. matth.19.4.

7 *For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

*Gene.2.24. 1.cor 6.16. ephes.5.31.

8 And they twaine ſhall be one fleſh: ſo that they are no more twaine, but one fleſh.

9 *Therefore, what God hath coupled together, let not man ſeparate.

*1.Cor.7.10.

10 And in the houſe his diſciples aſked him againe of that matter.

11 And he ſaide vnto them, *Whoſoeuer ſhall put away his wife and marry another, committeth adulterie [c] againſt her.

*Matth.5.32. and 19.9. luke 16.18.

c Whom her putteth away, for he is an adulterer by keeping company with another.

12 And if a woman put away her huſband, and be maried to another, ſhe committeth adulterie.

*Matth.19.13. luke 18.15.

13 [*2] Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

2 God of his goodneſſe comprehendeth in the couenant not onely the fathers, but the children alſo: and therefore ſo bleſſeth them.

14 But when Ieſus ſawe it, he was diſpleaſed, and ſaid to them, Suffer the litle children to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

15 Verely I ſay vnto you, Whoſoeuer ſhall not receiue the kingdome of God [3] as a litle childe, he ſhall not enter therein.

3 We muſt in malice become children, if we will enter into the kingdome of heauen.

16 And he tooke them vp in his armes, and put his hands vpon them, and bleſſed them.

17 [4] And when he was gone out on the way, there came one *running, and kneeled to him, and aſked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?

4 Two things are chiefly to be eſchewed of them which earneſtly ſeeke euerlaſting life: that is to ſay, an opinion of their merites or deſeruings, which is not onely vaine, but condemned by the true confeſſion of the faith: and the loue of riches, which turneth aſide many, from that race wherein they ran with a good courage.

*Matth.16.16 luke 18.18.

18 Ieſus ſaid to him, Why calleſt thou me good? there is none good but one, euen God.

*Exod.20.13.

19 Thou knoweſt the commaundements, *Thou ſhalt not commit adultery. Thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe. Thou ſhalt [d] hurt no man. Honour thy father and mother.

d Neither by force nor fraude, nor any other meane whatſoeuer.

20 Then he anſwered, and ſaide to him, Maſter, all theſe things I haue obſerued from my youth.

21 And Ieſus looked vpon him, and loued him, and ſaide vnto him, One thing is lacking vnto thee. Goe and ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come, followe me, and take vp the croſſe.

22 But he was ſad at that ſaying, & went away ſorowfull: for he had great poſſeſſions.

23 And Ieſus looked round about, & ſaide vnto his diſciples, Howe hardly doe they that haue riches, enter into the kingdome of God!

24 And his diſciples were afraide at his wordes. But Ieſus anſwered againe, and ſaid vnto them, Children, howe hard is it for them that truſt in riches, to enter into the kingdome of God!

25 It is eaſier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more aſtonied, ſaying with themſelues, Who then can be ſaued?

*Matth.19.25. luke 18.26.

27 But Ieſus looked vpon them, and ſaid, With men it is impoſſible, but not with God: for with God all things are poſſible.

5 To neglect all things in compariſon of Chriſt, is a ſure way to come to eternall life, ſo that we fall not away by the way.

28 [*5] Then Peter began to ſay vnto him, Lo, we haue forſaken al, and haue followed thee.

29 Jesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sister, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shal receiue an [c] hundred folde, now at this present, houses, and brethren, and sisters, and mothers, and children, and landes [f] with persecutions, and in the world to come, eternall life.

31 * But many that are first, shall be last, and the last, first.

32 ¶ *6 And they were in the way, going vp to Hierusalem, and Jesus went before them and they were troubled, and as they followed, they were afraide, and Jesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Beholde, wee goe vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the hie Priestes, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the thirde day he shall rise againe.

35 ¶ *7 Then James & John the sonnes of Zebedeus came vnto him, saying, Master, [g] we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said to him, Graunt vnto vs, that wee may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus saide vnto them, Ye knowe not what ye aske, Can ye drinke of the cup that I drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they saide vnto him, We can. But Jesus said vnto them, Yee shall drinke in deed of the cup that I shall drinke of, and bee baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hande and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 [8] But Jesus called them vnto him, and saide to them, * Ye know that [h] they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not bee so among you: but whosoeuer will be great among you, shall bee your seruant.

44 And whosoeuer will bee chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to bee serued, but to serue, and to giue his life for the ransome of many.

46 ¶ *9 Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side, begging.

47 And when hee heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Sonne of Dauid, haue mercy on me.

48 And many rebuked him, because hee should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Jesus stood stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, hee calleth thee.

50 So he threw away his cloake, and rose, and came to Jesus.

51 And Jesus answered, & saide vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.

52 Then Jesus saide vnto him, Goe thy way: thy faith hath saued thee. And by and by, hee receiued his sight, and followed Jesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 13 The force of faith. 24 Faith in prayer. 25 The brothers offences must bee pardoned. 27 The Priests aske by what authoritie he wrought those things that he did. 30 Whence Iohns baptisme was.

AND *1 when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olives, he sent foorth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a Colte tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he wil send him hither.

4 And they went their way, and found a Colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stoode there, saide vnto them, What doe yee loosing the Colte?

6 And they saide vnto them, as Jesus had commanded them: So they let them goe.

7 ¶ * And they brought the Colt to Jesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that

[c] An hundred folde is much, if ye adde to the thrift and commodities of this life, so that we receiue them after the wil of God, and not after wealth it selfe, and our owne desire.

[f] Then the rage of persecutions.

*Matth. 19.30. luke 13.30.

*Matth. 20.17. luke 18.31.

[g] The disciples are againe prepared to patience not to be offended by the scandling vnto them of his death, which was at hand, and thereby of life which should certainly follow.

*Matth. 20.20.

[h] We must first know before we minish.

[i] We pray thee.

[8] The Magistrates according to Gods appointment rule ouer their subiects: but the Pastors are not called to rule, but to serue according to the example of the Sonne of God himselfe, who went before them, forsomuch as he also was a Minister of his Fathers will.

*Luke 22.25.

[9] They to whom his decreed and apointed.

*Matth. 20.29. luke 18.35.

[9] Christ onely being called vpon by faith, heareth our blindenesse.

*Matth. 21.2. luke 18.29.

[1] A liuely image of the spiritual kingdome of Christ on earth.

*Iohn 12.14.

followed, cried, ſaying, Hoſanna: [a] bleſſed be he that commeth in the Name of the Lord.

10 [b] Bleſſed be the kingdome that commeth in the Name of the Lorde of our father Dauid: Hoſanna, O thou which art in the higheſt heauens.

11 * So Jeſus entred into Hieruſalem, and into the Temple: and when hee had looked about on all things, and nowe it was euening, he went foorth vnto Bethania with the twelue.

12 * And on the morowe when they were come out from Bethania, he was hungrie.

13 [2] And ſeeing a figge tree afarre off, that had leaues, he went to ſee if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Jeſus anſwered, and ſaid to it, Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ [3] And they came to Hieruſalem, and Jeſus went into the Temple, and beganne to caſt out them that ſolde and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde Doues.

16 Neither would he ſuffer that any man ſhould carry a [c] veſſell through the Temple.

17 And he taught, ſaying vnto them, Is it not written, * Mine houſe ſhall be [d] called the houſe of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes & high Prieſtes heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, Ieſus went out of the citie.

20 ¶ * [4] And in the morning as they iourneyed together, they ſawe the figge tree dried vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maiſter, beholde, the figge tree which thou curſedſt is withered.

22 And Jeſus anſwered, and ſaide vnto them, Haue [e] the faith of God.

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Be thou taken away, and caſt into the Sea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith, ſhal come to paſſe, whatſoeuer he ſaith, ſhall be done to him.

24 * Therefore I ſay vnto you, Whatſoeuer ye deſire when ye pray, beleeue that [f] ye ſhal haue it, and it ſhall be done vnto you.

25 * But when ye ſhall ſtand, and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

27 ¶ * [5] Then they came againe to Hieruſalem: and as hee walked in the Temple, there came to him the high Prieſtes, and the Scribes, and the Elders,

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Jeſus anſwered, and ſaide vnto them, I will alſo aſke of you a certaine thing, and anſwere ye me, and I will tel you by what authoritie I doe theſe things.

30 The baptiſme of John, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then did ye not beleeue him?

32 [6] But if wee ſay, Of men, we feare the people: for all men counted John, that he was a Prophet indeed.

33 Then they anſwered, and ſaide vnto Jeſus, We cannot tell. And Jeſus anſwered, and ſaid vnto them, Neither wil I tell you by what authoritie I doe theſe things.

CHAP. XII.

1 Of the vineyard. 10 Chriſt the ſtone refuſed of the Iewes. 13 Of tribute to be giuen to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To loue God and the neighbour is better then ſacrifices. 36 Chriſt Dauids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widow.

AND [1] hee began to ſpeake vnto them in [a] parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pitte for the winepreſſe, and built a tower in it, and let it out to husbandmen, and went into a ſtrange countrey.

2 [b] And at the time, he ſent to the husbandmen a ſeruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him, and beate him, and ſent him away emptie.

4 And againe hee ſent vnto them an other ſeruaunt, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe he ſent another, and him they ſlewe, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deare beloued: him alſo hee ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the husbandmen ſaid among themſelues, This is the heire: come, let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt

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a Well be it to him that commeth to vs from God, or that is ſent of God.
b Happy and proſperous.

* Matth. 21.10. luke 19.45.

* Matth. 21.19.

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

3 Chriſt ſheweth in deede that he is the true King and high Prieſt, & therefore the reuenger of the diuine ſeruice of the Temple.

c That is, any prophane inſtrument, of which thoſe felowes had a number, that made the Court of the Temple a market place.
* Iſai. 56. 7.
d Shall openly be ſo accompted and taken.
* Ierem. 7. 11.

* Matth. 21. 19.
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

e The faith of God is that aſſured faith and truſt which we haue in him.
* Matth. 7. 7. luke 11. 9.
f Word for word, that you receiue it, ſpeaking in the time that now is, to ſhewe the certaintie of the thing, and the performance in deede.
* Matth. 6. 14.
g When you ſhall appeare before the altar.

* Matt. 21. 33. luke 20. 1.
5 The Goſpel hath bene aſſaulted long time ſince, vnder the pretence of an ordinary ſucceſſion.

6 A tryall of an euil conſcience to be afraid of thoſe, of whom they ſhould and might haue bin feared.

1 The calling of God is not tied either to place, perſon, or time, without exception.
a This worldly rable, which the Euangeliſts vſe, doeth not only ſignifie a comparing of things together, but alſo darke ſpeaches and allegoris.
* Eſai. 5. 1. iere. 2. 21. matth. 21. 33. luke 20. 9.
b When the fruites of the ground vſe to be gathered.

cast him out of the vineyard.

9 What shall then the Lorde of the vineyarde doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this Scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lorde, and it is marueilous in our eyes.

12 Then they went c about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ *2 And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

14 And when they came, they saide vnto him, Master, we knowe that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring mee a penie, that I may see it.

16 So they brought it, and hee saide vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and saide vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ *3 Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, f leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when hee died, left no issue.

21 Then the second tooke her, and he died, neither did hee yet leaue issue, and the thirde likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are yee not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, howe in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 God is not the God of the dead, but the God of the liuing. Yee are therefore greatly deceiued.

28 ¶ *4 Then came one of the Scribes that had heard them disputing together, and perceiuing that hee had answered them well, he asked him, Which is the first commaundement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with al thine heart, and with all thy soule, and with all thy minde, & with all thy strength: this is the first commandement.

31 And the second is like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast saide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ *5 And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe saide by f the holy Ghost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy foote-stoole.

37 Then Dauid himself calleth him Lord: by what meanes is hee then his sonne? and much people heard him gladly.

38 *6 Moreouer he said vnto them in g his doctrine, Beware of the Scribes which loue to goe in h long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roumes at feastes,

40 Which * deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 7 * And as Iesus sate ouer against the treasurie, he beheld howe the people cast i money into the treasurie, and many rich men cast in much.

9 Psal.118.22. Isai.28.16. matth. 21.42. Acts.4.11. rom.9.33.1.pet. 2.8.

c They were greedy and very desirous.

*Matth.22.15. luke 20.20.

2 The Gospel teacheth the authoritie of the Magistrate with the seruice of God.

d Thou doest not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.

e The way whereby we come to God.

*Rom.13.7.

3 The resurrection of the body is auouched against the foolish ignorance and malice of the Sadducees.

*Matth.22.23. luke 20.27. *Deut.25.5. matth.22.24.

* Exod.3.6. matth.22.32. *Matth.22.35. 4 Sacrifices & outward worship, neuer pleased God, vnlesse such necessarie duties as we owe to God and our neighbours went afore.

* Deut.6.4. *Leuit.19.18. matt.22.39. rom. 13.9. galat.5.14. iames 2.8.

* Matt.22.41. luke 20.41.

5 Christ proueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.

f Word for word, in the holy Ghost, and there is a great force in this kinde of speach, whereby is meant, that it was not so much Dauid, as the holy Ghost that spake, who did in a maner possesse Dauid.

*Psal.110.1. *Marke 12.36. luke 11.43. and 20.43.

6 The maners of ministers are not rashly to be followed as an example.

g Whiles he taught them.

h The word is a stole, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelinesse, but in this place it seemeth to signifie that fringed garment mentioned in Deut.22.12.

* Matth.23.14. luke 20.47.

7 The vsing of our baptisme, which God allowerh, & our offerings according to the outward signe, but to the inward affects of the heart.

* Luke 21.1.

i Money of any kinde of mettall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and afterwarde vsed it for currant money.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then hee called vnto him his diſciples, and ſaid vnto them, Uerely I ſay vnto you, that this poore widow hath caſt more in, then all they which haue caſt into the treaſurie.

44 For they al did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in al that ſhe had, euen all her liuing.

CHAP. XIII.

1 Of the deſtruction of Ieruſalem. 9 Perſecutions for the Goſpell. 10 The Goſpell muſt be preached to all nations. 26 Of Chriſtes comming to iudgement. 33 Wee muſt watch and pray.

AND *[1] as hee went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what maner ſtones, and what maner buildings are here.

*Matth.24.1. Luke 21.5.

1 The deſtruction of the Temple, Citie, and whole nation is foretold, and the troubles of the Church: but yet there are anſwered many queſtions, and laſt of all, the ende of the world is deſcribed.

2 *Then Jeſus anſwered and ſaide vnto him, Seeſt thou theſe great buildings? there ſhal not be left one ſtone vpon a ſtone, that ſhall not be throwen downe.

*Luke 19.43.

3 And as he ſate on the mount of Oliues, ouer againſt the Temple, Peter, and James, and Iohn, and Andrew aſked him ſecretely,

4 Tell vs, when ſhall theſe things be? and what ſhall be the ſigne when all theſe things ſhall be fulfilled?

5 And Jeſus anſwered them, and beganne to ſay, *Take heede leaſt any man deceiue you.

*Ephes.5.6. 2.theſſ.2.3.

6 For many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceiue many.

7 Furthermore, when yee ſhall heare of warres, and rumours of warres, bee yee not troubled: for ſuch things muſt needes be: but the ende ſhall not be yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall bee earthquakes in diuers quarters, and there ſhall be famine and troubles: theſe are the beginnings of ſorowes.

a The hearing of your preaching, ſhall be a moſt euident witneſſe againſt them, ſo that they ſhal not be able to pretend ignorance.

9 But take ye heed to your ſelues: for they ſhall deliuer you vp to the Councils, and to the Synagogues: ye ſhall be beaten, and brought before Rulers and Kings for my ſake, for a [a] teſtimoniall vnto them.

*Matth.10.19. Luke 12.11. and 21.14.

b We are not forbidden to thinke before hand, but penſiue carefulnes where, by men diſcouraging themſelues, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to beware of, Looke Matth.6.27.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 *But when they leade you, and deliuer you vp, [b] be not carefull before hand, neither [c] ſtudie what yee ſhall ſay: but what is giuen you at the ſame time, that ſpeake: for it is not ye that ſpeake, but the holy Ghoſt.

c By any kinde of artificious and cunning kinde of tale what to ſpeake.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhal riſe againſt their parents, and ſhall cauſe them to die.

13 And yee ſhall bee hated of all men [d] for my Names ſake: but whoſoeuer ſhall endure vnto the ende, he ſhall be ſaued.

d For me.

14 *Moreouer, when yee ſhall ſee the abomination of deſolation (ſpoken of by *Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them that be in Judea, flee into the mountaines,

*Mat.24.15. luke 21.20. *Dan.9.27.

e When the heathen and prophane people ſhall not onely enter into the Temple, and defile both it, and the citie, but alſo cleane deſtroy it.

15 And let him that is vpon the houſe, not come down into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then woe ſhall be to them that are with childe, and to them that giue ſucke in thoſe dayes.

18 Pray therefore that your flight bee not in the winter.

19 For [f] thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created vnto this time, neither ſhall be.

f This is a kinde of ſpeach which the Hebrewes vſe, and it hath a great force in it, for it giueth vs to vnderſtand what in all that time one miſery ſhall ſo follow vpon another, as if the time it ſelfe were very miſerie it ſelfe. So the Prophet Amos 5.20. ſaith that the day of the Lord ſhall be darkeneſſe.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaued: but for the elects ſake, which hee hath choſen, hee hath ſhortened thoſe dayes.

21 Then *if any man ſay to you, Loe, here is Chriſt, or loe, he is there, beleeue it not.

*Matth.24.23. luke 17.23. and 21.8.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhall ſhew ſignes and wonders, to deceiue if it were poſſible the very elect.

23 But take ye heed: behold, I haue ſhewed you all things before.

24 ¶ Moreouer in thoſe dayes, after that tribulation, *the ſunne ſhall ware darke, and the moone ſhall not giue her light,

*Iſa.13.10, ezek.32.7. ioel 2.10. and 3.15. *Matth.24.31.

25 And the ſtarres of heauen ſhall fall: and the powers which are in heauen, ſhall ſhake.

26 And then ſhall they ſee: the Sonne of man comming in the clouds, with great power and glory.

27 *And hee ſhall then ſende his Angels, and ſhall gather together his elect from the foure windes, and from the vtmoſt part of the earth to the vtmoſt part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth foorth leaues, yee knowe that ſommer is neere.

29 So in like maner, when yee ſee theſe things come to paſſe, know that the kingdome of God is neere, euen at the doores.

30 Uerely I ſay vnto you, that this generation ſhall not paſſe, till all theſe things be done.

g The latter day is not curiouſly to be ſearched for, which the Father alone knoweth, but let vs rather take heed, that it come not vpon vs vnawares.

31 Heauen and earth ſhall paſſe away, but my words ſhal not paſſe away.

32 [g] But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himſelfe, but the Father.

33 *Take

*Matth.24.13.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye knowe not when the master of the house will come, at euen, or at midnight, at the Cocke crowing, or in the dawning,)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priestes conspiracie against Christ. 3 The woman powring oyle on Christes head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the handes of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

*Matth.26.2. luke 22.1.

1 By the wil of God, against the counsel of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the truetly might agree to the figure.

AND * 1 two dayes after followed the feast of the Passeouer, & of vnleauened bread: and the hie Priestes, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, least there be any tumult among the people.

*Matth.26.6. ioh 12.2.

3 * And when hee was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a box of oyntment of spikenard, very costly, and shee brake the box, and powred it on his head.

2 Rash iudgements are frustrate before God.

4 2 Therefore some disdained among themselues, and said, To what ende is this waste of oyntment?

1 Which is about sixe pounds English.

5 For it might haue bene solde for more then 1 three hundreth pence, and bene giuen vnto the poore, & they murmured against her.

3 Christ suffered himselfe to be anointed once a wise for certaine considerations: but his buriall is to be duely emprinted in the heart.

6 But Jesus saide, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 3 For ye haue the poore with you alwaies, and when ye will ye may doe them good, but me ye shall not haue alwayes.

4 This woman by the secrete instinct of the spirit, anoynting Christ, letteth before mens eyes, his death and burial which were at hand.

*Matth. 26.14. luke 22.4.

8 4 She hath done that shee coulde: shee came afore hand to anoint my body to the burying.

5 Couetousnes clothed with a zeale of charitie, is an occasion to betray and crucifie Christ.

9 Verely I say vnto you, whersoeuer this Gospel shalbe preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ * 5 Then Judas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

*Mat.26.17. luke 22.8.

6 Christ being made subiect to the Law for vs, doth celebrate the Passeouer according to the Lawe: and therewithal by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

12 ¶ * 6 Now the first day of vnleauened bread, b when c they sacrificed the d Passeouer, his disciples saide vnto him, Where wilt thou that we goe and prepare, that thou maiest eate the Passeouer?

b That is, vpon which day, and in the euening of the same day, which was the beginning of the fifteenth, Looke Matth.26.17.

c They vsed to sacrifice.

d This is spoken thus, by the figure Metonymia, which is vsual in Sacraments, and by the Passeouer is ment the Paschal lambe.

13 Then hee sent foorth two of his disciples, and said vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: folow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eate the Passeouer with my disciples?

e The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to sup in that part of the house, they called it a supping chamber.

15 And he will shew you an e vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

*Psal.41.10. matt.26.20,23. luke 22.14. iohn 13.18,21.

7 The figure of the law, which is by and by to be fulfilled, is abrogated: & in place thereof are put figures of the new couenant answerable vnto them, which shal continue to the worlds ende.

17 ¶ And at euen hee came with the twelue.

18 * 7 And as they sate at table and did eate, Jesus said, Verily I say vnto you, that one of you shal betray me, which eateth with me.

f That vseth to eate meate with me.

19 Then they began to bee sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that f dippeth with mee in the platter.

*Acts.1.16. *Mat.26.26. 1.cor.11.24.

21 Truely the Sonne of man goeth his way, as it is written of him: * but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 * And as they did eate, Jesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and said, Take, eate, this is my body.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And he saide vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I wil drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

*John 16.32.

8 Christ foretelleth how he shal be forsaken of his, but yet that he wil neuer forsake them.

*Zach.13.7. *Chap.16.7.

9 Here is set foorth in an excellent person, a most sorowfull exampie of mans rashnesse and weakenesse.

27 ¶ * 8 Then Jesus said vnto them, All ye shall be offended by mee this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I wil go into * Galile before you.

29 9 And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Jesus saide vnto him, Verely I

say vnto thee, this day, euen in this night, before the Cocke crow twise, thou shalt deny me thrise.

g That doubling of wordes letteth out more plainely Peters vehement affirmation.

31 But he said more earnestly, If I should die with thee, I wil not deny thee: like wise also said they all.

32 ¶ *10 After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

*Mat.26.36. luke 22.39.

10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrours of the curse of God, receiueth the cup at his fathers handes, which he being iust, doth straight way drinke of for the iniust.

33 And hee tooke with him Peter, and James, and John, and he began to be troubled, and in great heauinesse,

34 And saide vnto them, My soule is very heauie, euen vnto the death: tarie here, and watch.

h This doubling of the word, was vsed in those dayes, when their languages were so mixed together: for this word, Abba, is a Syrian word.

35 So hee went forwarde a litle, and fell down on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he saide, h Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheless not that I wil, but that thou wilt, be done.

11 An horrible example of the sluggishnes of men, euen in the disciples whom Christ had chosen.

37 11 Then hee came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirite in deede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And hee returned, and found them asleepe againe: for their eyes were heauie: neither knew they what they should answere him.

41 And he came the thirde time, and saide vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the handes of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

* Mat.26.47. luke 22.47. iohn 18.3.

12 As men did willingly spoyle God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a theefe, that the punishment might be agreeable to the sinne, and we who are very traitors, forsakers, and sacrilegers, might be deliuered out of the deuils snare.

43 *12 And immediatly while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priestes, and Scribes, and Elders.

44 And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, hee it is: take him and leade him away i safely.

i So diligently, that he scape not out of your hands.

45 And assoone as he was come, hee went straightway to him, and saide, Haile Master, and kissed him.

k That is, Peter.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that stoode by, drew out a sworde, and smote a seruant of the high Priest, and cut off his eare.

48 And Iesus answered and saide to them, Yee bee come out as against a theefe with swordes, and with staues, to take me.

49 I was dayly with you teaching in the Temple, and yee tooke mee not: but this is done that the Scriptures should be fulfilled.

1 All his disciples.

50 Then they l all forsooke him, and fled.

13 Vnder pretence of godlines, all things are lawful to such as doe violence against Christ.

m Which he cal about him, when he hearing that sturre in the night suddenly ranne foorth: wherby we may vnderstand with how great licentiousnes these villaines violently set vpon him.

51 13 And there followed him a certaine yong man, clothed in m linnen vpon his bare body, and the yong men caught him.

52 But hee left his linnen cloth, and fled from them naked.

*Mat. 26.57. luke 22.54. iohn 18.24.

n The highest Councel was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

53 * So they led Iesus away to the hie Priest, and to him came n together all the high Priests, and the Elders, and the Scribes.

14 Christ who was so innocent that he could not be oppressed, no not by false witnesses, is at length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who denied God, and were in deede wicked, might be quit before God.

54 And Peter followed him a farre off, euen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the fire.

55 14 And the * high Priestes, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

* Mat.26.59. *Iohn 2.19.

o Of God, who is most worthy of all praise.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, & bare false witnesse against him, saying,

58 We heard him say, * I wil destroy this Temple made with handes, and within three dayes I will builde another made without handes.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou that Christ the Sonne of the o Blessed?

62 And Iesus said, I am he, * and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

* Mat.24.30.

63 Then the hie Priest rent his clothes, and saide, What haue we any more needs of witnesses?

64 Yee haue heard the blasphemie: what thinke yee? And they all condemned him to be worthy of death.

15 Christ suffering all kinde of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.

65 15 And some began to spit at him, and to couer his face, and to beat him with fistes, and to say vnto him, Prophesie. And the sergeants smote him with their rods.

* Marke 26.69. luke 22.55. iohn 18.25.

16 An heauie example of the frailtie of man together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.

66 *16 And as Peter was beneath in the hall, there came one of the maydes of the hie Priest.

67 And when shee sawe Peter warming himselfe, she looked on him, and saide, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I know him not, neither wotte I what thou sayest. Then he went out into the porch, and the cocke crew.

69 *Then

69 *Then p a maid sawe him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anone after, they that stoode by, sayd againe to Peter. Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse, and sweare, saying, I know not this man of whom ye speake.

72 *Then the second time the cocke crew, & Peter remembred the word that Jesus had sayd vnto him, Before the cocke crowe twise, thou shalt deny me thrise, & waying that with himselfe, he wept.

*Mat. 26.71.
p If we compare the Euangelists diligently together, we shal perceiue that Peter was knowen of many through the maidens report: yea, and in Luke, when the second deniall is spoken of, there is a man seruant mentioned, and not a maid.
*Mat. 26.75. ioh. 13.38.

CHAP. XV.

1 *Of the things that Christ suffered vnder Pilate.* 11 *Barabbas is preferred before Christ.* 15 *Pilate deliuereth Christ to be crucified.* 17 *He is crowned with thorne.* 19 *They spit on him, and mocke him.* 21 *Simon of Cyrene carrieth Christes crosse.* 27 *Christ is crucified betweene two theeues.* 29 *He is railed at.* 37 *He giueth vp the ghost.* 43 *Ioseph burieth him.*

AND *1 anone in the dawning, the hie Priests held a Council with the Elders, and the Scribes, and the whole Councill, and bound Jesus, and led him away, and a deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou saiest it.

3 And the hie Priests accused him of many things.

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Jesus answered no more at all, so that Pilate marueiled.

6 Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cried aloude, & began to desire that he would doe as he had euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Iewes?

10 For hee knew that the hie Priests had deliuered him of enuie.

11 But the high Priestes had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, & said againe vnto them, What will yee then that I doe with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Jesus, when he had scourged him, that hee might be crucified.

16 Then the souldiours led him away into the hall, which is the common hall, and called together the whole band,

17 2 And clad him with purple, & platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile King of the Iewes.

19 And they smote him on the head with a reed, and spat vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they 3 compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *4 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skuls.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 *5 And when they had crucified him, they parted his garments, casting lots for thē, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saieth, * And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, *Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie priests mocking, sayd among themselues wō the Scribes, He saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse that wee may see, & beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, 6 darkenesse arose ouer c all the land vntill the ninth houre.

*Mat. 27.1, luke 22.66. ioh. 18.19.
1 Christ being bound before the iudgement seate of an earthly Iudge, in open assembly is condemned as guilty vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne mouth) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seate of God, euen in open assembly of the Angels.
a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterward by the Romanes, about some yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Galile.
*Math. 27.12. luke 23.3. ioh. 18.35.
b Vied Pilate to deliuer.

2 Christ, going about to take away the sinnes of men, who went about to vsurpe the throne of God himselfe, is condemned as one that panted after the kingdom, and mocked with a false shew of a kingdom, that we on the other side, who shall in deed be eternal kings might receiue the crowne of glory at Gods owne hand.
*Matth. 27.32. luke 23.26.
3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauy burden of the crosse, doeth manifestly shew that a lambe is led to be sacrificed.
*Matth. 27.33. luke 23.33. ioh. 19.17.
4 Christ is led out of the walls of the earthly Jerusalem, into a foule place of dead mans carkases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were laid vpon him to the end that we being made cleane by his blood, might be brought into the heauenly Sanctuarie.
*Luke 23.34.
5 Christ hangeth naked vpon the crosse, and as the wickedest caitife that euer was, most likely inpoouerished that we being clothed with his righteousnes, & dressed with his curses, and sanctified by his only oblation, may be taken vp into heauen.
*Esai. 53.12.
*Iohn 2.19.
6 How angry god was against our sinne, which he punished in our suretie his sonne, it appeareth by this horrible darknesse.
c By this word land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set foorth in that, that at the feast of the Passeouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world, wherein so wicked an acte was committed, was ouer couered with most grosse darknesse.

34 And at the [7] ninth houre Jesus cried with a loud voyce, saying, *Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a *spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Jesus cried with a lowd voice, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now whē the Centurion, which stood ouer against him, saw that he thus crying, gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ * There were also women, which beheld afarre off, among whom was Mary Magdalene, and Mary (the mother of James the lesse, and of Joses) and Salome,

41 Which also when hee was in Galile, *followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 *And nowe when the night was come (because it was the day of the preparation that is before the Sabbath)

43 *Joseph of Arimathea, an [d] honorable counseller, which also looked for the kingdome of God, came, & went in [e] boldly vnto Pilate, and asked the body of Jesus.

44 And Pilate maruciled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bin any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Joseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rocke, and rolled a stone vnto the dooze of the sepulchre:

47 And Mary Magdalene, and Mary Joses mother, beheld where he should be laied.

7 Christ striuing mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he ouercometh him selfe, crying with a mighty voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of the which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, & mocke at him, that he shall be knowen out of hand to be conquerour & Lord of all.

*Psal. 21.1. matth. 27.46.

*Psal. 89.21.

8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.

*Luke 8.2.

*Matth. 27.57.

*Luke 23.50. John 19.38.

d A man of great authoritie, of the councell of the Sanhedrin, or els taken into counsell by Pilate.

e If we consider what danger Joseph cast himself into, we shal perceiue how bold he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Mary Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

AND *when the Sabbath day was past, Mary Magdalene, & Mary the mother of James and Salome, bought sweete ointments, that they might come and anoint him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre when the Sunne was now risen.

3 And they said one to another, Who shall rolle vs away the stone from the dooze of the sepulchre?

*Luke 24.1. John 20.1.

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one)

5 *So they went into the [b] sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he said vnto them, Be not so troubled: ye seeke Jesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 But go your way, and tel his disciples, & Peter, that he wil go before you into Galile: there shal ye see him, *as he said vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ [1] And when Jesus was risen againe, early ṕ first day of the weeke, he appeared first to Mary Magdalene, *out of whom he had cast seuen deuils:

10 And she went & told them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ *[2] After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, & told it to the remnant, neither beleeued they them.

14 ¶ *[c] Finally he appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 [3] And he sayd vnto them, *Goe ye into all the world, and preach the Gospel to [d] euery creature.

16 He that shall beleeue and bee baptized, shall be saued: *but he that will not beleeue, shall be damned.

17 And these tokens shall folow them that beleeue, *In my Name they shal cast out deuils, and *shal speake with [e] new tongues,

18 *And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: *they shall lay their handes on the sicke, and they shall recouer.

19 *[4] So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the *Lord wrought with them, and confirmed [f] the worde with signes that followed. Amen.

a When they cast their eyes toward the sepulchre. *Matth. 28.1. John 20.12.

b Into the caue, wherein the sepulchre was cut out.

*Chap. 14.28. matth. 20.32.

1 Christ himselfe appeareth to Mary Magdalene to vpbraid the disciples incredulity. *John 20.16., Luke 8.2. *Luke 24.13.

2 Christ appeareth to two other disciples, and at length to the eleuen. *Luke 24.36. John 20.19.

c The Euangelist considered not the order of the time, but the course of his historie, which he deuided into three parts: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, & therefore he saith, finally.

3 The Apostles are appointed, and their office is limited vnto them, which is, to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having besides power to doe miracles. *Matth. 28.19.

d Not to the Iewes onely, not in Iudea onely, but to all men, & euery where: and so must all the Apostles doe. *John 12.48. *Acts 16.18. *Acts 24. and 10.46.

e Strange tongues, such as they knew not before. *Acts 28.5. *Acts 28.8. *Luke 24.51. 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will gouerne his Church, vnto the worlds end. *Hebr. 2.4. f To wit, the doctrine: therefore doctrine must goe before, and signes must follow after

¶ The holie Gospel of Iesus Christ, according to S. Luke.

CHAP. I.

1 *Lukes preface.* 5 *Zacharias and Elizabet.* 15 *What an one Iohn should bee.* 20 *Zacharias strooken dumbe, for his incredulitie.* 26 *The Angel saluteth Marie, and foretelleth Christes natiuitie.* 39 *Marie visiteth Elisabet.* 46 *Maries song.* 68 *The song of Zacharias shewing that the promised Christ is come.* 76 *The office of Iohn.*

FOrasmuch as [1] many haue [a] taken in hand to set forth the storie of those things, whereof we are fully perswaded,

2 [b] As they haue deliuered them vnto vs, which from the beginning sawe them their selues, & were ministers of the word,

3 It seemed good also to me ([c] most noble Theophilus) as soone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest [e] acknowledge the the certaintie of those things, wherein thou hast bene instructed.

5 IN [2] the [f] time of [g] Herod King of Iudea, there was a certaine Priest named Zacharias, of the * [h] course of Abia: and his wife was of the daughters of Aaron, & her name was Elisabet.

6 Both were [i] iust before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 * According to the custome of the Priests office, his lot was to burne incense, when hee went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall bee great in the [o] sight of the Lord, and shall neither drinke wine, nor [p] strong drinke: and hee shall bee filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he [q] turne to their Lord God.

17 * For hee shall goe [r] before him [s] in the spirite and power of Elias, to turne the [t] hearts of the fathers to the children, and the disobedient to the [u] wisedome of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias sayd vnto the Angel, Whereby shal I know this [x]: for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel * that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And beholde, thou shalt bee dumme, and not bee able to speake, vntill the day that these things bee done, because thou beleeuedst not my wordes, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: For he made signes vnto them, and remained dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me my rebuke among men.

26 ¶ [3] And in the first moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 * To a virgin affianced to a man whose name was Ioseph, of the [y] house of Dauid, and

1 Luke commendeth the witnesses that sawe this history.
a Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew and Mark.
b Luke was not an eie witnesse, and therefore it was not he, to whom the Lord appeared when Cleopas sawe him: and he was taught not onely by Paul, but by others of the Apostles also.
c It is, most mighty, & therefore Theophilus was a very honourable man, and in place of great dignitie.
d Luke began his gospel a great deale farther off, then the other did.
e Haue fuller knowledge of those things, which before thou knewest but meanely.
2 John who was mother Elias, was appointed to be herald of Christ, comming of the flocke of Aaron, and of two famous and blameles parents, hath holpen in his enterpli which was against the course of nature, a double miracle, to the ende that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophetes.
f Word for word, in the dayes: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is.
g Herod the great. * 1. Chro. 24. 1.
h For the posteritie of Aaron was diuided into courses.
i The true marke of righteousnesse is, to be liked and allowed of in the iudgement of God.
k Lived, so speake the Hebrewes, for our life is as a way, wherein we must walke, vntill wee come to the marke.
l In all the morall and ceremoniall law.
m Whom no man could iustly reproue: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith onely, and nothing els. * Exod. 30. 7.
n The Temple was one, and the Court another, for Zacharias went out of the Court or outward roome, where all the people were, and therefore are sayd to bee without in the Temple. * Leuit. 16, 17.
o So speake the Hebrewes, when is signified a rare kind of excellencie: so is it said of Nemrod, Gen. 10 9. He was a valiant hunter before God.
p Any drinke that may make drunken. * Malac 4. 5.
q Shalbe a meanes to bring many to repentance, and turne themselues to the Lord, from whom they fel.
* Matth. 11. 14.
r As they vse to go before kings, and when you see them, you know the king is not farre off.
s This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit, as you would say, the cause, for that that commeth of the cause.
t By the figure Synecdoche, he sheweth that he shall take away all kinds of enmities, which vse to breed great troubles and tumoils amongst men.
u Wisedom and goodnesse are two of the chiefest causes which make men to reuerence, and honour their fathers.
x That appeare, for so the Hebrewes vse this word (to stand) meaning that they are ready to doe his commandement.
3 The Angel seruing the Lord which should be borne, is sent to the virgin Mary, in whom the sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.
* Mat. 1. 18.
y As much is to be said of Mary, otherwise Christ had not bene of the flock, nor the sonne of Dauid.

and the virgins name was Mary.

28 And the Angel went in vnto her, and ſayd, Haile thou that art [x] freely beloued: the Lorde is with thee: [a] bleſſed art thou among women.

29 And when ſhe ſawe him, ſhe was [b] troubled at his ſaying, and thought what maner of ſalutation that ſhould be.

30 Then the Angel ſayd vnto her, Feare not, Mary: for thou haſt [c] found fauour with God.

31 * For loe, thou ſhalt conceiue in thy wombe, and beare a ſonne, *and ſhalt call his name Jeſus.

32 He ſhall be great, and ſhalbe [d] called the Sonne of the moſt High, and the Lorde God ſhall giue vnto him the throne of his father Dauid.

33 * And hee ſhall reigne ouer the Houſe of Jacob for euer, and of his kingdome ſhall be none end.

34 Then ſaid Mary vnto ꝑ Angel, [e] How ſhall this be, ſeeing [f] I know not man?

35 And the Angel anſwered, and ſaid vnto her, The holy Ghoſt ſ ſhal come vpon thee, and the power of the moſt High ſhall ouerſhadowe thee: therefore alſo that [h] holy thing which ſhal be borne of thee, ſhall be [i] called the Sonne of God.

36 And behold, thy [k] coſine Eliſabet, ſhee hath alſo conceiued a ſonne in her olde age: and this is her [l] ſixt moneth, which was called barren.

37 For with God ſhall nothing be vnpoſſible.

38 Then Mary ſayd, Behold the ſeruant of the Lorde: bee it vnto mee accoꝛding to thy woꝛd. So the Angel departed from her.

39 ¶ [q] And Mary aroſe in thoſe dayes, and went into the [m] hill countrey with haſte to a [n] citie of Juda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Eliſabet heard the ſalutation of Mary, the babe [o] ſprang in her belly, and Eliſabet was filled with the holy Ghoſt.

42 And ſhe cried with a loud voyce, & ſaid, Bleſſed art thou among women, becauſe [p] the fruit of thy wombe is bleſſed.

43 And whence commeth this to me, that the mother of my Lord ſhould come to me?

44 For loe, aſſoone as the voice of thy ſalutation ſounded in mine eares, the babe ſprang in my belly for ioy.

45 And bleſſed is ſhe that beleeued: for thoſe things ſhall be perfoꝛmed, which were told her from the Lord.

46 [s] Then Mary ſayd, My ſoule magnifieth the Lord,

47 And my ſpirite reioyceth in God my Sauiour.

48 For hee hath [q] looked on the [r] poore degree of his ſeruant: for behold, from henceforth ſhall all ages call me bleſſed,

49 Becauſe he that is mightie, hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them [t] that feare him.

51 * He hath ſhewed ſtrength wᵗ his [t] arme: *hee hath [u] ſcattered the proud in the [x] imagination of their hearts.

52 * Hee hath [y] put downe the mightie from their ſeates, and exalted them of [z] lowe degree.

53 * He hath filled the [a] hungry with good things, and ſent away the rich emptie.

54 [b] * He hath vpholden Iſrael his ſeruant to be mindfull of his mercy.

55 (* As he hath [c] ſpoken to our fathers, to wit, to Abraham, and his ſeed) for euer.

56 ¶ And Marie abode with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ [d] Now Eliſabets time was fulfilled, that ſhe ſhould be deliuered, & ſhe brought forth a ſonne.

58 And her neighbours and coſines heard tell how the Lord had ſhewed his great mercy vpon her, and they * reioyced with her.

59 And it was ſo that on the eight day they came to circumciſe the babe, & called him Zacharias after the name of his father.

60 But his mother anſwered, and ſaid, Not ſo, but he ſhall be called John.

61 And they ſayd vnto her, There is none of thy kindred, that is named with this name.

62 Then they made ſignes to his father, how he would haue him called.

63 So hee aſked for writing tables, and wrote, ſaying, His name is John, & they marueiled all.

64 And his mouth was opened immediatly, and his tongue, ‖ and he ſpake and praiſed God.

65 Then feare came on all them that dwelt neere vnto them, and all [d] theſe words were noiſed

x It might be rendered word for word, full of fauour & grace, and he ſheweth ſtraight after, laying out plainly vnto vs, what that fauour is, in that he ſaieth, the Lord is with thee.

a Of God.

b Mooued at the ſtrangeneſſe of the matter.

c So ſpeake the Hebrewes, ſaying that men haue found fauour, which are in fauour.

*Eſai.7.14.

*Chap.2.21.

d He ſhall be declared ſo to be, for he was the Sonne of God from euerlaſting, but was made manifeſt in the fleſh in his time.

*Dan.7.14,27. mich.4.7.

e The greatneſſe of the matter cauſeth the virgin to aske the queſtion, not ꝑ ſhe diſtruſteth any whit at all, for ſhe asketh onely of the maner of the conceiuing. ſo that it is plaine, ſhe beleeued all the reſt.

f So ſpeake the Hebrewes, ſignifying by this modeſt kind of ſpeech the company of man and wife together, and this is the meaning of it: How ſhal this be, for ſeeing I ſhal be Chriſt his mother, I am very ſure, I ſhall not know any man: for the godly virgin had learned by the Prophets, that the Meſſias ſhould be borne of a virgin.

g That is, the holy Ghoſt ſhall cauſe thee to conceiue by the mightie power.

h That pure thing and voyd of all ſpot of vncleannes: for he that was to take away ſinne, muſt needs be voyd of ſinne.

i Declared and ſhewed to the world, to be the Sonne of God.

k Though Eliſabet were of the tribe of Leui, yet ſhe might be Maries coſine: for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was deuided among the people.

l This is now the ſixt moneth from the time when ſhe conceiued.

q Eliſabet being great with child of John & Mary with Chriſt, by the inſpiration of the holy Ghoſt, do reioyce eth for other.

m Which is on the Southſide of Hieruſalem.

n That is to ſay, Hebron: which was in times paſt called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the tribe of Iuda, and is ſayd to be in the mountains of Iuda, Ioſ.14.15 and 21.11.

o This was no ordinarie, nor vſuall kind of mouing.

p Chriſt is bleſſed in his humanitie.

5 Chriſt the redeemer of the afflicted, and reuenger of the proud, of long time promiſed to the fathers, is now at length exhibited in deed.

q Hath freely & graciouſly loued.

r Word for word, My baſeneſſe, that is, my baſe eſtate: ſo that the Virgin vaneth not her deſerts, but the grace of God.

ſ To them that liue godly and religiouſly, ſo ſpeake the Hebrewes.

*Eſai.51.9. pſal.33.10.

t This is an heaping vp of words more then needs, which the Hebrewes vſe very much, and the arme is taken for ſtrength.

*Eſai.29.15.

u Euen as the wind doeth the chaffe.

x. He hath ſcattered them, and the imagination of their hearts: or by & through the imagination of their owne hearts: ſo that their wicked counſell turned to their owne deſtruction.

*1. Sam.2.6.

y The mightie and rich men.

z Such as none accompt is made of, & are vile in mens eies, which are in deed the poore in ſpirite, that is, ſuch as chalenge nothing to themſelues in the ſight of God.

*Pſal.34.10.

a Them that are brought to extreme pouertie.

b He hath holpen vp Iſrael with his arme, being cleane caſt downe.

*Eſai.30.18. & 41.8. and 54.5. iere.31.3,20.

*Gen.17.19. and 22.17. pſal.132.11.

c Promiſed.

6 Johns natiuitie is ſet out with new miracles. * Verſe 14. ‖ was reſtored to it former ſtate, is read in ſome copies.

d All this that was ſayd and done.

noiſed abroad throughout all the hill countrey of Judea.

66 And all they that heard them, [c] laied them vp in their hearts, ſaying, What maner child ſhall this be! and the [f] hand of the Lorde was with him.

67 [7] Then his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael, becauſe he hath [g] viſited * and [h] redeemed his people,

69 * And hath raiſed vp the [i] horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid,

70 * As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying,

71 That hee would ſend vs deliuerance from our enemies, and from the handes of all that hate vs,

72 That hee might ſhew mercy towardes our fathers, and [k] remember his holy couenant,

73 * And the othe which he ſware to our father Abraham.

74 Which was, that he would grant vnto vs, that we being deliuered out of the hands of our enemies, ſhould ſerue him without feare,

75 All the dayes of our life, in * holineſſe and righteouſneſſe [l] before him.

76 And thou [m] babe, ſhalt bee called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lorde, to prepare his wayes,

77 And to [n] giue knowledge of ſaluation vnto his people, by the [o] remiſſion of their ſinnes,

78 Through the tender mercy of our God, whereby * the [p] day-ſpring from an hie hath viſited vs,

79 To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feete into the way of [q] peace.

80 And the childe grew, and waxed ſtrong in ſpirite, and was in the wilderneſſe, till the day came that hee ſhould ſhew himſelfe vnto Iſrael.

c Thought vpon them diligently & earneſtly, and as it were, printed them in their hearts.
f That is, the preſent fauour of God, and a ſingular kind of vertue appeared in him.
7 Iohn yet fearſe layne, by the authoritie of the holy Ghoſt, is appointed to his office.
g That he hath ſhewed himſelfe mindfull of his people, inſomuch that he came downe from heauen himſelfe, to viſit vs in perſon, and to redeeme vs.
*Chap.2.30. matt.1.21.
h Hath paied the ranſome, that is to ſay, the price of our redemption.
*Pſal.132.18.
i This word, Horne, in the Hebrew tongue ſignifieth mighte, & it is a metaphore, taken frō beaſts, that fight with their hornes: And by raiſing vp the might of Iſrael, is meant, that the kingdom of Iſrael was defended, & the enemies therof laied on the ground, euen then when the ſtrength of Iſrael ſeemed to be vtterly decaied.
*Iere.23.6.and 33.16.
k Declare in deed that he was mindfull.
*Gen.22.6. Iere.31.33. Ioh.6.13,17. *1.Pet.1.15.
l To Gods good liking.
m Though thou be at this preſent nothing ſo little.
n Open the way.
o Forgiueneſſe of ſinnes, is the meanes whereby God ſaueth vs, Rom.4.7. *Zach.3.8. and 6.12. mal.4.2.
p Or, bud, or branch, he alludeth vnto the places in Ierem.23.5. zach.3.8. and 6.12. and he is called a bud from an high, that is, ſent from God vnto vs, and not as other buds which bud out of the earth.
q Into the way which leadeth vs to true happineſſe.

CHAP. II.

1 *Auguſtus Ceſar taxeth all the world.* 7 *Chriſt is borne.* 13 *The Angels ſong.* 21 *Chriſt is circumciſed.* 22 *Mary purified.* 28 *Simon taketh Chriſt in his armes.* 29 *His ſong.* 36 *Anna the Propheteſſe.* 40 *The childe Chriſt.* 46 *Ieſus diſputeth with the doctors.*

[1] AND [1] it came to paſſe in thoſe dayes, that there came a decree from Auguſtus Ceſar, that all the [a] world ſhould be [b] taxed.

2 (This firſt taxing was made when Cyrenius was gouernour of Syria)

3 Therefore went all to bee taxed, euery man to his owne Citie.

4 And Joſeph alſo went vp from Galile out of a citie called Nazareth, into Judea, vnto the [c] city of * Dauid, which is called Bethleem (becauſe hee was of the houſe and linage of Dauid,)

5 To bee taxed with Mary that was giuen him to wife, which was with child.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhee ſhould be deliuered.

7 And ſhe brought forth her firſt begotten ſonne, [f] wrapped him in ſwadling clothes, and laid him in a cratch, becauſe there was no roume for them in the Inne.

8 ¶ [2] And there were in the ſame country, ſhepeheerds, [d] abiding in the field, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord [e] came vpon them, & the glory of the Lord ſhone about them, and they were ſore afraid.

10 Then the Angel ſayd vnto them, Bee not afraid: for behold, I bring you glad tidings of great ioy, that ſhall be to all the people,

11 That is, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Chriſt the Lord.

12 And this ſhalbe a ſigne to you, Ye ſhall find the babe ſwadled, and laid in a cratch.

13 And ſtraight way there was with the Angel [f] a multitude of heauenly ſouldiours, praiſing God, and ſaying,

14 Glory bee to God in the high heauens, and peace in earth, and towardes men [g] good will.

15 And it came to paſſe when the Angels were gone away from them into heauen, that the ſhepeheards ſayde one to another, Let vs goe then vnto Beth-leem, and ſee this thing that is come to paſſe which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and found both Mary and Joſeph, and the babe laid in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, that was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the ſhepherds.

19 But Mary kept all thoſe ſayings, and pondered them in her heart.

20 And the ſhepheards returned glorifying and praiſing God, for all that they had heard and ſeene as it was ſpoken vnto them.

21 ¶ [3] * And when the eight dayes were accompliſhed, that they ſhould circumciſe the child,

a So farre as the Empire of the Romanes did ſtretch.
b That is, the inhabitants of euery citie ſhould haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderſtand, how rich euery countrey, citie, family, and houſe was.
c Which Dauid was borne and brought vp in.
*Iohn 7.42.

2 The Angels themſelues declare to poore ſhepeheards (nothing regarding the pride of the mightie) the Godhead and office of the child lying in the crib.
d Lodging without doores, and open in the aire.
e Came ſuddenly vpon them, when they thought of no ſuch matter.
f Whole armies of Angels, which compaſſe the maieſtie of God round about, as it were ſouldiers.

g Gods readie, good, infinite, & gracious fauour towards men.

*Gen.17.12. leuit.12.3. iohn 7.22.
3 Chriſt the head of the Church, made ſubiect to the Law, to deliuer vs from the curſe of the Law (as the Name of Ieſus doth well declare) being circumciſed, hath ratified and ſealed in his own flesh, the circumciſion of the fathers.

1 Chriſts ſonne ſhip taking vpon him ſ ſorme of a ſeruante, and making himſelfe of no reputation, is poorely borne in a ſtable: and by the meanes of Auguſtus the mightieſt prince in the world, (thinking nothing leſſe) hath his cradle prepared in Bethleem, as the Prophets fayd warned.

child, his name was then called *Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 *And when the dayes of h her purification after the Lawe of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lorde, *Euery man childe that first openeth the wombe, shalbe called holy to the Lord)

24 And to giue an oblation, *as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 i And beholde, there was a man in Hierusalem, whose name was Simeon: this man was iust, and feared God, & waited for the consolation of Israel, and the j holy Ghost was vpon him.

26 And it was declared to him from God, by the holy Ghost, that he should not see death, before hee had seene that Annointed of the Lord.

27 And he came by the motion of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Lawe,

28 Then hee tooke him in his armes, and praised God, and sayd,

29 Lord, now l lettest thou thy seruant depart in peace, according to thy m word,

30 For n mine eyes haue seene thy o saluation,

31 Which thou hast prepared p before the face of all people,

32 A light to be reuelled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold, this child is q appointed for the *r fall and rising againe of many in Israel, and for a s signe which shalbe spoken against,

35 (Yea and a sword shall t pearce through thy soule) that the thoughts of many hearts may be opened.

36 u And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeres from her virginitie:

37 And shee was widow about foure score and foure yeeres, & went not out of the Temple, but serued God with fastings and prayers night and day.

38 Shee then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, x and was filled with wisedom, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem euery yeere, * at the feast of the Passeouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Hierusalem, and Ioseph knew not, nor his mother.

44 But they supposing, that he had bene in the company, went a dayes iourny, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the Doctors, both hearing thē, and asking them questions:

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 y So when they sawe him, they were amased, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauy hearts.

49 Then sayd he vnto them, How is it that ye sought me? knew ye not that I must go about my Fathers busines?

50 But they vnderstood not the word that he spake to them.

51 z Then he went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

4 John exhorteth to repentance. 15 His testimonie of Christ 20 Herod putteth him in prison. 21 Christ is baptized 23 His pedegree.

NOw 1 in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Gouernour of Iudea, & Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, & of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (*When a Annas and Caiaphas were

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1 Chap. 1. 31. matth. 1. 21.
*Luke. 12. 6.
4 Christ vpon whom all our sinnes were laid, being offered to God, according to the law, doth purifie both Mary and vs all, in himselfe.
h This is meant, for the fulfilling of the Law: for otherwise the Virgin was not defiled, nor vncleane, by the birth of this child
*Exodus 13. 12. num. 8. 16.
*Leuit. 12. 6.
5 Simeon doeth openly in the Temple foretell the deale, of the comming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymie.
k Ioseph and Mary: and so he speaketh as it was commonly taken.
l Lettest me depart out of this life, to be ioyned to my fathers.
m As thou promisedst me.
n That is, for I haue seene with my very eyes: for he saw before in mind, as it is said of Abraham, He saw my day, and reioyced.
o That, wherein thy saluation is conteined.
p As a signe set vp in an hie place, for all men to looke vpon.
q Is appointed, and set of God for a marke.
*Esai. 8 14. rom. 9. 32. 1. pet. 2. 8.
r Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whom God shall giue faith to beleeue.
s That is, a marke, which all men shall striue earnestly to hit.
t Shall wound and grieue most sharply.
6 Another notable testie Simeon, against whom no exception may bee brought, inuiting all men to the receiuing of the Messias.
u As Christ grew vp in age, so the vertue of his Godhead shewed it selfe more and more.
7 The Scribes and Pharises are stirred vp to hate the wisedom of Christ in his time, by an extraordinarie deed.
*Deut. 16. 1.
8 All vnities which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.
9 Christ very man is made like vnto vs, in all things, except sinne.
1 John commeth at the time foretold of the Prophets, and laieth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obedience of the law, and free mercy in Christ, which commeth after him, doing also away the carnall signe both of regeneration, and also of forgiuenes of sinnes.
a Acts 4. 6. also Iosephus calleth him Ananus.

the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 * And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voyce of him that crieth in the wildernesse is, Prepare yee the way of the Lorde: make his pathes straight.

5 Euery valley shall be filled, and euery mountaine and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shalbe made smoothe.

6 And all flesh shall see the saluation of God.

7 Then saide hee to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthie amendement of life, and beginne not to say with your selues, Wee haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laide vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shalbe hewen down, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, * He that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there publicanes also to be baptized, and saide vnto him, Master, what shall we doe?

13 And hee saide vnto them, Require no more then that which is [b] appointed vnto you.

14 The souldiers likewise demaunded of him, saying, And what shall wee doe? And hee said vnto them, Doe violence to no man, neyther accuse any falsly, and bee content with your [c] wages.

15 [3] And the people waited, and all men mused in their hearts of Iohn, if he were not that Christ.

16 Iohn answered, & said to them all, * In deede I baptise you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 [3] Whose fanne is in his hand, and he will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shalbee quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 *[4] But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils that Herod had done,

20 He added to this aboue all, that he shut vp Iohn in prison.

21 *[5] Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ [6] And Iesus himselfe began to bee about thirtie yeere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Ioseph.

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phaler, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arpharad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

* Matth. 3.1. mar. 1.4

* Esa. 40.3. iohn 1.23.

* Matth 3.7.

* Luke 3.15. 1.iohn 3.17.

b Require no more then that same, that is appointed for the tribute money.

c Which was vnto them, partly in money, and partly in victuall.

1 If we will openly, & fruitfully receiue the sacraments, we must neither rest in the figures nor in him, that ministreth the figures, but lift vp our eyes to Christ, who is the author of the sacraments, and the giuer of the grace which is represented by the sacraments.

* Mat. 3.11. mar. 1.8. iohn 1. 26. Act. 1.5. and 2.3. and 11. 16.

2 The Gospel of the fanne of the winde.

* Matth. 3.13. marke 1.9. iohn 1.41.

3 Our baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting king, Priest, and Prophet.

4 The flocke of Christ accounting to the flesh, is brought by diuers men to Christ, & so to God, that it might appeare, that he onely is hee, whom God promised to Abraham and Dauid, & appointed from euerlasting to his Church, which is gathered together of all sorts of men.

37 The ſonne of Mathuſala, the ſonne of Enoch, the ſonne of Jared, the ſonne of Maleleel, the ſonne of Cainan,

38 The ſonne of Enos, the ſonne of Seth, the ſonne of Adam, the ſonne of God.

CHAP. IIII.

1 Of Chriſtes temptation, and faſting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One poſſeſſed of the deuil is cured. 38 Peters mother in Law healed, 40 and diuers ſicke perſons are reſtored to health. 41 The deuils acknowledge Chriſt.

AND [1] Jeſus ful of the holy Ghoſt returned from Jordane, and was led by that Spirit into the wildernesſe,

2 * And was there fourtie dayes tempted of the deuill, and in thoſe dayes he did eate nothing: but when they were ended, he afterward was hungry.

3 [2] Then the deuill ſaide vnto him, If thou bee the Sonne of God, commaund this ſtone that it be made bread.

4 But Jeſus anſwered him, ſaying, It is written, * That man ſhall not liue by bread only, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and ſhewed him all the kingdomes of the worlde, in the twinckling of an eye.

6 And the deuill ſayde vnto him, All this [a] power will I giue thee, and the glory of thoſe kingdomes: for that is [b] deliuered to me: and to whomſoeuer I will, I giue it.

7 If thou therefore wilt worſhip me, they ſhalbe all [c] thine.

8 But Jeſus anſwered him, and ſayde, Hence from mee, Satan: for it is written, * Thou ſhalt worſhip the Lorde thy God, and him alone thou ſhalt ſerue.

9 Then hee brought him to Hieruſalem, and ſet him on a pinacle of the Temple, [c] & ſaide vnto him, If thou be the ſonne of God, caſt thy ſelfe downe from hence,

10 For it is written, * That hee wil giue his Angels charge ouer thee to keepe thee:

11 And with their hands they ſhal lift thee vp, leaſt at any time thou ſhouldeſt daſhe thy foote againſt a ſtone.

12 And Jeſus anſwered, and ſaide vnto him, It is ſaide, * Thou ſhalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a litle ſeaſon.

14 ¶ And Jeſus returned by the power of the ſpirite into Galilee: and there went a fame of him throughout all the region rounde about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 *[3] And he came to Nazareth where he had bene brought vp, and (as his cuſtome was) went into the ſynagogue on the Sabboth day, and ſtood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when he had [d] opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon mee, becauſe hee hath annoynted me, that I ſhould preach the Goſpel to the poore: hee hath ſent mee, that I ſhoulde heale the broken hearted, that I ſhoulde preach deliuerance to the captiues, and recouering of ſight to the blinde, that I ſhould ſet at libertie them that are bruiſed:

19 And that I ſhoulde preach the acceptable yeere of the Lord.

20 And hee cloſed the booke, and gaue it againe to the miniſter, and ſate downe: and the eyes of all that were in the Synagogue were faſtened on him.

21 Then he began to ſay vnto them, This day is the Scripture fulfilled in your eares.

22 [4] And all [e] bare him witnes, and [f] wondered at the [g] gracious wordes, which proceeded out of his mouth, and ſaid, Is not this Joſephs ſonne?

23 Then he ſaid vnto them, Ye wil ſurely ſay vnto me this Prouerbe, Phyſitian, heale thy ſelfe: whatſoeuer we haue heard done in Capernaum, do it here likewiſe in thine owne countrey.

24 And hee ſaide, Verily I ſay vnto you, * No prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie widowes were in Iſrael in the dayes of * Elias, when heauen was ſhutte three yeeres and ſixe moneths, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias ſent, ſaue into Sarepta, a citie of Sidon vnto a certaine widowe.

27 Alſo many lepers were in Iſrael, in the time of * Elizeus the prophet: yet none of them was made clean, ſauing Naaman the Syrian.

28 [5] Then al that were in the ſynagogue, when they heard it, were filled with wrath,

29 And roſe vp, and thruſt him out of the citie, and ledde him vnto the edge of the hill, whereon their city was built, to caſt him downe headlong.

30 But he paſſed through the mids of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

32 * And they were aſtonied at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man

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1 Chriſt being caried away (as it were out of the world) into the deſert, after the faſt of fourtie dayes, and the ouercomming of Satan thriſe, comming as it were ſodainly from heauen, beginneth his office.
* Matth.4.1. marke 1.12.

2 Chriſt being aſſayed by Satan, firſt to diſtruſt in God, ſecondly to the deſire of riches and honour, and laſtly to a vaine confidence of himſelfe, ouercommeth him thriſe by the word of God.
* Deut.8.3. matth.4.4.

a By this word, power, are the kingdoms themſelues meant, which haue the power and ſo it is ſpoken by the figure Metonymie.

b That is ſure ſo, for he is prince of the world, yet not abſolutely, and as the ſoueraigne ouer it, but by ſufferance, and way of intreatie, and therefore he ſaith not mine, that he can giue it to whom he will.

c Out of an high place, which had a goodly champion countrey vnderneath it, he ſhewed him the ſituation of all countreys.
* Deut.6.13. and 10.20.
* Pſal.91.12.
* Deut.6.16.

3 Who Chriſt is, and wherfor he came, he proueth out of the Prophet Eſay.

d Their bookes in thoſe dayes were rolled vp as rolles vpon a ruler: and ſo Chriſt vnrolled, or vnfolded it, which is here called opened.
* Eſai.61.1.

4 Familiaritie cauſeth Chriſt to be contemned, & therefore he oftentimes goeth to ſtrangers.

e Approued thoſe things, which he ſpake, with common conſent and voyce: for this word, witneſſe, ſignifieth in this place, and many other, to allowe and approue a thing with open confeſſion.

f Not onely the doctors, but alſo the common people were preſent at this conference of the Scriptures: and beſides that their mother tongue was vſed, for els how could the people haue wondered? Paul appointed the ſame order in the Church at Corinth. 1.Cor.14.

g Words full of the mighte power of God, which appeared in all his doings as well, and allured men marueilously vnto him, Pſal.45.2. grace is powred into thy lips.
* John 4.44.
* 1.King 17.9. iames 5.17.

h Land of Iſrael, Look Mat.15.38.
* 2.King.5.14.

5 The more charply the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubiect to the pleaſure of the wicked.
* Matth.4.13. marke 1.21.
* Matth.7.29. marke 1.22.
* Marke 1.23.

a man which had a spirit of an vncleane deuill, which cried with a loude voyce,

34 [6] Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the mids of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spredde abroade throughout al the places of the countrey round about.

38 ¶ [*7] And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then hee stoode ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Nowe at the sunne setting, all they that had sicke folks of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 [*8] And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knewe him to be that Christ.

42 [9] And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the shippe. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desart. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christs ascension. 36. 37. 38. Faint hearted and weake disciples are likened to olde bottels and worne garments.

THen [1] * it came to passe, as the people [a] preassed vpon him to heare the worde of God, that he stood by the lake of Gennesaret,

2 And saw two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the shippes, which was Simons, and required him that he would thrust off a little from the land: and hee sate downe and taught the people out of the shippe.

4 ¶ Nowe when hee had left speaking, hee saide vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and saide vnto him, [b] Master, we haue trauailed sore all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other shippe, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did sinke.

8 Now when Simon Peter saw it, he fel downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: frō henceforth thou shalt catch mē.

11 And when they had brought the shippes to land, they forsooke all, and followed him.

12 ¶ [*1] Now it came to passe, as hee was in a certaine citie, behold, there was a man ful of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, & touched him, saying, I wil, bee thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but goe, saith hee, and shewe thy selfe to the priest, and offer for thy clensing, as * Moses hath commanded, for a witnes vnto them.

15 [3] But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ [4] And it came to passe, on a certaine day, as he was teaching, that the Pharises & doctours of the Law, sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord [c] was in him to heale them.

18 * Then behold, men brought a man lying in a bedde, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, because

[6] Christ allowed not only men, be they neuer so blockish, but euen the deuils also whether they wil or not.

[*7] Mat. 8. 14. marke 1. 30.

[7] In that, that Christ healeth diseases of the body with his word only, it appeareth that he is God almighty, sent for mans saluation.

[*8] Marke 1. 35.

[8] Satan, who is continuall enemie to the truth, might not be heard, no rather, when he heareth the truth.

[9] The colour of priuate might to hinder vs, frō the vse of our vocation.

[1] Christ auoucheth the foure miracles, which he had taken vpon him, of the office of the Apostleship, which should hereafter be committed vnto them.

[*] Mat. 4. 18. marke 1. 16.

[a] Did as it were lay vpon him, so desirous they were both to see him, and heare him, and therefore he taught them out of a ship.

[b] The word signifieth him that hath rule ouer any thing.

[*1] Mat. 8. 2. marke 1. 40.

[2] Christ by healing the leper with his onely touch, and sending him to the priest, witnesseth that he is he, through whō and by whom, apprehended by faith, al we which are vncleane, according to the Law, by the witnes of God himself, are pronounced to be pure and cleane.

* Leuit. 14. 4.

[3] Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a Physition of the body, and not as the author of saluation.

[4] Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

[c] The mightie power of Christs Godhead, shewed it selfe in him at that time.

* Matth. 9. 2. marke 2. 3.

of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Jesus.

20 And when he sawe their faith, hee saide vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies: who can forgiue sinnes but God onely?

22 But when Jesus perceiued their reasoning, he answered, & said vnto them, What reason ye in your hearts.

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authority to forgiue sinnes in earth, (he said vnto the sicke of the palsey) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee arose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amased, and praised God, & were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ *5 And after that, he went forth and saw a Publicane named Leui, sitting at the receit of custome, & said vnto him, Follow me.

28 And he left al, rose vp, & followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of the other that sate at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eate yee and drinke yee with Publicanes and sinners?

31 Then Jesus answered, and saide vnto them, They that are whole, need not the Physitian, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ *6 Then they saide vnto him, Why doe the disciples of John fast often, and pray, and the disciples of the Pharisees also but thine eate and drinke?

34 7 And he said vnto them, Can yee make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shalbe taken away from them: then shal they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the new, agreeth not with the olde.

37 Also no man powreth newe wine into olde vessels: for then the new wine wil breake the vessels, and it will run out, and the vessels will perish:

38 But newe wine must bee powred into new vessels: so both are preserued.

39 Also no man that drinketh olde wine straightway desireth new: for he saith, The old is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must loue our enemies. 46 With what fruit the worde of God is to be heard.

AND *1 it came to passe on a seconde solemne Sabbath, that hee went through the corne fields, and his disciples a plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certaine of the Pharisees saide vnto them, Why do ye that which is not lawfull to doe on the Sabbath day?

3 Then Jesus answered them, and saide, * Haue ye not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priestes onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ *2 It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and saide to the man which had the withered hand, Arise and stand vp in the mids. And hee arose, and stood vp.

9 Then said Jesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to b destroy?

10 And hee beheld them all in compasse, and saide vnto the man, Stretch foorth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnesse, and communed one with another, what they might doe to Jesus.

12 ¶ 3 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

* Matth. 6. 9. mar. 2. 14.

5 The Church is a company of sinners through the grace of Christ repentant, which banket with him, to the great offence of the proud and enuious worldlings.

* 1. Tim. 1. 15.

* Matth. 9. 14. marke 2. 18.

6 It is the point of hypocrites and ignorant men, to put an holines in fasting, and in things indifferent.

7 Lawes generally made without any consideration of circumstances, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

* Matth. 12. 1. marke 2. 23.

1 Christ sheweth against the superstitious, who sticke in euery trifle, that the Law of the holy Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it.

a Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, when the disciples plucked the eares of corn, was in the feast of vnleauened bread: Now, whereas in those feasts, which were kept many dayes together, as the feast of Tabernacles, and the Passeouer, their first day, & the last were of like solemnitie, Leuit. 23. Luke fitly calleth the last day the second Sabbath, though Theophylact vnderstanderh it of any other of them, that followed the first.

* 1. Sam. 21. 6.

* Exo. 29. 33. leuit. 8. 31. and 24. 9.

* Matth. 12. 19. marke 3. 1.

2 Charitie is the rule of all ceremonies.

b Whoso beleeueth not his neighbour, when he can, he killeth him.

3 In that that Christ vseth earnest and long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he shewed how religiously wee ought to behaue our selues in the choyse of ecclesiasticall persons.

* Chap. 9. 1. mat. 10. 1. mar. 13. 3. and 6. 7.

13 And when it was day, * hee called his disciples, and of them hee chose twelue which also he called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James & John, Philip and Bartlemew:

15 Matthew and Thomas: James the sonne of Alpheus, and Simon called Zelous,

16 Judas James brother, and Judas Iscariot, which also was the traitour,)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Judea, and Hierusalem, and from the c sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ *4 And he lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 * Blessed are ye that hunger nowe: for yee shalbe satisfied: * blessed are ye that weepe now, for ye shall laugh.

22 * Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, & d be glad: for behold your reward is great in heauen: for after this maner their fathers did to ỹ Prophets.

24 * But woe be to you that are riche: for ye haue e receiued your consolation.

25 Wo be to you that are full: for yee shall hunger. Wo be to you that now laugh: for yee shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ *5 But I say vnto you which heare, Loue your enemies, do wel to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that smiteth thee on the one cheek, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 * And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if ye loue them which loue you, f what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall yee haue? for euen the sinners doe the same.

34 * And if ye lend to them of whome yee hope to receiue, what thanke shal ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, h looking for nothing again, and your rewarde shalbe great, and yee shalbe the children of * the most High: for he is kind vnto the vnkinde, and to the euill.

36 Be ye therefore merciful, as your father also is merciful.

37 ¶ *6 Judge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: i forgiue, and ye shalbe forgiuen.

38 Giue, and it shall be giuen vnto you: a good measure, k pressed down, shaken together and running ouer shal men giue into your bosome, for with what measure ye mete, with the same shal men mete to you againe.

39 7 And hee spake a parable vnto them, * Can the blind leade the blinde? shal they not both fall into the ditch?

40 * The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shall be as his master.

41 ¶ * 8 And why seest thou a mote in thy brothers eie, and considerest not the beam that is in thine owne eye?

42 Either howe canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

43 ¶ *9 For it is not a good tree that bringeth forth euil fruite: neither an euil tree, that bringeth forth good fruite.

44 * For euery tree is known by his owne fruit: for neither of thornes gather men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euill treasure of his heart bringeth forth euil: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call ye me Lorde, Lord, and do not the things that I speake?

47 10 Whosoeuer commeth to me, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beate vpon the house, and could not shake it: for it was grounded vpon a rocke.

c From all the sea coast, which is called Syrophenicia.

* Matth. 5. 3.

4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is layd vp in no place, neere in earth but in heauen, and that perfection for righteousnesse sake is the right way vnto it.

* Esai. 65. 13.

* Esai. 61. 3.

* Matth. 5. 11.

d Cast you out of their Synagogues as Iohn expoūdeth it. 16. 2. which is the chiefest punishment the Church hath, if so be the Elders iudge rightfully, and by the worde of God.

e Leape (as cattell doe, which are prouender picked,) for exceeding ioy.

* Amos 6. 1.

f That is, you reape nowe of your riches, all the commoditie and blessings you are euer like to haue, and therefore you haue nothing to looke for any other reward, Matth. 6. 2.

* Esai. 65. 13.

* Matth. 5. 44.

g Christian charitie which differeth much from the worldly, which not only is no straunge matter, but comprehendeth euen our cruell enemies, and that for our Fathers sake, which is in heauen: so farre is it from seeking a name profite in doing well.

* Matth. 5. 39.

* 1. Cor. 6. 7.

* Mat. 7. 12.

* Mat. 5. 46.

h What is there in this your worke, that is to be accounted of? for if you looke to haue commodities by louing, take those commodities, which are commodities indeede: loue your enemies, & so you shall shewe to the worlde that you looke for those commodities which come from God.

* Matth. 5. 42. deut. 15. 8.

h When you wil lend, doe it onely to benefite and pleasure withall, & not for hope, to receiue the principal againe.

* Mat. 5. 45.

* Mat. 7. 1.

9 Vtterly reprehension must not proceed of curiositie, nay charitie, nay malice, but they must be iust, moderate & louing.

i He speaketh not heere of ciuill iudgements, and therefore by the word, forgiue, is meant that good nature, which the Christians vse in suffring & pardoning wrongs.

* Matth. 7. 2. marke 4. 24.

k These are borrowed kinds of speeches, taken from them which vse to measure drie things, as corne and such like, who vse a franke kinde of dealing therein, & thrust it down, and shake it together, & presse it and heape it.

7 Vnskilfull reprehenders hurt both themselues and other: for such as ỹ master is, such is the scholer.

* Mat. 5. 15.

* Mat. 10. 24. iohn 13. 16. and 15. 20.

* Matt. 7. 3.

8 Hypocrites, which are very fruere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne.

* Matth. 7. 17.

9 Yet is a good man, not that is skilfull to reprehend other, but he that possesseth his vprightnesse both in word and deede.

* Matt. 12. 33.

* Matt. 7. 16.

* Matt. 7. 21. rom. 2, 13. iames 1. 22.

10 Affliction doeth at the length discerne true godlinesse from false and fained.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 *Of the Centurions seruant.* 9 *The Centurions faith.* 11 *The widowes sonne raised from death at Nain.* 19 *Iohn sendeth his disciples to Christ.* 33 *His peculiar kinde of liuing.* 37 *The sinfull woman washeth Iesus frete.*

* Matth.8.5.

WHen *[1] he had ended all his sayings in the audience of the people, hee entred into Capernaum.

1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

2 And a certaine Centurions seruaunt was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he loueth, saide they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lorde, trouble not thy selfe: for I am not worthie that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthie to come vnto thee: but say the worde, and my seruant shalbe whole:

8 For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and saide to the people that followed him, I say vnto you, I haue not founde so great faith no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

2 Christ auoucheth openly his power ouer death.

11 [2] And it came to passe the day after, that he went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

a Nain is the name of a towne in Galilee, which was situate on the other side of Kison, which falleth into the sea of Galile.

12 Nowe when he came neere to the gate of the citie, beholde, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lorde sawe her, hee had compassion on her, and said vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood stil) and he saide, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

3 Iohn sendeth from the prison his vnbelieuing disciples, to Christ himselfe, to be confirmed.

18 [3] And the Disciples of Iohn shewed him of all these things,

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another?

b When Iohns disciples came to Christ.

21 And [b] at that time, hee cured many of their sicknesses, and plagues of euill spirites, and vnto many blinde men hee gaue sight freely.

22 And Iesus answered, and saide vnto them, Goe your wayes and shewe Iohn, what things ye haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in me.

4 That which the Prophets shewed long before, Iohn verieth at hand: & Christ himselfe doeth present it daily vnto vs, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.

24 [4] And when the messengers of Iohn were departed, he began to speak vnto the people, of Iohn, What went yee out into the wildernes to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

* Matth.3.1.

27 This is he of whom it is written, *Behold, I sende my messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the kingdome of God, is greater then he.

c Said that he was iust, good, faithfull, and mercifull.

d To their owne hurt.

* Matth.11.16.

5 What way soeuer God followeth in offering vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some church is gathered together.

29 Then all the people that heard, and the Publicanes [c] iustified God, beeing baptised with the baptisme of Iohn.

30 But the Pharises & the expounders of the Law despised the counsel of God [d] against themselues, and were not baptised of him.

31 *[5] And the Lorde saide, Whereunto shall I liken the men of this generation? and

what

what thing are they like vnto?

32 They are like vnto litle children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

36 ¶ [6] And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a box of oyntment.

38 * And she stoode at his feete behinde him weeping, and beganne to wash his feete, with teares, and did wipe them with the haires of her head, and kissed his feete, and anoynted them with the oyntment.

39 [7] Nowe when the Pharise which bade him, sawe it, he spake within himselfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: [8] for she is a sinner.

40 [9] And Iesus answered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he saide vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but thee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but she hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, Many sinnes are forgiuē her: [f] for she loued much. To whom a litle is forgiuen, he doeth loue a litle.

48 And he saide vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he saide to the woman, Thy faith hath saued thee: goe in peace.

CHAP. VIII.

2 Women that ministred vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother and brethren. 22 Hee rebuketh the windes. 26 Of Legion. 37 The Gadarens reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that he himselfe went through euery citie and towne, preaching and publishing the kingdome of God, and the twelue were with him,

2 And certaine women, which were healed of euill spirites, and infirmities, as * Mary which was called Magdalene, out of whom went seuen deuils.

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 * [1] Nowe when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the wayes side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moysture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, & sprang vp, and bare fruite, an hundreth folde. And as he said these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he saide, Unto you it is giuen to knowe the * secrets of the kingdome of God, but to other in parables, that when they * see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they

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4 Proude men depriue themselues of the beleefe of the presence of Christ, euen then when he is at home with them in their houses, which the humble and hale doe enioy. *Marke 15.42. Iohn 20 11.

7 Rathnesse is the fellowe of pride.

8 The Pharise reiecteth the Law, which holdeth them defiled that touch the defiled.

f To loue Christ is a sure and perpetuall witnesse of remission of sinnes.

9 That is, saith Theophylact, the hath shewed her faith abundantly: and Basil in his sermon of Baptisme saith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the truth, draw and racke this place so fondly, to establish their meritorious workes: for the greater summe a man hath forgiuen him, the more he loueth him that hath bene so gracious to him: And this woman shewth by dueties of loue, how great the benefite was she had receiued: and therefore the thankes that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharises did, that she was a sinner, but he reckeneth her vnto her that the sinnes of her life past are forgiuen her.

g He confirmeth the benefite which he had bestowed with a blessing.

*Marke 16.9.

*March. 13.3. marke 4.1.

1 The selfesame Gospel is set forth euery where, but not with like fruite: and that through the euill fault of men themselues.

* Those things are called secret, which may not be vttered: for the worde vsed here, is as much as we say in our tongue, to hold a mans peace.

*Esai. 6.9. matth. 13.14. mar. 4.12. iohn 12.40. actes 28.26. rom. 11.8.

*March. 13.18. marke 4.13.

b That is, so soone as they haue heard the word, they goe about their businesse.

c They bring not forth perfect and full fruite to the opening: or, they beginne, but they bring not to an ende.

d Which seeketh not only to seeme such a one, but is so in deede: so that this worde, Honest, respecteth the outward life, and † worde, Good, is referred to the good gifts of the minde.

e With much a doe, for the deuill and † flesh fight against the spirit of God, which is a new ghest.

*Chap.11.33. matth.5.15. marke 4.21.

a That that every man hath receiued in possession, he ought to bestowe to the use and profite of all men.

*Matth.10.26. marke 4.22. chap.12.2.

b Heauenly gifts are lost and negarded, vnlesse they increase with a liberall life.

† That is, with what mindes you come to heare the word, & how you behaue your selues, when you haue heard it.

*Mat.13.12.and 25.29.marke 4. 25.chap.19.26.

c Either to him selfe, or to other, or to both: for there are none so proude, as these fellowes, if it were possible to be that, that they cloke: neither are there that deceiue the simple more then they doe.

*Matth.12.46. marke 3.32.

d There is no kinde of life any more straight, as the band which is betweene Christ, and them who embrace him with a true faith.

*Matth.8.23.marke 4.36.

they which haue heard, and after b their departure are choked with cares & with riches, and voluptuous liuing, and c bring forth no fruite.

15 But that which fell in good ground, are they which with an d honest and good heart heare the word, e and keepe it, and bring forth fruite with patience.

16 ¶ *1 No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 2 Take f heede therefore howe ye heare: for * whosoeuer hath, to him shall be giuen; and whosoeuer hath not, from him shall be taken euen that g which it seemeth that he hath.

19 ¶ *3 Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and saide vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ *4 And it came to passe on a certaine day, that he went into a ship with his disciples, and he saide vnto them, Let vs goe ouer vnto the other side of the lake. And they launched foorth.

23 And as they sayled, he fell h asleepe, and there came downe a storme of wind on the lake, and i they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waues of water: and they ceased, and it was calme.

25 Then he saide vnto them, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commaundeth both the windes and water, and they obey him!

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 6 And as he went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he sawe Jesus, he cryed out,

f With much a doe, for the deuill and † flesh fight against the spirit of God, which is a new ghest.

*Chap.11.33. matth.5.15. marke 4.21.

g That that every man hath receiued in possession, he ought to bestowe to the use and profite of all men.

*Matth.10.26. marke 4.22. chap.12.2.

h Heauenly gifts are lost and negarded, vnlesse they increase with a liberall life.

† That is, with what mindes you come to heare the word, & how you behaue your selues, when you haue heard it.

*Mat.13.12.and 25.29.marke 4. 25.chap.19.26.

i Either to him selfe, or to other, or to both: for there are none so proude, as these fellowes, if it were possible to be that, that they cloke: neither are there that deceiue the simple more then they doe.

*Matth.12.46. marke 3.32.

k There is no kinde of life any more straight, as the band which is betweene Christ, and them who embrace him with a true faith.

*Matth.8.23.marke 4.36.

5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better triall, both of his power, and also of our weakenesse.

and fell downe before him, and with a loude voice said, What haue I to doe with thee, Jesus the sonne of God the most high? I beseech thee torment me not.

29 For he commaunded the foule spirite to come out of the man: (for oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, k and was caried of the deuil into wildernesse.)

30 Then Jesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not commaund them to goe out into the deepe.

32 And there was there by, an heard of many swine, feeding on an hill: and the deuils besought him, that he would suffer them to enter into them.

33 Then went the deuils out of the man, and entred into the swine: and the hearde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and found the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afraide.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuil, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that he would depart from them: for they were taken with a great feare, and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached l throughout all the citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe, when Jesus was come againe, that the people m receiued him: for they all waited for him.

41 ¶ *7 And beholde, there came a man named Jairus, and he was the ruler of the Synagogue, who fell downe at Jesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood

l To wit, the citie of the Gadarenes: and though Marke say that he preached it in Decapolis, they dissent not, for Plinie recordeth lib. 5. cap. 18. that Gadara is a towne of Decapolis: so that Decapolis was partly on this side Iordan, and partly on the other side.

m The multitude was glad he was come againe, and reioyced greatly.

*Matth.9.18. marke 5.22.

7 Christ shewed by a double miracle, that he is Lord both of life and death.

blood twelue yeeres long, which had ſpent all
a All that thee had to liue vpon. her [a] ſubſtance vpon Phyſicians, and could not be healed of any:

44 When ſhe came behinde him, ſhe touched the hemme of his garment, and immediatly her iſſue of blood ſtanched.

45 Then Jeſus ſaide, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and tread on thee, and ſayeſt thou, Who hath touched me?

46 And Jeſus ſaide, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhe was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people, for what cauſe ſhe had touched him, and howe ſhe was healed immediatly.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: goe in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaid to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Jeſus heard it, he anſwered him, ſaying, Feare not: beleeue onely, and ſhe ſhall be ſaued.

51 And when he went into the houſe, he ſuffered no man to goe in with him, ſaue Peter, and James, and John, and the father and mother of the maide.

o The word ſignifieth to beate and ſtrike, and is tranſferred to the mournings, and lamentations, that are at buriels, at which times men vſe ſuch kinde of behauiour.
52 And all wept, and [o] ſorowed for her: but he ſaide, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

p The corps was laid out, and the wench receiued life, and roſe out of the bed, that all the world might ſee, ſhe was not onely reſtored to life, but alſo voide of all ſickeneſſe.
54 So he thruſt them all out, and tooke her by the hand, and cried, ſaying, Maide, ariſe.

55 And her ſpirite came againe, and ſhee [p] roſe ſtraight way: and he commanded to giue her meate.

56 Then her parents were aſtonied: but he commaunded them that they ſhould tell no man what was done.

CHAP. IX.

1 The Apoſtles are ſent to preach. 7. and 19 The common peoples opinion of Chriſt. 12 Of the fiue loaues and two fiſhes. 20 The Apoſtles confeſſion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out deuils in Chriſtes Name. 52 The Samaritanes will not receiue Chriſt. 55 Reuenge forbidden. 57. 59. 61 Of three that would follow Chriſt, but on diuers conditions.

*Matth. 10. 1. marke 3. 13. and 6. 7.
1 The twelue Apoſtles are ſent forth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

THen *[1] called he his twelue diſciples together, and gaue them power and authoritie ouer all deuils, and to heale diſeaſes.

2 *And he ſent them foorth to preach the kingdome of God, and to cure the ſicke.

*Matth. 10. 7.

3 And he ſaid to them, *Take nothing to your iourney, neither ſtaues, nor ſcrippe, neither bread, nor ſiluer, neither haue two coates apiece.

*Matth. 10. 9. marke 6. 8.

4 And whatſoeuer houſe ye enter into, there [a] abide, and thence depart.

a When you depart out of any citie, depart from thence, where you firſt tooke vp your lodging: ſo that in fewe words the Lord forbiddeth them to change their lodgings for their publiſhing of the Goſpel, was as it were a thorowe paſſage, & none of Iudea might pretend ignorance, as though he had not heard that Chriſt was come.
5 And how many ſo euer will not receiue you when ye go out of that citie, *ſhake off the very duſt from your feete for a teſtimonie againſt them,

*Chap. 10. 11. matth. 10. 14. marke 6. 11. actes 13. 51.

6 And they went out, and went thorough euery towne preaching the Goſpel, & healing euery where.

7 ¶ *[2] Now Herod the Tetrarch heard of all that was done by him: and he [b] douted, becauſe that it was ſaide of ſome, that John was riſen againe from the dead:

*Matth. 14. 1. marke 6. 14.
2 So ſoone as the world heareth tidings of the Goſpel, it is deuided into diuers opinions, and the tyrants eſpecially are affraide.
b He ſtroke as it were faſt in the myre.
8 And of ſome, that Elias had appeared: and of ſome, that one of the old Prophets was riſen againe.

9 Then Herod ſaide, John haue I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ *[3] And when the Apoſtles returned they told him what great things they had done. * Then he tooke them to him, and went aſide into a [c] ſolitary place, neere to the citie called Bethſaida.

* Marke 6. 30.
3 They ſhall lacke nothing that ſeeke Chriſt no not in the wildernes.
*Matth. 14. 13. marke 6. 32.
c The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fields belonging to the towne.
11 But when the people knew it, they followed him: and he receiued them, and ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 *And when the day began to weare away, the twelue came, & ſaid vnto him, Send the people away, that they may goe into the townes, and villages round about, and lodge, and get meat: for we are here in a deſert place.

*Matth. 14. 15. marke 6. 35. iohn 6. 5.
13 But he ſaide vnto them, Giue ye them to eate. And they ſaide, We haue no more but fiue loaues and two fiſhes, [d] except we ſhould goe and buy meate for all this people.

d This is vnperfectly ſpoken, and therefore we muſt vnderſtand ſome thing, as this, we cannot giue them to eate, vnleſſe we goe and buy, &c.
14 For they were about fiue thouſand men. Then he ſaide to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and [e] bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

e He gaue God thankes for theſe loaues and fiſhes, and withall prayed him to feede this ſo great a multitude with ſo ſmall a quantitie, and to
17 So they did all eate, and were ſatisfied: and there was taken vp of that remained to them, twelue baſkets full of broken meate.

*Matth. 16. 13. mar. 8. 27.
18 ¶ *[4] And it came to paſſe, as he was [f] alone praying, his diſciples were with him:

4 Although the world be toſſed vp and downe, betwixt diuers errours, yet we ought not to contemne the truerh, but be ſo much the more deſirous to know it, and be more conſtant to confeſſe it.
f Alone from the people.

and

and he asked them, saying, Whom say the people that I am?

19 They answered, and saide, John Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 [5] Saying, *The sonne of man must suffer many things and be reproued of the Elders, and of the hie Priestes and Scribes, and be slaine, and the third day rise againe.

23 ¶ *And he saide to them all, If any man will come after me, let him denie himselfe, and take vp his crosse [6] daply, and followe me.

24 *For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 *For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 *For whosoeuer shalbe ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 *And I tell you of a suretie, there be some standing here, which shal not taste of death, till they haue seene the kingdome of God.

28 *[6] And it came to passe about an eight dayes after those wordes, that he tooke Peter and John, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and tolde of his [h] departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they sawe his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, & one for Moses, and one for Elias, & wist not what he said.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude.

35 *And there came a voyce out of the cloude, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close, and told no man in [i] those dayes any of those things which they had seene.

37 ¶ [7] And it came to passe on the next day, as they came downe from the mountaine much people met him.

38 *And beholde, a man of the companie cried out, saying, Master, I beseeche thee, beholde my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and hardly departeth from him, when he hath [k] hurted him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ [8] And they were all amased at the mightie power of God: and while they all wondred at all things, which Jesus did, he said vnto his disciples,

44 [l] Marke these wordes diligently: *for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that word: for it was hid from them, so that they coulde not perceiue it: and they feared to aske him of that word.

46 ¶ *[9] Then there arose a disputation among them, which of them should be the greatest:

47 When Jesus sawe the thoughts of their hearts, he tooke a litle childe, and set him by him,

48 And said vnto them, Whosoeuer receiueth this litle childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ *[10] And John answered and saide, Master, we sawe one casting out deuils in thy Name, and we forbad him, because he followeth thee not with vs.

50 Then Jesus saide vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ [11] And it came to passe, when the dayes were accomplished, that he should be receiued vp, he [m] setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behauiour was as though he would goe

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Christ himselfe attaineth to the heauenly glory, by the crosse and inuincible patience.
*Matth. 17.22. marke 8.31.
*Chap. 14.27. matth. 10.38. and 15.24. mat. 8.34.
g Euen as one day followeth another, so doeth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the foreit and cruelest punishment, that was among the Iewes.
*Chap. 17.33. matth. 10.39. & 16.25. ioh. 12. 25.
*Matth. 16.28. marke 8.38.
*Chap. 12.9. matth. 10.33. marke 8.38. 2. tim. 2.12.
*Matth. 16.28. marke 9.1.
*Matth. 17.2. marke 9.2.
6 Lest the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightnesse of his glory.
h. What death he should die in Hierusalem.

*2. Peter 1.17.

i Vntill Christ was risen againe from the dead.
7 Christ is afflicted with nothing so much, as with incredulitie, although he beare with it for a time.
*Matth. 17.14. marke 9.17.

k As it fareth in the falling sicknesse.

8 We haue to cause to ymmis our selues left and quietnesse in this world, seeing that they themselues which seemed to fauour vpon Christ, doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.
*Matth. 17.22. marke 9.31.
*Matth. 18.1. marke 9.35.
9 The ende of ambition is ignominie: but the end of modest obedience is glory.

*Marke 9.38.
10 Extraordinarie things, are neither rashly to be allowed, nay condemned.

11 Christ goeth willingly to death.
m Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.

goe to Hierusalem.

54 [12] And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heauen, and consume them, euen as *Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye knowe not of what [n] spirite ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ [13] And it came to passe that as they went in the way, * a certaine man said vnto him, I will followe thee, Lord, whithersoeuer thou goest.

58 And Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen nestes, but the sonne of man hath not whereon to lay his head.

59 [14] But he saide vnto another, Followe me. And the same saide, Lord, suffer me first to goe and burie my father.

60 And Iesus said vnto him, Let the dead burie [o] their dead: but goe thou, and preach the kingdome of God.

61 [15] Then another saide, I will followe thee, Lord: but let me first goe bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

12 We must take heede of the vnmoderatenesse of zeale, of fonde inuention, euen in good causes, that whatsoeuer we doe, we doe it to Gods glory, and the profite of our neighbour.
*2. King. 1.10, 12, 13.
n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirit, because they are giuen of Gods Spirit, and be they, that are contrary to them, which procéede of the wicked spirite, as the spirit of couetousnesse, of pride, and madnesse.
13 Such as desire Christ must prepare themselues, to forsake all discommodities.
*Matth. 8.19.
14 The calling of God ought to be preferred, before all contrarie, before all mocies that be vse to men.
o Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly. 15 Such as followe Christ, must at once renounce all worldly cares.

CHAP. X.

1 The seuentie disciples. 10 *The vnthankefull cities charged with impietie.* 17 *The disciples returning home, are warned to be humble.* 30 *Who is our neighbour.* 38 *Of Martha and her sister Marie.*

*Matth. 10.1.
1 The seuentie are sent as the fourth sort warners of the coming of Christ.
*Matth. 9.37.
*Matth. 10.16.
2 The faithfull ministers of the worde are in this world, as lambes among wolues: but if they be diligent, they doe their office, he shal send them all as many times them.
*1. King. 4.29.
3 This is spoken after the maner of a figure, which is vsed, when they put downe more in wordes then is meant: vsuall among the Hebrewes, when they commaund a thing to be done speedily without delay, as 2. King. 4.29. for otherwise courteous and gentle speaches, are pointes of Christian duetie: as for the calling it was but for a season.
*Mark. 10.12. maike 6.10. b So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it.

7 And in that house [c] tary still, eating and drinking such things as by them shall be set before you: *for the labourer is worthy of his wages. Goe not from house to house.

8 *But into whatsoeuer citie ye shall enter, if they receiue you, [d] eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 [3] But into whatsoeuer citie ye shall enter, if they wil not receiue you, goe your waies out into the streetes of the same, and say,

11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 *Woe be to thee, Chorazin: woe be to thee, Beth-saida: for if the myracles had beene done in Tyrus and Sydon, which haue beene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And [f] seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And he said vnto them, I sawe Satan, like lightning, [g] fall downe from heauen.

19 Beholde, I giue vnto you power to treade on the serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ [5] That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hidde these things from the [h] wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee. ‖

22 [6] All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueile him.

23 ¶ [7] And he turned to his disciples, and

c Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterward, when the Churches were setled: but these are sent abroade to all the coastes of Iudea, to giue them to vnderstand, that the last Iubile is at hand.
*Deut. 24.14. matth. 10.10. 1. tim. 5.18.
*Matth. 10.12.
d Content your selues with that meate that is set before you.
3 God is a most seuere reuenger of the ministerie of his Gospel.
*Chap. 9.5. acte. 13.51. and 18.6.
*Matth. 11.21.
*Matth. 10.40. iohn 13.20.
4 Neither the gift of miracles, neither what els soeuer excellent gift, but onely our election giueth vs occasion of true ioy. And the onely publishing of the Gospel is the destruction of Satan.
e For Christes Disciples vsed no absolute authoritie, but wrought such miracles, as they did, by calling vpō Christs Name.
f Paul placeth the deuil and his angels in the ayre, Ephes. 6.12, & he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.
g Shall doe you wrong.
5 The Church is contemptible, if the be iudged by outward face of it. But the wisedome of God is not to be marueiled at in any thing.
h Of this world.
‖ Then hee turned to his disciples, and saide, Is read in some copies.
6 Whosoeuer seeketh the Father without the Sonne, wandreth out of the way.
7 The difference of the olde Testament and the newe, consisteth in the manifestation of reuelation.

said

*Matth.13.16.

said secretly, *Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

*Matth.22.35. marke 12.28.

25 ¶ *[8] Then behold, [i] a certaine Lawyer stoode vp, and tempted him, saying, Master, What shall I doe, to inherite eternall life?

[8] Faith doeth not take away, but establish the doctrine of the Lawe.

[i] One of them, that professed himselfe to be learned in the rites and Lawes of Moses.

26 And he said vnto him, What is written in the Lawe? howe readest thou?

*Deut.6.5. *Leuit.19.18.

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, & with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

[9] All they are comprehended in the name of our neighbour, by the Law, whomsoeuer we may helpe.

29 [9] But he willing to [k] iustifie himselfe, said vnto Jesus, Who is then my neighbour?

[k] That is, to vouch his righteousnesse; or shew, that he was iust, that is, void of all faults: and lames 5. vseth the word of iustification in this sense.

30 And Jesus answered, and said, A certaine man went downe from Hierusalem to Jericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fel out, that there came down a certaine Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which nowe of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Jesus vnto him, Goe, and doe thou likewise.

[10] Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth.

38 ¶ [10] Nowe it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Jesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Jesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 *Hee teacheth his Apostles to pray.* 14 *The dumme deuill driuen out.* 27 *A woman of the company lifteth vp her voyce.* 29 *The Iewes require signes.* 37 *He being feasted of the Pharise, reproueth the outward shewe of holinesse.*

AND so it was, that as he was praying in a certaine place, when he ceased, one of his disciples saide vnto him, Lord, teach vs to pray, as John also taught his disciples.

*Matth.6.9.

2 *And he said vnto them, When ye pray, say, [1] Our father which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen.

[1] A forme of true prayer.

3 Our dayly bread giue vs [a] for the day:

[a] That is, as much as is needefull for vs this day, whereby we are not debarred to haue an honest care for the maintenance of our liues, but that carking care, which killeth a number of men, is cut off and restrained.

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ [2] Moreouer he said vnto them, Which of you shall haue a friend, and shal goe to him at midnight, and say vnto him, Friend, lend me three loaues?

[2] We must pray with faith.

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within should answere, and say, Trouble me not: the doore is nowe shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtlesse because of his [b] importunitie, he would rise, & giue him as many as he needed.

[b] Word for word, impudencie: but that impudencie which is spoken of here, is not to be cald fault withall, but is very commendable before God, for he liketh well of holy importunitie.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 *For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

*Matth.7.7. and 21.22. mar. 11.24. iohn 14. 13. and 16.23. iames 1.5. *Matth.7.8. *Matth.7.9.

11 *If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shal your heauenly Father giue the holy Ghost to them, that desire him?

14 ¶ *Then he cast out a deuil which was dumme: and when the deuil was gone out, the dumme spake, and the people wondered.

*Matth.9.32. and 12.22.

15 [3] But

15 [3] But ſome of them ſaide, * He caſteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 [4] But he knew their thoughts, and ſaid vnto them, * Euery kingdome diuided againſt it ſelfe, ſhall be deſolate, and an houſe diuided againſt an houſe, falleth.

18 So if Satan alſo bee diuided againſt himſelfe, howe ſhall his kingdome ſtande, becauſe yee ſay that I caſt out deuils [c] through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whom do your children caſt them out? Therefore ſhall they be your Iudges.

20 But if I by the [d] finger of God caſt out deuils, doubtles the kingdome of God is come vnto you.

21 When a ſtrong man armed keepeth his [e] pallace, the things that he poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein hee truſted, and deuideth his ſpoyles.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 * [6] When the vncleane ſpirite is gone out of a man, he walketh through drie places, ſeeking reſt: and when he findeth none, he ſaith, I will return vnto mine houſe whence I came out.

25 And when hee commeth, hee findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe: and they enter in, and dwel there: * ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And it came to paſſe as he ſaid theſe things, a certaine woman of the companie lifted vp her voyce, and ſaid vnto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed are they that heare the word of God, and keepe it.

29 ¶ * [8] And when the people were gathered thicke together, hee began to ſay, This is a wicked generation: They ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of * Ionas the Prophet.

30 For as Ionas was a ſigne to the Niniuites: ſo ſhall alſo the Sonne of man be to this generation.

31 * The Queene of the South ſhal riſe in iudgement, with the men of this generation, and ſhal condemne them: for ſhe came from the vtmoſt parts of the earth to heare the wiſedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Nineue ſhall riſe in iudgement with this generation, & ſhal condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ * [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhell, but on a candleſticke, that they which come in, may ſee the light.

34 * The light of the bodie is the eye: therefore when thine eye is ſingle, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkneſſe.

36 If therefore thy whole bodie ſhall be light, hauing no part darke, then ſhall all bee light, euen as when a candle doeth light thee with the brightneſſe.

37 ¶ [10] And as he ſpake, a certaine Phariſee beſought him to dine with him: and hee went in, and ſate downe at table.

38 And when the Phariſe ſawe it, he marueiled that hee had not firſt waſhed before dinner.

39 * And the Lord ſaid to him, In deed ye Phariſes make cleane the outſide of the cup, and of the platter: but the inward part is full of rauening and wickednes.

40 Ye fooles, did not hee that made that which is without, make that which is within alſo?

41 Therefore giue almes [f] of thoſe things which you haue, and behold, all things ſhall be cleane to you.

42 [11] But woe be to you, Phariſes: for ye [g] tithe the mint and the rewe, and [h] all maner herbes, and paſſe ouer [i] iudgement, & the loue of God: theſe ought yee to haue done, and not to haue left the other vndone.

43 * [12] Woe be to you, Phariſes: for yee loue the vppermoſt ſeats in the Synagogues, and greetings in the markets.

44 [13] Woe be to you, Scribes and Phariſes hypocrites: for yee are as graues which appeare not, and the men that walk ouer them, perceiue not.

45 ¶ [14] Then anſwered one of the Lawyers, and ſaide vnto him, Maiſter, thus ſaying thou puttest vs to rebuke alſo.

46 And he ſaide, Woe be to you alſo, yee Lawyers: * for yee lade men with burdens grieuous to be borne, and ye your ſelues touch not the burdens with one of your fingers.

47 [15] Woe be to you: * for ye builde the ſepulchres of the Prophets, and your fathers killed them.

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3 An example of horrible blindneſs, and ſuch as cannot be healed, when as by an euil conſcience, and preiudged malice, the power of God is blaſphemed.

* Matt. 9. 34. and 12. 24. mar. 3. 22.

4 The true way to know the true Chriſt, from the falſe, is this, that the true Chriſt puts no accord or agreement with Satan: And it followeth that whet we know him, we acknowledge him.

* Matt. 12. 25. mar. 3. 24.

c By the name and power of Beelzebub.

d That is, by the power of God: for it is ſaid, Exod. 8. 19.

e The word ſignifieth properly an open and void roome before an houſe, and ſo by vſurpation is taken for Noble mens houſes.

f Againſt inuiſible enemies, and ſuch as loue to haue a meane, which ſeeke meanes to reconcile Chriſt, and them together.

* Matth. 12. 43.

6 Or that doeth not continue, as in their caſe, then he that neuer begun.

* Heb. 6. 4. 2. pet. 2. 20.

7 Chriſt ſeeketh not praiſe in him ſelfe, but in our ſaluation.

* Mat. 12. 38. 39

8 They that are no ſeekers of miracles, in ſtead of miracles ſhal receiue puniſhment.

* Ionas 1. 12.

* 1. King. 10. 1. 2. chron. 9. 1.

* Ionas 3. 5.

* Chap. 8. 16. matth. 5. 15. marke 4. 21.

9 Our minds are therefore lightned with the knowledge of God, that wee ſhould giue light vnto others, and therefore our greateſt labour ought to be to pray for that light.

* Matt. 6. 22.

10 The ſeruice of God conſiſteth not in outward cleanlineſſe, and deuiſed rites or ceremonies, but in the ſpirituall righteouſnes of the heart and charitie.

* Matt. 23. 25.

f That is, according to your abilitie: as who would ſay, in ſtead of your extortions, which hindered you, that you could not eate cleanly, vſe charitie, and accordingly as your abilitie ſhal ſerue you, be good to the poore, and ſo ſhal that, that is within the platter, be ſanctified though the platter be vnwaſhed.

11 It is the propertie of hypocrites, to ſtand ſtoutly for little trifles, & let paſſe greater matters.

g You decide by Gods Lawe that the tenth part is due to be paid.

h Of all kind of herbes ſome, as Auguſtine expounded it in his Enchyridion to Laurence, cha. 99. where he ſheweth in like ſort how that place of Paul, 1. Tim. 2. 4. God will haue all men to be ſaued, is to be expounded after the ſame maner.

i That is to ſay, that that is right and reaſon to doe for this worde Iudgement, containeth the commandements of the ſecond table, and the other words, the loue of God, containe the firſt.

* Chap. 20. 46.

12 Hypocriſie & ambition are commonly ioyned together. 13 Hypocrits deceiue men with an outward ſhew. * Mat. 23. 27. 14 Hypocrites are very ſeuere againſt other men, but thinke all things lawful to themſelues. * Matth. 23. 4. acts 15. 10. 15 Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are aliue. * Mat. 23. 29.

48 Truely k ye beare witneſſe, and allowe the deeds of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſaid the wiſedom of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and l perſecute away.

50 That the blood of all the Prophets, m ſhed from the foundation of the worlde, may be required of this generation.

51 From the blood of *Abel vnto the blood of *Zacharias, which was ſlaine betweene the altar and the Temple: verily I ſay vnto you, it ſhalbe required of this generation.

52 [16] Woe be to you, Lawyers: for ye haue n taken away the key of knowledge: yee entred not in your ſelues, and them that came in, ye forbade.

53 [17] And as hee ſaide theſe things vnto them, the Scribes and Phariſes begainne to vrge him ſore, and to o prouoke him to ſpeak of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

k When you perſecute Gods ſeruants, like mad men, euen as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what do you els but glory in your fathers crueltie, and ſet vp monuments (as it were) in glory and triumph of it?

l They ſhall ſo vexe them and trouble them, that at length they ſhal banish them.

m That you may be called to an account for it, yea and be puniſhed, for the ſhedding of that blood of the Prophets.

* Gen.4.8.

* 2.Chro.24.21.

16 They haue of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the doore keepers of the Church.

n You haue hidden and taken away, ſo that it cannot be found and where.

17 The more the world is reprehended, the worſe it is, and yet muſt wee not betraye the truth.

o They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carpe at.

CHAP. XII.

1 *The leauen of the Phariſes.* 5 *Who is to be feared.* 8 *To confeſſe Chriſt.* 17 *The Parable of the rich man whoſe land was very fertile.* 22 *Not to care for earthly things,* 31 *but to ſeeke the kingdom of God.* 39 *The thiefe in the night.* 51 *Debate for the Goſpels ſake.*

IN *[1] the meane time, there gathered together a innumerable multitude of people, ſo that they trode one another: and hee began to ſay vnto his diſciples firſt, Take heed to your ſelues of the leauen of the Phariſes, which is hypocriſie.

2 *For there is nothing couered, that ſhal not be reueiled: neither hid, that ſhall not bee knowen.

3 Wherefore whatſoeuer yee haue ſpoken in darkneſſe, it ſhall be heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes.

4 *[2] And I ſay vnto you, my friends, be not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will b forewarne you, whome ye ſhall feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, and yet not one of them is forgotten before God?

* Matt.16.5. mark.8.14.

a The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly gloſes, and alſo take paines through the helpe of God, to ſet forth ſincere doctrine, openly and with out feare.

a Worde for word, ten thouſands of people, a certaine number for an vncertaine.

* Mat.10.26. marke 4.22.

* Mat.10.28.

2 Although hypocrites haue princes to execute their crueltie, yet there is no cauſe why wee ſhould be afraide of them, the leaſt lote that may bee, ſeeing they can doe nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalnation of his elect.

b He warneth them of dangers that preſently hang ouer their heads, for thoſe that come vpon the ſudden, doe make the greater wound,

7 *Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

8 *[3] Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe mee before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But hee that ſhall denie me before men, ſhalbe denied before the Angels of God.

10 *And whoſoeuer ſhall ſpeake a word againſt the Sonne of man, it ſhall bee forgiuen him: but vnto him, that ſhal blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

11 *[4] And when they ſhall bring you vnto the Synagogues: & vnto the rulers and Princes, take no thought how, or what thing yee ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay,

13 [5] And one of the companie ſaide vnto him, Maiſter, bid my brother diuide the inheritance with me.

14 And he ſaid vnto him, Man, who made me a iudge, or a diuider ouer you?

15 Wherefore he ſaide vnto them, Take heed, and beware of c couetouſnes: for though a man haue abundance, yet his life d ſtandeth not in his riches.

16 [6] And he put forth a parable vnto them, ſaying, The c ground of a certaine rich man brought forth fruits plentifully.

17 Therefore he f thought with himſelfe, ſaying, What ſhall I doe, becauſe I haue no roome, where I may lay vp my fruits?

18 And he ſaid, This will I do, I will pull downe my barnes, & build greater, and therin will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeeres: liue at eaſe, eate, drinke, and g take thy paſtime.

20 But God ſaid vnto him, O foole, this night will they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So is he that gathereth riches h to himſelfe, and is not rich in God.

22 [7] And he ſpake vnto his diſciples, Therefore I ſay vnto you, * Take no thought for your life, what ye ſhal eate: neither for your body, what ye ſhal put on.

23 The life is more then meate: and the body more then raiment.

24 Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, & yet God feedeth them: how much

* Sam.14.45. acts 27.34.

* Chap.9.26. mat.10.32. mar.8.38. 2.tim.2.12.

3 Great is the reward of a conſtant confeſſion: and horrible is the puniſhment of the denying of Chriſt, yea impoſſible to be called backe againe ſhall the puniſhment be, if vpon set purpoſe, both with mouth and heart we blaſpheme knowen truth.

* Matth.12.31. marke 3.28. 2.iohn 5.15.

* Mat.10.19. marke 13.11.

4 It is a great and hard conflict to confeſſe the truth, but he that can doe all things, and is almighty, will not be wanting to the weakeſt which ſtriue and contend, in his appointed time.

5 Chriſt would not ſay, there can be a iudge to diuide an inheritance. Firſt, ſay that he would not ſoller vp and cherish the fleshly opinion that the Iewes had of Meſſias Secondly, ſay that he would diſtinguiſh the ciuill gouernance, frō the Eccleſiaſticall: Thirdly, to teach vs to beware of them which abuſe the ſhew of the Goſpel and alſo the name of miniſters, to their owne priuate commodities.

c By couetouſnes is meant, y greedie deſire to get, commonly with other mens hurt.

d God is the author and preſerver of mans life, goods are not.

6 There are many more vaine men, then rich men which hang vpon their riches.

e Or rather courtrey, for here is ſet forth a man that poſſeſſeth not a piece of ground coſely, and field to field, but an whole countrey, as they doe, which ioyne houſe to houſe, Eſa.5.8.

f Made his reckoning within himſelfe, which is the propertie of couetous churles that ſpend their life in thoſe trifles.

g Be merry & make good cheere,

h Caring for no man but for himſelfe, and minding to truſt in himſelfe.

7 An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt the moſt fooliſh and pining carefulneſſe of men, for this life. * Matth.6.25. 1.pet. 5.7.pſalm.55.22.

more

more are ye better then foules?

25 And which of you with taking thought can adde to his stature one cubite?

26 If yee then bee not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morowe is cast into the ouen, how much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eate, or what yee shall drinke, neither [i] hang you in suspense.

30 For all such things the people of the world seeke for: and your father knoweth that ye haue neede of these things.

31 [8] But rather seeke yee after the kingdome of God, and all these things shall be cast vpon you.

32 [9] Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdome.

33 ¶ * [10] Sell that yee haue, and giue [k] almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ * [11] Let your loines bee girt about and your lights burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee commeth shall finde waking: verily I say vnto you, he will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall find them so, blessed are those seruants.

39 * Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, hee would haue watched, and would not haue suffred his house to be digged through.

40 [12] Bee ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord saide, Who is a faithful steward and wise, whom the master shall make ruler ouer his houshold, to giue them their [l] portion of meate in season?

43 Blessed is that seruant, whome his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maydens, and to eate, and drinke, and to be drunken.

46 The master of that seruant will come in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall bee beaten with many stripes.

48 But hee that knewe it not, and yet did commit things worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoeuer much is giuen, of him shalbe much required, and to whome men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must bee baptized with a baptisme, and how am I grieued, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shalbe fiue in one house diuided, three against two, & two against three.

53 The father shalbe diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in law, and the daughter in lawe against her mother in law.

54 ¶ * [14] Then saide hee to the people, When ye see a cloude [n] rise out of the West, straightway ye say, A shower commeth: and so it is.

55 And when yee see the South winde blowe, ye say, that it will be hoat: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 [15] Yea, and why iudge yee not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, least hee drawe thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler cast thee into prison.

i A Metaphore taken of things that hang in the aire, for they that are carefull for this worldly life, and hang vpon the arme of man, bee alwayes wauering and doutful minds, swaying sometimes this way, and sometimes that way.

8 They shall lacke nothing, which are careful for the kingdome of heauen.

9 It is a foolish thing, not to take for smal things, as his gifts, which giueth vs freely the greatest things.

* Matth. 6.20.

10 A godly liberalitie is a right way to get true riches.

k This is the figure Metonymia, for by this word Almes, is meant that compassion, and kindlinesse of the heart, that imbraceth the miserie and poore estate of a man, and sheweth such it selfe by some gift, and hath the name giuen it in the Greeke tongue, of mercie and compassion: and therefore he is like to giue almes, who parteth with some thing to another, and pitieth the poore, shewing thereby, that he pitieth their poore estate.

* 1. Pet. 1.13.

11 The life of the faithful seruants of God, in this world, is a watchful peregrination, hauing the light of the word going before it.

* Matth. 24.43. Luke 16.15. and 3.3.

12 Some haue more need to watch, then they that haue some degree of honour, in the houshold of God.

l That is, euery mouth such measure of corne as was appointed them.

m More then of him, to whom so much was not giuen.

13 The Gospel is the only cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

* Matth. 10. 34.

* Matth. 16.2.

14 Men which are very quicke of sight in earthly things, are blind in those things, which pertaine to the heauenly life, and that through their owne malice.

n Which appeareth and gathereth it selfe together in that part of the aire.

15 Men that are blinded with the loue of themselues, and therefore are detestable & stubburne, shal beare the reward of their folly.

* Matth. 5.25.

o To him that had to demand and gather the amerciaments, which they were condemned vnto, & had wrongfully troubled men: moreouer the magistrates officers make them which are condemned pay that, that they owe, yea, and often times if they be obstinate, they do not only take the costs & charges of them, but also imprison them.

59 I tell thee, thou shalt not depart thence, till thou hast paied the vttmost mite.

CHAP. XIII.

1 *Of the Galileans,* 4 *and those that were slaine vnder Siloam.* 6 *The fig tree that bare no fruite.* 11 *The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed.* 19 *The parable of the graine of the mustard seede.* 21 *Of leauen.* 23 *How few shalbe saued.* 32 *Herod that foxe.*

THere [1] were certaine men present at the same season, that shewed him of the Galileans, whose blood [a] Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tel you, nay: but except ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in [b] Siloam fell, and slue them, were sinners aboue all men that dwel in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ [2] Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then saide hee to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruite of this figge tree, and finde none: cut it downe: why keepeth it also the ground [c] barren?

8 And hee answered, and saide vnto him, Lord let it alone this yeere also, till I digge round about it, and doung it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ [3] And hee taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a [d] spirite of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art [e] loosed from thy disease.

13 And he laide his hands on her, and immediately she was made straight againe, and glorified God.

14 [4] And the [f] ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doth not eche one of you on ẏ Sabbath day loose his ore or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, bee loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ * Then saide he, What is the kingdome of God like? or whereto shall I compare it?

19 [5] It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made nests in the branches thereof.

20 ¶ * And againe he saide, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman took, and hidde in three pecks of floure, till all was leavened.

22 ¶ [6] * And hee went through all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then saide one vnto him, Lorde, are there few that shalbe saued? And he said vnto them,

24 * Striue to enter in at the straite gate: for many, I say vnto you will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lorde, open vnto vs, and he shal answere and say vnto you, I knowe you not whence ye are,

26 [7] Then shall ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

27 * But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 [8] There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Iacob, & all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [g] East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And beholde, there are last, which shal be first, and there are first, which shalbe last.

31 [9] The same day there came certaine Pharises, and said vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then said he vnto them, Go ye and tell that [h] Fore, Behold, I cast out deuils, and will heale still [i] to day, and to morow, and the third day I shalbe [k] perfected.

33 [10] Neuer-

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1 We must not reioyce at the iust punishment of others, but rather be instructed to repentance.

a Pontius Pilate was gouernour of Iudea, almost ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yere of Tyberius reigne, Christ finished the worke of our redemption by his death.

b To wit, in the place, or riuer: for Siloam was a smal riuer, from whence the conduits of the citie came, whereof Iohn 9.7. and Esai. 8.6. and therefore it was a tower or castle, built vpon the conduit side, which fell downe suddenly and killed some.

2 Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.

c Maketh the ground barren in that part, which otherwise were good for vines.

3 Christ came to deliuer vs from the hand of Satan.

d Troubled with a disease which Satan brought.

e For Satan had the woman bound, as if she had bene in chaines, in so much that for eighteene yeeres space, she could not hold vp her head.

4 A liuely image of hypocrisie, and reward thereof.

f One of the Rulers of the Synagogue, for it appeareth by Mark. 5.22. and Acts 13.15. that there were many rulers of the Synagogue.

5 God beginneth his kingdome with smal beginnings, & the vnlooked for proceeding of it, may better set forth his power.

* Matt. 13.33.

* Matth. 9.35. marke 6.6.

6 Against them which had rather erre with many, then goe right with a few, and by that meanes shadow their own slouthfulnesse, are shut out of the kingdome of God.

* Matt. 7.13.

7 He is in paine in the Church, which is not of the Church, which thing the cleannesse of life sheweth.

* Marke 7.23. and 25.41. psal. 6.8.

8 The calling off of the Iewes, and the calling of the Gentiles is foretold.

g From all the quarters of the world, and these are foure of the chiefest.

* Matt. 19.30. and 20.16. marke 10.31.

9 We must goe forward in the case of our calling, though the middest of terrours, whether they be true or fained.

h That deceitful and treacherous man.

i That is, a smal time, and Theophyl. saith it is a prouerbe or els by To day, we may vnderstand the time that now is, and by To morow, the time to come, meaning thereby all the time of his ministerie and office.

k To wit, when the sacrifice for sinne is ended.

33 [10] Neuertheleſſe I muſt walke to day, and to morowe, and the day following: for it cannot bee that a Prophet ſhould periſh out of Hieruſalem.

34 *O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, howe often would I haue gathered thy children together, as the Henne gathereth her [1]brood vnder her wings, and ye would not!

35 Behold, your houſe is left vnto you deſolate: and verily I tell you, yee ſhall not ſee mee vntill the time come that yee ſhall ſay, Bleſſed is he that commeth in the Name of the Lord.

10 There are no where more cruel enemies of the godly, then they which are within the ſame mantle and Church it ſelfe: but God ſeeth it, and will in his time haue an accompt of it.
* Matt. 23. 37.
1 Word for word, the neſt: nowe the broode of chickens is the neſt.

CHAP. XIIII.

2 *The dropſie healed on the Sabbath.* 8 *The chiefe places at bankets.* 12 *The poore muſt be called to our feaſts.* 16 *Of thoſe that were bid to the great Supper.* 23 *Some compelled to come in.* 28 *One about to builde a tower.*

AND [1] it came to paſſe that when hee was entred into the houſe of [a] one of the chiefe Phariſes on the Sabbath day, to eate bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Jeſus anſwering, ſpake vnto the Lawyers and Phariſes, ſaying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you ſhall haue an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 [2] Hee ſpake alſo a parable to the gheſts, when he marked how they choſe out the chiefe roomes, and ſaid vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelf downe in the chiefeſt place, leaſt a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

10 *But when thou art bidden, goe and ſit downe in the loweſt roome, that when hee that bade thee, commeth, he may ſay vnto thee, Friend, ſitte vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 *For whoſoeuer exalteth himſelf, ſhal be brought low, and he that humbleth himſelf, ſhalbe exalted.

12 [3] Then ſaide hee alſo to him that had bidden him, *When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor the rich neighbours, leaſt they alſo bidde thee againe, and a recompence be made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde,

14 And thou ſhalt be bleſſed, becauſe they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 [4] Nowe when one of them that ſate at table heard theſe things, he ſaide vnto him, Bleſſed is he that eateth bread in the kingdom of God.

16 Then ſaide he to him, *A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 [4] But they all with [b] one minde began to make excuſe: The firſt ſaide vnto him, I haue bought a Farme, and I muſt needes goe out and ſee it: I pray thee, haue mee excuſed.

19 And another ſaide, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee haue me excuſed.

20 And another ſaide, I haue married a wife, and therefore I cannot come.

21 So that ſeruant returned, and ſhewed his maſter theſe things. Then was the good man of the houſe angrie, and ſaide to his ſeruant, Goe out quickely into the [c] ſtreetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

23 Then the maſter ſaide to the ſeruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 [5] Nowe there went great multitudes with him, and he turned and ſaid vnto them,

26 *If any man come to mee, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

27 *[6] And whoſoeuer beareth not his croſſe, and commeth after me, cannot bee my diſciple.

28 For which of you minding to builde a towre, [e] ſitteth not downe before, and counteth the coſt, whether hee haue ſufficient to performe it,

29 Leſt that after he hath laide the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to builde,

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.
1 Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Phariſes were not chiefe men of the Synagogue, Iohn 7. 48. for this word Phariſe was the name of a ſect, though it appeare by the whole hiſtorie that the Phariſes were in great credite.

2 The reward of pride is ignominie: and the reward of true modeſtie is glory.

1 Prou. 25. 6.
* Chap. 18. 14. matth. 23. 12.
1 Againſt them which lauiſh out their goods ſeeking ambitiouſly, ſtay hope of recompence, where as Chriſtian charitie reſpecteth only the glorie of God, and the profite of our neighbour.
* Prou. 3. 27. iſa. 57.

4 The moſt part euen of them to whom God hath reuelled himſelfe are ſo mad, that ſuch helpes as they haue receiued of God, they willingly turne into lets and hinderances.
b As of set purpoſe, and a thing agreed vpon before: for though they alleage ſeuerall cauſes, yet all of them agree in this, that they haue their excuſes, that they may not come to ſupper.
c Wide & broad quarters.

5 Euen thoſe affections, which are of the leaſt worthe of praiſe and commendation, muſt be reiected and ordered, that godlineſſe may haue the vpper hand in euery minute.
* Matth. 10. 37.
d If the matter ſtand betweene God and him, as I doubtleſſe it doth, & therefore theſe words are not ſpoken ſimply, but by compariſon.
* Chap. 9. 23. matth. 16. 24. mar. 8. 34.
6 The true followers of Chriſt muſt at once buſkin and ſtarue, and chearefully be ready all occaſions to leaue all kinds of earthlie things.
e As a wiſe man and craftſman all his coſts, before he begin the worke.

and was not able to make an end?

31 Or what King going to make warre, against another King, sitteth not downe first and taketh counsell, whether hee be able with tenne thousand, to meet him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 *7 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

* Matth. 5. 13. mar. 9. 50.

7 The disciples of Christ must be wise, both for themselues, and for other: otherwise they become the foolishest of all.

CHAP. XV.

4 The parable of the lost sheepe, 8 of the groate, 11 and of the prodigall sonne.

THen ‖ resorted vnto [1] him [a] all the Publicanes and sinners to heare him.

‖ Or, drew neere.

1 We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take great paine about them.

a Some Publicanes and sinners came to Christ from all quarters.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and go after that which is lost, vntill he finde it?

* Matth. 18. 12.

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioice with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shalbe in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing tenne groats, if she lose one groat, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [2] He said moreouer, A certeine man had two sonnes,

a Men by their voluntarie falling from God, hauing shaken themselues of the benefites which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he calleth to repentance, though the greatnesse of their miserie wherewith they were tainted, doth not onely gently receiue them, but also enricheth them with farre greater gifts, & blesseth them with the chiefest blisse.

11 And the yoonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So not many dayes after, when the yoonger sonne had gathered all together, hee tooke his iourney into a far country, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that country, and he sent him to his farme, to feed swine.

16 And he would faine haue filled his bellie with the huskes, that the swine ate: but no man gaue them him.

17 [3] Then hee came to himselfe, and said, How many hired seruants at my fathers haue bread enough, and I die for hunger?

3 The beginning of repentance is the acknowledging of the mercie of God, which stirreth vs to hope well.

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against [b] heauen, and before thee,

b Against God, because he is hyd to dwell in heauen.

19 And am no more woorthie to bee called thy sonne: make mee as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 [4] And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more woorthie to be called thy sonne.

4 In true repentance there is a feeling of our sinnes, ioyned with feare and shame, from whence springeth a confession, after which followeth forgiuenesse.

22 Then the father said to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet,

23 And bring the fat calfe, and kill him, and let vs eate, and be merie:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merie.

25 [5] Now the elder brother was in the field, and when he came and drew neere to the house, he heard melodie, and dancing,

5 Such as trip by feare God, desire to haue all men to be their fellowes.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatte Calfe because hee hath receiued him safe and sound.

28 Then he was angrie, and would not goe in: therefore came his father out and entreated him.

29 But hee answered and said to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest mee a Kidde that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was

was meete that we ſhould make merie, and be glad: for this thy brother was dead, and is aliue againe: and he was loſt, but he is found.

CHAP. XVI.

1 *The parable of the ſteward accuſed to his maſter.* 13 *To ſerue two maſters.* 16 *The Law and the Prophets* 19 *Of Diues and Lazarus.*

AND hee ſaide alſo vnto his diſciples, [1] There was a certaine rich man, which had a ſteward, and he was accuſed vnto him, that he waſted his goods.

2 And he called him, and ſaide vnto him, Howe is it that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip. I cannot digge, and to beg I am aſhamed.

4 I know what I will doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes.

5 Then called he vnto euery one of his maſters debters, and ſaid vnto the firſt, Howe much oweſt thou vnto my maſter?

6 And he ſaide, An hundred meaſures of oyle. And he ſaide to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, Howe much oweſt thou? And he ſaide, An hundred meaſures of wheate. Then he ſaid to him, Take thy writing, and write foureſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends with the riches [c] of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting [d] habitations.

10 [2] He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not bene faithfull in the wicked riches, who will truſt you in the [e] true treaſure?

12 And if ye haue not beene faithfull in [f] another mans goods, who ſhall giue you that which is yours?

13 [*3] No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they ſcoffed at him.

15 [4] Then he ſaid vnto them, Ye are they, which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 [*5] The Lawe and the Prophets endured vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preſſeth into it.

17 [*] Now it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the Lawe ſhould fall.

18 ¶ [*] Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marrieth her [g] that is put away from her huſband, committeth adulterie.

19 ¶ [6] There was a certaine rich man, which was clothed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was laide at his gate full of ſores,

21 And deſired to be refreſhed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried.

23 And being in hell in torments, [i] he lift vp his eies, and ſawe Abraham afarre off, and Lazarus in his boſome.

24 Then he cried, and ſaide, Father Abraham haue mercie on me, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſaide, Sonne, remember that thou in thy life time receiueſt thy pleaſures, and likewiſe Lazarus paines: now therefore is hee comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 [7] Then he ſaide, I pray thee therefore Father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leſt they alſo come into this place of torment.

29 Abraham ſaide vnto him, They haue Moſes and the Prophets: let them heare them.

30 And he ſaide, Nay, Father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then

1 Seeing that men oftentimes purchaſe friendſhip to themſelues, by other mens gifts, it is ſhame for vs, if with a free and liberall beſtowing of the goods which the Lord hath giuen vs in that purpoſe, we doe not pleaſe him, nor procure the good will of our neighbors, ſeeing that by this onely meanes, riches, which are often times occaſions of ſinne, are turned to another vſe and purpoſe.

a This parable doth not approue the ſtewards naughtie dealing, for it was very theeriſh: but parables are ſet forth, to ſhew a thing ouerly, and as it were, vnder a figure to repreſent the trueth, though it agree not thorowly with the matter it ſelfe: ſo that Chriſt meaneth by this parable, to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlaſting life.

b Men that are giuen to this preſent life, contrary to whō the children of light are (ſaith S. Paul) called thoſe ſpirituall, and the other carnall.

c This is not ſpoken of goods that are euill gotten, for God will haue our bountifulnes in the poore, proceede and come from a good fountaine: but he calleth thoſe riches of iniquity, which men vſe naughtily.

d To wit, the poore Chriſtians: for they are the inheritours of theſe Tabernacles. Theophyl. 2 We ought to take heede, that for abuſing our earthly function and office, we be not depriued of heauenly gifts: for howe can they vſe ſpirituall gifts aright, who abuſe worldly things? e That is, heauenly and true riches: which are contrary to worldly and fitting ſubſtance. f In worldly goods, which are called other mens, becauſe they are committed to our credite. * Matth. 6.24. 3 No man can loue God and riches together.

4 Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whoſe ſinnes they are.

* Matth. 11.12.

5 The Phariſes deſpiſed the excellencie of the new Teſtament, in reſpect of the olde, being ignorant of the perfect righteouſneſſe of the Law, and howe falſe expounders they were of the Lawe, Chriſt declareth by the ſeuenth commandement.

* Matth. 5.18.

* Mar. 5.32. and 19.9. 1. cor. 7.11.

g They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adulterie, whilſt ſhe liueth, reaſon fondly: for Chriſt ſpeaketh of thoſe diuorces, which the Iewes vſed, of which ſort we cannot take the diuorcement for adulterie, for adulterers were put to death by the Lawe.

6 The ende of the prouerbe and miſerie of the godly, ſhall be euerlaſting ioye as the ende of the riotouſneſſe and cruell pride of the rich ſhall be euerlaſting miſerie, without hope of mercie.

h Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.

i Heauenly and ſpirituall things are expreſſed and ſet foorth vnder colours and reſemblances fit for our ſenſes.

7 Seeing that we haue a moſt ſure rule to liue by, layed foorth vnto vs in the worde of God, raſhly and raſhly doe men ſeeke for other reuelations.

31 Then he saide vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

1 *Offences.* 3 *Wee must forgiue him that trespasseth against vs.* 10 *We are vnprofitable seruants.* 11 *Of the ten lepers.* 20 *Of the comming of the kingdome of heauen.* 33 *False Christes.* 36 *After what maner Christs comming shall be.*

THen saide he to his disciples, *[1] It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these litle ones.

3 ¶ [2] Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 * And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ [3] And the Apostles saide vnto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith, as much as is [a] a graine of mustard seede: and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ [4] Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the fielde, Goe, and sit downe at table?

8 And woulde not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and dronken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because he did that which was commanded vnto him? I trowe not.

10 [5] So likewise ye, when ye haue done all those things, which are commaunded you, say, We are vnprofitable seruants: we haue done that which was our duetie to doe.

11 ¶ [6] And so it was when hee went to Hierusalem, that he passed through the mids of Samaria, and Galile.

12 And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off.

13 And they lift vp their voyces and saide, Jesus, Master, haue mercie on vs.

14 And when he sawe them, he said vnto them, *Go, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loude voyce praysed God,

16 And fell downe on his face at his feete, and gaue him thankes: and he was a Samaritane.

17 And Jesus answered, & saide, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And he saide vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ [7] And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and said, The kingdome of God commeth not with [b] obseruation.

21 Neither shall men say, Loe here, or loe there: for beholde, the kingdome of God is [c] within you.

22 [8] And he saide vnto the disciples, The dayes will come, when ye shall desire to see [d] one of the dayes of the Sonne of man, and ye shall not see it.

23 *[9] Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither followe them.

24 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his day.

25 But first must he suffer many things, and be reproued of this generation.

26 * [10] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 *Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man is reuelled.

31 [11] At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 *Remember Lots wife.

33 *Whosoeuer will seeke to saue his soule, shall loose it: and whosoeuer shall loose it, shall [e] get it life.

*Matth. 18.7. marke 9.42.

a The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of the least be offended.

b Our reprehensions must be iust, and proceede of loue and charitie.

*Matt. 18.21.

a God wil neuer be vtterly lacking to the godly, (although he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason. *Matth. 17.20. a If you had no more faith, but the quantitie of the graine of mustard seede.

b Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.

c The most perfite keeping of the Law, which we can performe, deserueth no reward.

d Christ doeth smell euen vnto such, as will be vnthankfull, but the benefites of God profite them onely to saluation, which are thankfull.

*Leuit. 14.2.

*Luke 3.4.

7 The kingdome of God is not marked of men, although it be most present before their eyes, because they fondly perceiue themselues, that it is formed without outward pompe.

b With any outward pompe and shew of maiestie to be knowen by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signs which the Pharises dreamed of, which looked for an earthly kingdom of Messias.

c You looke about for Messias, as though he were absent, but he is amongst you, in the mids of you.

8 We often times neglect those things when they be present, which we afterward desire when they are gone, but in vaine.

d The time will come that you shal seeke for the Sonne of man, with great sorow of heart, and shal not finde him. *Matth. 23.23. marke 12.21.

9 Christ forewarneth vs, that false Christs shal come, and that his glory shall suddenly be spred farre and wide through the world, after that the ignominie of the croste is put out of remembrance.

*Gen. 7.5. matth. 24.38. 1. peter 3.20.

10 The world shalbe taken vnawares with the sudden iudgement of God: and therefore the faithfull ought to watch continually. *Gen. 19.24.

11 We must take good heede, that neither distrust nor the inticements of this world, nor any respect of friendship hinder vs the least that may be. *Gen. 19.26. *Chap. 9.24. matth. 10.39. marke 8.35. iohn 12.25. e That is, shall saue it, so Matthew expoundeth it: for the life that is here spoken of is euerlasting saluation.

*Matth.24.41.

34 *I tell you, in that night there ſhall be two in one bed: the one ſhall be receiued, and the other ſhalbe left.

35 Two women ſhall be grinding together, the one ſhall be taken, and the other ſhall be left.

36 Two ſhalbe in the field: one ſhall be receiued, and another ſhalbe left.

37 [12] And they anſwered, and ſaide to him, Where, Lorde? And hee ſaide vnto them, *Whereſoeuer the body is, thither ſhall alſo the egles be gathered together.

*Matth.24.28.

CHAP. XVIII.

1 The parable of the vnrighteous iudge and the widowe. 10 Of the Phariſe and the Publicane. 15 Children are of the kingdome of heauen. 22 To ſell all and giue to the poore. 28 The Apoſtles forſake all. 31 Chriſt foretelleth his death. 35 The blind man receiueth ſight.

AND [1] he ſpake alſo a parable vnto them, to this ende, that they * ought alwayes to pray, and not to [a] waxe faint,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, ſaying, Doe me iuſtice againſt mine aduerſarie.

4 And he would not of long time: but afterward hee ſaide with himſelfe, Though I feare not God, nor reuerence man,

5 Yet becauſe this widow troubleth me, I will do her right, leſt at the laſt ſhe come and [c] make me wearie.

6 And the Lord ſaid, Heare what the vnrighteous iudge ſaith.

7 Nowe ſhall not God auenge his elect, which cry day and night vnto him, yea, though [d] he ſuffer long for them?

8 I tell you he wil auenge them quickly: but when the Sonne of man commeth, ſhall he finde faith on the earth?

9 ¶ [2] Hee ſpake alſo this parable vnto certaine which truſted in themſelues that they were iuſt, and deſpiſed other.

10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publicane.

11 [3] The Phariſe ſtoode and prayed thus with himſelfe, O God, I thanke thee, that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican.

12 I faſt twiſe in the weeke: I giue tithe of all that euer I poſſeſſe.

13 But the Publican ſtanding [e] afarre off, would not lift vp ſo much as his eyes to heauen, but ſmote his breſt, ſaying, O God, be mercifull to me a ſinner.

14 I tell you, this man departed to his houſe iuſtified rather then the other: *for euery man that exalteth himſelfe, ſhall be brought lowe, and he that humbleth himſelfe, ſhall be exalted.

*Chap.14.11. matth.23.12.

15 ¶ * [f] They brought vnto him alſo babes th at he ſtould touche them. [4] And when his diſciples ſawe it, they rebuked them.

*Matth.19.13. marke 10.13.

16 [5] But Jeſus called them vnto him, and ſaide, Suffer the babes to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

17 [6] Verely I ſay vnto you, Whoſoeuer receiueth not the kingdome of God as a babe, he ſhall not enter therein.

18 *Then a certaine ruler aſked him, ſaying, Good Maſter, what ought I to doe, to inherite eternall life?

19 And Jeſus ſaid vnto him, Why calleſt thou me good? none is good, ſaue one, euen God.

20 Thou knoweſt the commaundements, * Thou ſhalt not commit adulterie, Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

21 [7] And he ſaide, All theſe haue I kept from my youth.

22 Nowe when Jeſus heard that, he ſaide vnto him, Yet thou lackeſt one thing. Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come followe me.

23 But whē he heard thoſe things, he was very heauie: for he was marueilous riche.

24 [8] And when Jeſus ſawe him very ſorowfull, he ſaide, With what difficultie ſhall they that haue riches, enter into the kingdome of God!

25 Surely it is eaſier for a Camell to goe through a needles eie, then for a riche man to enter into the kingdome of God.

26 Then ſaide they that heard it, And who then can be ſaued?

27 And he ſaide, The things which are vnpoſſible with men, are poſſible with God.

28 ¶ *Then Peter ſaid, Lo, we haue left all, and haue followed thee.

*Matth.19.27. marke 10.28.

29 [9] And he ſaide vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receiue much more in this world, and in the world to come life euerlaſting.

31 ¶ * [10] Then Jeſus tooke vnto him the twelue, and ſaid vnto them, Behold, we goe vp to Hieruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

*Matth.20.17. marke 10.32.

32 For hee ſhall be deliuered vnto the Gentiles,

11 The onely way to continue in prayer, and to come to Chriſt.

1 God will heare vs to continue in prayer, not to weary vs, but to exerciſe vs, perſuing vnto vs ſtriue with impatience, the long delay cauſe vs not to breake off the courſe of our prayers.

a Rom.12.12. 2 Theſſ.3.13.

2 Tarde to affliction, and aduerſities, as they are which are weake of heart.

b He doth not compare things that are equall together, but the vile with the graueſt: If a man get his right at a moſt vnrighteous iudges hands, much more ſhall the prayers of the holy preuaile before God.

c Word for word, beat me downe beat me downe with her blowes, ſaid it is a metaphore taken of wreſtlers, who beat their aduerſaries with their fiſt or clubbes: ſo doe they that are importunate beate the Iudges eares with their crying out, euen as were with blowes.

d Though he ſeeme ſlowe in auenging the iniurie done to his.

1 Two things ſpecially make our prayers bold of good effect: confidence of our own righteouſneſſe, and the contempt of other: for a humble heart is contrary to both theſe.

2 Although we confeſſe, that whatſoeuer we haue, we haue it of God, yet are we deſpiſed of God, as proud and arrogant, if we put neuer ſo little truſt in our owne workes before God.

e Farre from the Phariſe in a lower place.

f The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked againſt them that are enemies to the baptizing of children.

4 To iudge or thinke of Chriſt after the reaſon of our fleſh, is the cauſe of infinite corruptions.

5 The children alſo of the faithfull are comprehended in the free couenant of God.

g Them that caried the children, whom the diſciples droue away.

6 Childelike innocencie is an ornament of Chriſtians.

*Matth.19.16. marke 10.17.

*Exod.20.13.

7 The inſinuement of riches carieth away many from the right way.

8 To be both rich and godly, is a ſingular gift of God.

9 They become the richeſt of all, which refuſe not to be poore for Chriſtes ſake.

10 As ſure and certaine as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

h Hereby we see howe ignorant the disciples were.

34 But they vnderstood h none of these things, and this saying was hidde from them, neither perceiued they the things, which were spoken.

*Matth. 20.29. marke 10.46.

35 ¶ *11 And it came to passe, that as he was come neere vnto Iericho, a certaine blind man sate by the way side, begging.

11 Christ sheweth by a visible miracle, that he is the light of the world.

36 And when he heard the people passe by, he asked what it meant.

37 And they saide vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercie on me.

12 The more stops and lets that Satan layeth in our way euen by them which profesle Christes Name, so much the more ought we to goe forward.

39 [12] And they which went before, rebuked him that he should holde his peace, but he cried much more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he saide, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they sawe this, gaue prayse to God.

CHAP. XIX.

Zaccheus the Publicane. 13 *Ten pieces of money deliuered to seruants to occupie withall.* 29 *Iesus entreth into Hierusalem.* 41 *Hee foretelleth the destruction of the Citie with teares.* 45 *Hee casteth the sellers out of the Temple.*

1 Christ preuenteth them with his grace especially, which seemed to be furthest from it.

NOwe [1] when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zacheus, which was the [a] chiefe receiuer of the tribute, and he was riche.

a The ouerseer and head of the Publicanes, which were there together: for the Publicanes were diuided into companies, as we may gather by many places of Cicero his orations.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a lowe stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vp, and sawe him, and saide vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.

6 Then he came downe hastily, and receiued him ioyfully.

7 [2] And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinnefull man.

8 [3] And Zaccheus stoode forth, and saide vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I restore him foure folde.

3 The effect of true repentance, is knowen by the effect.

b By falsly accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them, when they robbe and spoile the Common-weale, they haue nothing in their mouthes, but the profite of the Cõmon-weale, and vnder that colour they play the theeues, in so much that if men reprooue and go about to redresse their robberie, and spoiling, they crie out, the Common-weale is hindered.

9 Then Iesus saide to him, This day is saluation come vnto this house, forasmuch as he is also become the [c] sonne of Abraham.

c Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to the house, because they receiued the blessing as Abraham had, for all of his household were circumcised.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

*Matth. 18.11.

11 [4] And whiles they heard these things, he continued and spake a parable, because he was neere to Hierusalem, and because also they thought that the kingdome of God should shortly appeare.

4 We must patiently waite for the iudgement of God, which shalbe reuealed in his time.

12 He said therefore, * A certaine Noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

*Matth. 25.14.

13 [5] And he called his tenne seruants, and deliuered them ten pieces of money, and saide vnto them, Occupie till I come.

5 There are three sorts of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, besides the gifts, which they haue receiued of God, to his glory with great paines & diligence: the third liue idely, and do no good. As for the first, the Lord when he commeth will iustly punish them in his time: the other he will bleesse, according to the paines which they haue taken: and as for the slouthfull and idle persons he will punish them as the first.

14 Nowe his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come againe, and had receiued his kingdome, that he commaunded the seruants to be called to him, to whom hee gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lord [d] thy piece hath increased ten pieces.

d This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.

17 And he saide vnto him, Well, good seruant: because thou hast beene faithfull in a very litle thing, take thou authoritie ouer tenne cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he saide, Be thou also ruler ouer fiue cities.

20 [6] So the other came, and saide, Lorde, beholde thy piece, which I haue layed vp in a napkin:

6 Against them which spend their life idely in deliberating and otherwise in contemplation.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou layedst not downe, & reapest that thou didst not sowe.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I layed not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

e To the bankers and changers.

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 * For

26 *For I say vnto you, that vnto al them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, f he went forth before, ascending vp to Hierusalem.

29 *7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein, assoone as ye are come, ye shall finde a Colte tied, whereon neuer man sate: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the Colt, the owners thereof saide vnto them, Why loose ye the Colte?

34 And they saide, The Lord hath neede of him.

35 ¶ *So they brought him to Iesus, and they cast their garments on the Colte, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was nowe come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that commeth in the Name of the Lord: peace be in heauen, and glorie in the highest places.

39 8 Then some of the Pharises of the companie saide vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ *9 And when hee was come neere, he beheld the Citie, and wept for it.

42 Saying, O h if thou haddest euen knowen i at the least in this k thy day those things, which belong vnto thy l peace! but nowe are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not m that season of thy visitation.

45 ¶ *10 He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And hee taught dayly in the Temple. But the high Priestes and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

*Chap. 8. 18. matth. 13. 12. and 25. 29. marke 4. 25.

f The disciples suggered and fixed at the matter, but Christ goeth on boldly though death were before his eyes.

*Matth. 21. 1. marke 11. 1.

7 Christ sheweth in his owne person, that his kingdome is not of this world.

*Matth. 21. 7. iohn 12. 14.

8 When they heare which ought to be the chiefest Priestes and setters forth of the kingdome of God, he will raise by other extraordinarily, in despite of them.

*Chap. 21. 6. matth. 14. 1. marke 12. 1.

9 Christ is not lightly delited with the destruction, to not of the wicked.

h Christ breaketh off his speech, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraide them for their recherie and stubbornes against him, such as hath not lightly beene heard of.

i At leastwise thou, O Hierusalem, to whom this message was properly sent.

k The fit and commodious time is called the day of this Citie.

l That is, those things wherein thy happinesse standeth.

m That is, this very instant wherein God visited thee.

*Matth. 21. 12.

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office to reproue him of his Father to purge the Temple.

*Marke 11. 17. iſai 56. 7. *Ierem. 7. 11.

CHAP. XX.

4 From whence Iohns baptisme was. 9 The wickednesse of the Priestes is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadduces denying the resurrection. 41 Howe Christ is the sonne of Dauid.

AND *1 it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, & said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeue ye him not?

6 But if wee shall say, Of men, all the people will stone vs: for they be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus saide vnto them, Neither tel I you, by what authority I do these things.

9 ¶ *2 Then began he to speake to the people this parable, A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beat him, and foule intreated him, and sent him away emptie.

*Matth. 21. 23. marke 11. 27.

1 The Pharisies being ouercome with the truth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnesse of their owne conscience.

*Matth. 21. 33. marke 12. 1. iſai. 5. 1. iere. 2. 21.

2 It is no newe thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holy place: but at length they shall not scape vnpunished.

12 Moreouer

12 Moreouer he sent the third, and him they wounded, and cast out.

13 Then saide the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, *The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall: it will grinde him to pouder.

19 Then the hie Priests, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that hee had spoken this parable against them.

20 *3 And they [a] watched him, and sent foorth [b] spies, which should faine themselues iust men, [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest aright, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftinesse, and said vnto them, Why tempt ye me?

24 Shewe me a penie, Whose image and superscription hath it? They answered, and said, Cesars.

25 Then he said vnto them, *Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 *4 Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, *Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and saide vnto them, The [g] children of this world marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it beside the bush, when he saide, The Lorde is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 *5 Then said he vnto them, Howe say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, howe is he then his sonne?

45 ¶ Then in the audience of all the people he said vnto his disciples,

46 *6 Beware of the Scribes, which willingly goe in long robes, & loue salutations in the markets, and the hiest seates in the assemblies, and the chiefe roomes at feastes:

47 Which deuoure widowes [k] houses, and in shewe make long prayers: These shall receiue greater damnation.

*Psal. 118.22. Isai. 28.16. ac. 4. 11. rom. 9. 33. 1. pet. 2. 8.

*Matth. 22. 16. marke 12. 13.

3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some hold in his talke, and thereby forge some false accusation against him.

d To put him to death.

e Thou art not moued by fauour of any man: and by person he meanethoutward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are in deede alike.

f Craftinesse is a certaine diligence and wittinesse to doe euill, gotten by much vse and great practise in matters.

*Rom. 13. 7.

*Matth. 22. 23. marke 12. 18.

4 The resurrection of the flesh is vnouched against the Sadducees.

*Deut. 25. 5.

*Mark. 12. 42.

g They are called here in this place, the children of this world, which liue in this world and not they, that wholly are giuen to the world, as before chap. 16. 8. which are contrary to the children of light.

h That is, men partakers of the resurrection: for as we say truely that they shall liue in deede, which shall enioy euerlasting blisse, so doe they rise in deede, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

*Exod. 3. 6.

i That is, before him: a notable saying, the godly doe not die though they die here on earth.

*Matth. 22. 44. marke 12. 35.

5 Christ is to the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting Sonne of God) according to the spirit.

*Psal. 110. 1.

*Chap. 11. 43. matth. 23. 6. marke 12. 38.

6 We must auoid the example of the ambitious and couetous pastors.

k This is spoken by the figure Metonymie, houses, for the goods and substance.

CHAP. XXI.

1 *The widowes liberalitie about her riches.* 5 *Of the time of the destruction of the Temple,* 19 *and Hierusalem.* 25 *The signes going before the last iudgement.*

AND *1 as he beheld, he sawe the riche men, which cast their giftes into the treasurie.

*Mark. 12. 42.

1 The poore may exceede in bounty and liberalitie euen the richest, according to Gods iudgement.

2 And

2 And he saw also a certaine poore widow which cast in thither two mites:

3 And he said, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that shee had.

5 *[1] Nowe as some spake of the Temple, howe it was garnished with goodly stones, and with [a] consecrate things, he said,

6 Are these the things that yee looke vpon: the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be: and what signe shall there be when these things shall come to passe?

8 * And he saide, Take heede, that ye bee not deceiued: for many will come [b] in my Name, saying, I am Christ, and the time draweth neere: followe yee not them therefore.

9 [3] And when yee heare of warres and seditions, bee not afraide: for these thinges must first come, but the ende followeth not by and by.

10 Then said hee vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for [c] a testimoniall.

14 * Lay it vp therefore in your heartes, that yee cast not before hand, what yee shall answere.

15 For I will giue you a mouth and wisdome, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shall bee betrayed also of your parents, and of your brethren, and kinsemen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ * [4] And when yee see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the mids thereof, depart out, and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with childe, and to them that giue sucke in those dayes: for there shall bee great distresse in this lande, and [e] wrath ouer this people.

24 And they shall fall on the [f] edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 * [5] Then there shall bee signes in the Sunne, and in the Moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 [5] And mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: * for your redemption draweth neere.

29 [6] And hee spake to them a parable, Behold, the figge tree, and all trees.

30 When they now shoote forth, ye seeing them, know of your owne selues, that sommer is then neere.

31 So likewise yee, when yee see these things come to passe, know yee that the kingdome of God is neere.

32 Verily I say vnto you, This age shall not passe, till all these things be done:

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 * Take heede to your selues, least at any time your heartes bee oppressed with surfetting and drunkennesse, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shal it come [h] on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that yee may [i] stande before the Sonne of man.

37 ¶ Nowe in the day time hee taught in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues.

38 And

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* Chap. 19. 43. matth. 24. 1. marke 13. 1.

[1] The destruction of the Temple is foretolde, that that true spirituall building may be built vp, whose head builders must and ought to be circumspect.

a These were things that were hanged vpon walles and pillers.

* Ephes. 5. 6. 2. thes. 2. 3.

b Vsing my Name.

[3] The true Temple of God is built vp euen in the middest of incredible tumults, so that the ende thereof can not be but most happie.

* Matth. 24. 7. marke 13. 8.

[4] This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man aswell of the trecherous and cruel dealing of your enemies, as also of your constancie. A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the truth.

* Chap. 12. 12. matth. 10. 19. mar. 13. 11.

* Matth. 10. 30.

d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.

* Daniel 9. 27. matth. 24. 15. marke 13. 14.

[4] The finall destruction of the whole citie is foretolde.

e By wrath those things are meant which God sendeth when he is displeased.

f Word for word, mouth, for the Hebrewes cal the edge of a sword, the mouth, because the edge biteth.

* Isa. 13. 10. ez. ch. 32. 7. mar. 24. 29. marke 13. 24.

g When the times are expired appointed for the saluation of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the history of the latter iudgement.

[5] After diuers tempests, § Lord wil at the length plainely appeare to deliuer his Church.

* Rom. 8. 27.

[6] We must be sober and watchfull both day and night for the Lords comming, that we be not taken at vnwares.

* Rom. 13. 13.

h On all men whersoeuer they be.

i You may so appeare, that you wil abide the countenance and sentence of the Iudge without feare.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 *Iudas selleth Christ.* 7 *The Apostles prepare the Passeouer.* 24 *They striue who shalbe chiefest.* 31 *Satan desireth them.* 35 *Christ sheweth that they wanted nothing.* 42 *He prayeth in the mount.* 44 *He sweateth blood.* 50 *Malchus eare cut off and healed.* 57. 58. 60 *Peter denieth Christ thrise.* 63 *Christ is mocked and strooken.* 69 *He confesseth himselfe to be the Sonne of God.*

*Matth.26.1. marke 14.1.

NOw *the [1] feast of vnleauened bread drew neere, which is called the Passeouer.

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

2 And the hie Priests and Scribes sought howe they might kill him: for they feared the people.

*Matth.26.14. marke 14.10.

3 *[2] Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

2 God by his wonderful prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.

4 And hee went his way, and communed with the hie Priestes and [a] captaines, howe he might betray him to them.

a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chapter.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were [b] away.

b Without tumule, vnwitting to the people which vsed to follow him: and therefore in deed they watched their time, when they knew he was alone in the garden.

7 ¶ *[3] Then came the day of vnleauened bread, when the Passeouer [c] must be sacrificed.

*Matth.26.17. marke 14.13.

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him, and therefore that he goeth willingly to death.

8 And he sent Peter and Iohn, saying, Go and prepare vs the [d] Passeouer, that wee may eate it.

c By the order appointed by the Lawe.

d The Lambe which was the figure of the Passeouer: And this is spoken by the figure Metonymie, which is very vsual in the matter of the Sacraments.

9 And they saide vnto him, Where wilt thou, that we prepare it?

*Matth.26.20. marke 14. 17.

4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall bee his last banquet with them, after the maner and necessitie of this life.

10 Then he said vnto them, Behold, when yee bee entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the good man of the house, The Master sayeth vnto thee, where is the lodging where I shal eate my Passeouer with my disciples?

12 Then hee shall shewe you a great hie chamber trimmed: there make it ready,

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 *[4] And when the [e] houre was come, hee sate downe, and the twelue Apostles with him.

e By the order appointed by the Lawe.

15 Then hee saide vnto them, I haue earnestly desired to eate this Passeouer with you, before I [f] suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it bee fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and saide, Take this, and deuide it among you,

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

f I am put to death.

*Matth.26.26, marke 14.22. 1.cor.11.24.

19 *[5] And he tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

5 Christ establisheth his new Couenant, and his communicating with vs with new signes.

20 Likewise also after supper he tooke the cup, saying, This cup is [h] that new Testament in my blood, which is shed for you.

g Here is a double Metonymie: for first the vessel is taken for that which is conteined in the vessell, as the cup, for the wine, which is within the cup. Then the wine is called the Couenant or testament, whereas indeede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, although it be not all one with the thing that it representeth.

h This word that, sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap.31.31. where the new Testament is promised.

21 *[6] Yet beholde, the [i] hand of him that betrayeth me, is with me at the table.

*Matth.26.21. marke 14.18. psalme 41 9.

6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i That is, his practise, for vse is Hebrews to speake, 2.King. 14.19. Is not the hand of Ioab in this matter?

22 [7] And truely the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

7 Although the decree of Gods prouidence come necessarily to passe, yet it commeth not by fault of the instruments.

23 Then they beganne to enquire among themselues which of them it should bee, that should doe that.

24 ¶ *[8] And there arose also a strife among them, which of them should seeme to be the greatest.

*Matt.20.25. marke 10.42.

8 The Pastors are not called to rule but to serue.

25 But hee said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] bountifull.

k Haue great titles, for so it was the custome to honour Princes with some great titles.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he ẏ sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 [9] And ye are they which haue continued with me in my tentations.

9 Such as are partakers of the afflictions of Christ shall also be partakers of his kingdome. *Matt.19.28.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me.

30 * That yee may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

10 Wee must alwayes thinke vpon the wait that Satan layeth for vs. *1.Pet.5.8.

31 ¶ *[10] And the Lord said, Simon, Simon, beholde,* Satan hath desired you, [l] to winow you as wheate.

l To tosse you and scatter you, and also to cast you out.

32 [11] But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * Matth.26.34.mar.4.39.iohn 13.38.

33 *[12] And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. *Matth.10.9.

34 But he said, I tel thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And he said vnto them, * When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 [m] Then he saide to them, But nowe he

m All this talke is by way of an allegorie, as if he said, O my friends and fellow souldiers, you haue lined hitherto as it were in peace: but now there is a most sharpe battell at hand to bee fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example when he prayed afterward in the garden, and reproued Peter for striking with the sword.

that

that hath a bagge, let him take it, and likewise a scrippe: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in me, *Euen with the wicked was he numbred: for doubtlesse those things which are written of me, haue an ende.

38 And they saide, Lord, beholde, here are two swordes. And he saide vnto them, It is ynough.

39 ¶ *And he came out, and went (as he was wont) to the mount of Olines: and his disciples also followed him.

40 *[12] And when he came to the place, he said to them, Pray, lest ye enter into tentation.

41 [14] And he was drawen aside frō them about a stones cast, & kneeled downe, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen comforting him.

44 But being in an [n] agonie, hee prayed more earnestly: and his sweat was like [o] drops of blood, trickling downe to the ground.

45 [15] And he rose vp from prayer, & came to his disciples, and found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 ¶ *[16] And while he yet spake, beholde, a company, and he that was called Judas one of the twelue, went before them, and came neere vnto Jesus to kisse him.

48 And Jesus saide vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 [17] Nowe when they which were about him, sawe what would followe, they said vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his eare.

51 Then Jesus answered, and saide, Suffer them thus farre: and he touched his eare, and healed him.

52 [18] Then Jesus said vnto *ỹ* hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the [p] power of darkenesse.

54 ¶ * Then tooke they him, and led him, and brought him to the high Priestes house. [19] And Peter followed afarre off.

55 *And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sate downe among them. *Matt.26.58, 69.mar.14.66. iohn 18.25.

56 And a certaine maide beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily euen this man was with him: for hee is also a Galilean.

60 And Peter saide, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lorde turned backe, and looked vpon Peter: and Peter remembred the word of the Lorde, how hee had said vnto him, *Before the cocke crow, thou shalt denie mee thrise. *Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ [20] *And the men that held Jesus, mocked him, and stroke him. 20 Christ bare the shame that was due to our sinnes. *Matth.26.67. marke 14.65.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 *[21] And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their councill, *Matth.27.1. marke 15.1. iohn 18.28.

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, yee will not beleeue it. 21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserued.

68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they al, Art thou then *ỹ* sonne of God? And he said to them, Ye say, *ỹ* I am.

71 Then saide they, What neede wee any further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 Hee is sent to Herod, 11 Hee is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate. 1 Christ, who is now ready to suffer for the sedition which he raised in this world, is first of all pronounced guiltlesse, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.

2 And they began to accuse him, saying, Wee haue found this man [a] peruerting the nation, * and forbidding to pay tribute to Cesar, saying, That he is Christ a King. a Corrupting the people, and leading them into errours. * Matth.22.21. marke 12.17.

*Esa.53.12. *Matth.26.36. marke 14.32. iohn 18.1. *Matth.26.41. marke 14.38. 13 Christ hath made death acceptable vnto vs, by ouercomming in our name, al the horrours of death, which had ioyned with them, the curse of God. 14 Prayers are a sure succour against the most perilous assaults of our enemies. n This agonie sheweth that Christ strooue much, and was in great distresse: for Christ strooue not only with the feares of death, as other men vse to doe, for so many Martyrs might seeme more constant then Christ, but with the fearefull iudgement of his angrie Father, which is the featfullest thing in the world: and the matter was for that he tooke the burden of all our sinnes vpon him selfe. o These doe not only shew that Christ was true man, but other things also which the godly haue to consider of, wherein the feate of the redemption of all mankind is contayned in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare. 15 Men are verily sluggish, euen in their greatest dangers, vntill Christ stirre them vp. *Matth.26.47. marke 14.43. iohn 18.3. 16 Christ is lyingly betrayed and taken, that by his obedience he might deliuer vs, which were guiltie for the betraying of Gods glory. 17 That zeale which exceedeth bounds of our vocation, pleaseth not Christ. 18 Euen the very time of them which tooke Christ prooueth partly their euill conscience, and partly shewe that all these things were done by Gods prouidence. p The power that was giuen to darkenesse, to oppresse the light for a season. *Matt.26.58. 19 We heare beholde in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.

3 *And Pilate asked him, saying, Art thou the King of the Iewes? And hee answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stood forth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friendes together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the hie Priestes and the [d] rulers, and the people,

14 *And said vnto them, Ye haue brought this man vnto mee, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthy of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 [6] And he said vnto them the thirde time, But what euill hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that hee might be crucified: and the voyces of them and of the hie Priestes preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ *[7] And as they led him away, they caught one Simon of Cyrene, comming out of the fielde, and on him they layd the crosse, to beare it after Iesus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For beholde, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, * Fall on vs, and to the hils, Couer vs.

31 *For if they do these things to a [e] greene tree, what shalbe done to the drie?

32 *And there were two others, which were euil doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euil doers: one at the right hande, and the other at the left.

34 [10] Then saide Iesus, Father, forgiue them: for they know not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beholde: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And saide, If thou be the King of the Iewes, saue thy selfe:

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latine, [g] in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ [12] And [12] one of the euil doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for wee receiue things worthy of that wee haue done: but this man hath done nothing [h] amisse.

42 And he said vnto Iesus, Lord, remember mee, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verily I say vnto

*Matth.27.11, marke 15.2. Iohn 18.33.

2 Christ is a laughing stocke to Princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22. yeeres, Iohn the Baptist preached, and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeres after Christes death. This Herod was sent into banishment to Lions, about the second yeere of Caius Cæsar.

c Accompanied with his Nobles and souldiers which followed him from Galile.

3 The hatred of godlinesse ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust.

d Those whom the Iewes called the Sanhedrin.

*Matth.27.23. marke 15.14. Iohn 18.34.

5 The wilfulnesse of the flesh, of two ends chuseth the lesse, but God curseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him.

*Matth.27.31. marke 15.21.

7 An example of the outragiousnes and disdaine of soudiers.

8 The triumph of the wicked hath a most horrible end.

*Isa. 2.19. hose.10.8. reuel.6.16.

*1.Pet.4.17.

e As if he said, If they doe thus to me that am fruitfull, and alwayes flourishing, and who live for ever by reason of my Godhead, what will they do to you, that are vnfruitfull and void of all liuely righteousnes?

*Matth.27.38. marke 15.27. Iohn 19.18.

9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they reserued that would be Gods.

10 Christ in praying for his enemies, shewed that he is both the Sacrifice & the Priest.

f Whom God loueth more then all other.

11 Pilate at vnwares is made a preacher of the kingdome of Christ.

g Therefore either we must take that spoken by Synecdoche, which Matthew saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake forth into that confession worthy all memorie.

12 Christ in the midst of the hanging of theeues vpon the crosse, sheweth indeed that he hath both power of life to saue the beleeuers, & of death to reuenge the rebellious.

h More then he ought.

vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [13] And it was about the sixt houre: and there was a darkenesse ouer all the lande, vntil the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent thorowe the middes.

46 And Jesus cried with a loud voyce, and saide, * Father, into thine handes I commend my spirit. And when he thus had said, he gaue vp the ghost.

47 ¶ [15] Nowe when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breasts, and returned.

49 [16] And all his acquaintance stood afarre off, and the women that folowed him from Galile, beholding these things.

50 ¶ * [17] And beholde, there was a man named Joseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Jesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layde it in a tombe hewen out of a rocke, wherein was neuer man yet layde.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women also that folowed after, which came with him from Galile, behelde the sepulchre, and how his body was layd.

56 And they returned & prepared odours, and ointments, and rested the Sabbath day according to the commandement.

i God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnesse and mercie of God, a most pleasant rest of the soules of the godly, and most quiet and ioyful dwelling.

13 Christ hearing euen at the point of death, sheweth himselfe to be God almightie, euen to the blinde.

14 Christ entreth stoutly into the very darknes of death, for to ouercome death euen within his most secret places. *Psal. 31.6.

15 Christ causeth his very enemies to giue honourable witnes on his side, such as it pleaseth him.

16 Christ gathereth together, and defendeth his litle flocke, in the midst of the tormentors. *Matth. 27.57. marke 15.43. ioh. 19.38.

17 Christ through his famous burial, confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate.

k Word for word, dawning and now beginning, for the light of the former day drew toward the going downe, and that was the day of preparation for the feast, which was to be kept the day following. 18 Christ being set vpon by the deuill and all his instruments, and being euen in deaths mouth, setteth foreake women in his forewarde, minding straightwayes to triumph ouer their terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 *The women come to the sepulchre.* 9 *They report that which they heard of the Angels, vnto the Apostles.* 13 *Christ doeth accompany two going to Emmaus.* 27 *Hee expoundeth the Scriptures vnto them.* 39 *He offereth himselfe to his Apostles to be handled.* 49 *He promiseth the holy Ghost.* 31 *He is caried vp into heauen.*

*Marke 16.1. ioh. 20.1.

NOw the *[1] first day of the weeke [a] earely in the morning, they came to the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

1 Poore silly women, euen like their expectation are chosen to be the first witnesses of the resurrection, that there might bee no suspition either of deceite or violence.

a Very early, as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the body of the Lord Jesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afrayde, and bowed downe their faces to the earth, they sayde to them, Why seeke yee him that liueth, among the dead?

6 Hee is not here, but is risen: remember * how he spake vnto you, when hee was yet in Galile,

*Chap. 9.22. matth. 17.23. marke 9.31.

7 Saying, that the Sonne of man must bee deliuered into the handes of sinfull men, and bee crucified, and the thirde day rise againe.

8 And they remembred his words,

9 [2] And returned from the Sepulchre, and and told all these things vnto the eleuen, and to all the remnant.

10 Nowe it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 *[3] Then arose Peter, and ranne vnto the sepulchre, and [b] looked in, and sawe the linen clothes layde by themselues, and departed wondering in himself at that which was come to passe.

13 ¶ *[4] And beholde, two of them went that same day to a town which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe drew neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they saide vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and in word before God, and all people.

20 [3] And how the hie Priestes, and our rulers deliuered him to be condemned to death,

2 The cowardly and dastardly minde of the disciples is vpbraided by the flatte courage of women (so wrong by Gods great mercies) to shew that the kingdome of God consisteth in an extraordinary power. *Iohn 20.6.

3 Christ weeth the incredulitie of his disciples to the fuller setting forth of the trueth of his resurrection, least they should seeme to haue beleeued too lightly that too lightly which they preached afterward to all the world.

b As it were hanging downe his head & bowing his necke looking diligently in. *Marke 16.10.

4 The resurrection is proued by two of her witnesses, which saw and that it was no fained thing framed of purpose in their owne braines, the circumstances doe declare.

c Were holden backe and staied by God so appointing it, no doubt, and therefore his body was not inuisible, but their eyes were dimmed.

d Some of the old fathers think that the other disciple was this our Euangelist, but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are vncertainties. 5 It appeareth by the conferring of the forewarnings of the Prophetes, that all things are true and certaine which the Euangelistes haue put downe in writing of Christ.

and haue crucified him.

21 But we trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so as the woman had saide, but him they saw not.

25 Then he saide vnto them, O fooles and slow of heart to beleeue all that the Prophetes haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drewe neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, & the day is far spent. So he went in to tarie with them.

30 And it came to passe, as he sate at table with them: he tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was [e] no more seene of them.

32 And they saide betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how hee was knowen of them in [f] breaking of bread.

36 ¶ [*6] And as they spake these things, Iesus himselfe stoode in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then hee said vnto them, Why are yee troubled? and wherefore doe doubtes arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, as ye see mee haue.

40 And when he had thus spoken, he shewed them his hands and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue yee here any meate?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And hee tooke it, and did eate before them.

44 [7] And he saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that al must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things,

49 And beholde, I doe send the *promes of my Father vpon you: but tarry ye in the citie of Hierusalem, [i] until ye be endued with power from an hie.

50 [8] Afterwarde hee ledde them out into Bethania, and lift vp his handes, and blessed them.

51 And it came to passe, that as hee blessed them, *he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy.

53 And were continually in the Temple, praising, and lauding God, Amen.

*Marke 16.4. iohn 20.19.

6 The Lord himselfe sheweth by certaine and necessary signes, that he was risen againe, and that in the same body which he tooke vpon him.

g Diuers and doutful thoughts which fall oft into mens heads, whē any strange thing falleth out, whereof there is no great likelihood.

7 The preaching of the Gospel, which was promised to the prophets & performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.

h The Apostles who are the preachers of the Gospel beginning at Hierusalem.

*Iohn 15.26. actes 1.4.

i Vntil the holy Ghost come downe from heauen vpon you.

8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

*Marke 16.19. actes 1.9.

e Suddenly taken away and therefore we may not imagine that he was there as such a body as could not be seene, but beleeue and deede that hee changed his face.

f When hee brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.

THE

The holie Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1 *The worde begotten of God before all worlds,* 2 *and which was euer with the Father,* 14 *is made man.* 6.7 *For what ende Iohn was sent from God:* 16 *His preaching of Christes office:* 19.20 *The record that he bare, giuen out vnto the Priests.* 40 *The calling of Andrew,* 42 *of Peter,* 43 *Philip,* 45 *and Nathanael.*

1 The Sonne of God is of one, & the selfe same eternitie or euerlastingnesse, and of one and the self same essence & nature, with the Father.

a From the beginning, as the Euangelist saieth, 1.epistle 1.1. as though he sayd, that the word began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore he was before the beginning of all things.

IN a the beginning b was c that Worde, and that Worde was d with God, and that e Worde was God.

2 This same was in the beginning with God.

3 *2 All f things were made by it, and g without it h was made nothing that was made.

b Had his being.

c This word, That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betweene this Word, which is the Sonne of God, and the Lawes of God, which otherwise are also called the word of God.

4 i In it k was life, and that life was l the light of men.

5 m And that light shineth in the darkenesse, and the darkenesse n comprehended it not.

6 ¶ *4 There was a man sent from God, whose name was Iohn.

7 This same came for a witnesse, to beare witnes of that light, that all men o through him might beleeue.

8 He was not p that light, but was sent to beare witnes of that light.

9 q This was r that true light, which lighteth euery man that commeth into the world.

10 s He was in the world, and the world was * made by him: and the world knew him not.

11 He came t vnto his owne, and his owne receiued him not.

d This word (With) pointeth out the distinction of persons to vs.

e This word (Word) is the first in order in the sentence, & is that which the learned call (Subiectum) and this word (God) is the latter in order, and the same which the learned call (prædicatum) *Col.1.16. 2 The same of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent gifts of reason and vnderstanding, wherewith hee hath beautified man aboue all other creatures. f Paul expounderh this place, Colossians 1.15. and 16. verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world. k To wit, euen then, when all things are made by him, for els he would haue sayd, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our minds to acknowledge him, the author of so great a benefit. 3 The light of men is turned into darknesse, but yet so, that there is clearenesse inough to make them without excuse. m They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not so much as acknowledge him. *Matth.3. 1. marke 1.4. luke 3.2. 4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the herault of Christ. n Through Iohn. o The light which we spake of, to wit, Christ, who can lighten our darknesse. p When as the Sonne of God sawe, that men did not acknowledge him by his works, although they were endued with vnderstanding (which hee had giuen to them all) he exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. q Who onely and properly deserueth to be called the light, for he shineth of himselfe, and bestoweth light of none. r The person of the Word, was made manifest euen at that time when the world was made. *Heb.11.3. s The Word shewed himselfe agine, when he came in the flesh.

12 6 But as many as receiued him, to them he gaue t prerogatiue to be the sonnes of God, euen to them that beleeue in his Name.

6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doeth regenerate them by his diuine heroicall and powerfull, and receiueth them into that honour which is common to all the children of God, that is to be the sonnes of God.

13 Which are borne not of bloud, nor of the u will of the flesh, nor of the will of man, but of God.

t He vouchsafed to giue them this prerogatiue to take them to be his children.

u Of that grosse & corrupt nature of man, which is throughout the Scriptures set as enemie to the spirit.

14 *7 And that Worde was made x flesh, and y dwelt among vs, (and we * saw the z glory thereof, a as the glory of the onely begotten Sonne of the Father) b full of grace and trueth.

7 That Sonne who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him, among st whom he was conuersant, & vnto whom by sure and vnderstanded arguments he shewed both his natures.

15 ¶ 8 Iohn bare witnesse of him, and cried, saying, This was he of whom I sayd, Hee that commeth c after me, was d before me: for he was better then I.

16 *9 And of his fulnesse haue all we receiued, and e grace for grace.

17 For the Law was giuen by Moses, but grace, and trueth, came by Iesus Christ.

18 10 * No man hath seene God at any time: that onely begotten Sonne, which is in the f bosome of the Father, hee hath g declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests & Leuites from Hierusalem to aske him, Who art thou?

20 And he h confessed and i denied not, and said plainly, I * am not that Christ.

21 And they asked him, What then? Art thou

x That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule. y For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: & yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit. *Matth. 17. 2. 2.per.1.17. z The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were laid open before our eies when the Sonne of God appeared in flesh. a This word (as) doeth not in this place betoken a likelinesse, but the trueth of the matter, for his meaning is this, that we saw such a glory, as beseemed and was meet for the true and onely begotten Sonne of God, who is Lord and King ouer all the world. b He was not onely a partaker of grace, and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithful witnesse of the excellencie of Christ. c That is, He before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he. d This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first: for in plaine speach, this it is, He that commeth after me, it better then I am, for he was before me. The like kind of turning the reason we find in Luke.7.47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sinnes are forgiuen her. * Colossians 1.19. and 2.9. 9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the worlde. e That is, grace vpon grace, as a man would say, graces heaped one vpon another. 10 The true knowledge of God proceedeth onely from Iesus Christ. * 1. Timothie 6. 16. 1.Iohn 4. 12. f Who is nearest to his father, not onely in respect of his loue towards him, but by the bond of nature, and for that vnion or oneneese that is betweene them, where by the Father and the Sonne are one. g Reuealed him and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quicknesse of the sight of our minds was not able to perceiue him: for whosoeuer seeth him, seeth the Father also. 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. g He did acknowledge him, and spake of him plainly and openly. h This rehearsing of one and the selfe same thing, though in diuers words is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it out more certainly & plainly. *Actes 13.25.

thou

thou Elias? And he said, i I am not. Art thou k that Prophet? And he answered, No.

22 Then sayde they vnto him, Who art thou, that we may giue answere to them that sent vs? What sayest thou of thy selfe?

23 He sayd, I * am the voyce of him that crieth in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Esaias.

24 [12] Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, l Why baptizest thou then, if thou bee not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one m among you, whom ye know not.

27 * He it is that commeth after me, which was before me, whose shoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ [13] The next day Iohn seeth Iesus comming vnto him, and saieth, Beholde n that Lambe of God, which o taketh away the p sinne of the world.

30 This is he of whom I sayd, After mee commeth a man, which was before me: for he was better then I.

31 And q I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 [14] So Iohn bare record, saying, I beheld * that Spirit come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whō thou shalt see that Spirit come down, and tarie still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is r that Sonne of God.

35 ¶ [15] The next day, Iohn stood againe, and two of his disciples.

36 [16] And he beheld Iesus walking by, and sayd, Behold that Lambe of God.

37 [17] And the two disciples heard him speak, and followed Iesus.

38 Then Iesus turned about, and saw thē follow, and sayd vnto them, What seeke yee? And they sayd vnto him, Rabbi (which is to say by interpretation, Master) s where dwellest thou?

39 He sayd vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the t tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and sayde vnto him, Wee haue found that Messias, which is by interpretation, that u Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would go into Galile, and found Philip, and sayd vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and said vnto him, Wee haue found him of whom * Moses did write in the Lawe, and the * Prophets, Iesus that sonne of Ioseph, that was of Nazareth.

46 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 [20] Iesus sawe Nathanael comming to him, and sayd of him, Behold in deed an Israelite, in whom is no guile.

48 [21] Nathanael sayd vnto him, Whence knewest thou mee? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figtree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shal ye see heauen open, and the Angels of God * x ascending, and descending vpon that Sonne of man.

i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke theground of that their opinion out of Mal. 4.5. which place is to be vnderstood of Iohn, Matth. 11.14. And yet Iohn denieth that he is Elias, answering them in deed according as they ment.

k They inquire of some great Prophet, and not of Christ, for * Iohn denied before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut. 18.15. which is to be vnderstood of all the company of the Prophets & ministers, which haue bene and shall be to the end, and especially of Christ who is the head of all Prophets. * Isa. 40.3. matth. 3.3. luke 3.4.

l Christ is the author of baptisme, and not Iohn: and therefore the force therof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.

m Hereby we may proue that the Iewes knew there should be some change in religion vnder Messias.

n Whom all the world seeth, and euen amongst you.

* Matth. 3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.

o The word of the present time, signifieth a continuall act, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.

p That is, that roote of sinnes, to wit, our corruption, & so consequently the fruites of sinne, which are commonly called in the plurall number, sinnes.

q I neuer knew him by face before.

r Christ is proued to bee the Sonne of God, by the comming down of the holy Ghost, by the fathers voice, and by Iohns testimonie. * Matth. 3.16. marke 1.10. luke 3.22.

s This word (That) pointeth out vnto vs some excellent thing, & maketh a difference between Christ and other, whom Moses & the Prophets commonly call the sonnes of God, or the sonnes of the most High.

t The night grew on.

u That is, anointed, and King after the maner of the Iewish people.

15 Iohn gathered disciples not to himselfe, but to Christ.

16 Christ is set before vs to follow, not as a vaine shadow, but as our Mediatour.

17 In this first gathering of the disciples, wee haue heard vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so presenting vs) we must also heare, and follow him home, that being instructed by him, wee may also instruct others.

18 The good inclinations euen of the vnlearned, God worketh & allow, that he maketh them ministers to the learned. * Gen. 49.10. deut. 18.18. * Isai. 42.1. & 49. 10. and 45.1. iere. 23.5. & 33. 14. ezech. 34.23. & 37.24. dan. 9. 24.

19 We must especially take heed of false presumption, which shut vp against vs the entrance to Christ.

20 Simple vprightnesse discerneth the true Israelites from the false.

21 The end of miracles is to set before vs Christ the Almightie, and also the only auenue of our saluation, that we may apprehend him by faith. * Gen. 28.12.

x By these words, & power of God is signified which should appeare in his ministery by the angels seruing him, as the head of the Church.

CHAP. II.

1 *Christ turneth water into wine,* 11 *which was the beginning of his miracles.* 12 *Hee goeth downe to Capernaum,* 13 *from thence hee goeth vp to Hierusalem.* 15 *and casteth the marchandise out of the Temple.* 19 *He foretelleth that the Temple, that is, his body shall bee destroyed of the Iewes.* 23 *Many beleeue in him, seeing the miracles which he did.*

And

AND [1] the [a] thirde day, was there a mariage in Cana a towne of Galile, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples vnto the mariage.

3 [2] Nowe when the wine failed, the mother of Jesus sayde vnto him, They haue no wine.

4 Jesus sayde vnto her, Woman, what haue I to doe with thee? mine [b] houre is not yet come.

5 His mother sayde vnto the seruaunts, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, sixe [c] waterpots of stone, after the maner of the purifying of the Jewes, conteining two or three [d] firkins a piece.

7 And Jesus sayde vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Drawe out now and beare vnto ỹ gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drewe the water knewe) the gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue [e] well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Jesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that he went downe into Capernaum, hee and his mother, and his [f] brethren, and his disciples: but they continued not many dayes there.

13 [3] For the Jewes Passeouer was at hand. Therefore Jesus went vp to Hierusalē.

14 [4] And hee founde in the Temple those that sold oxen and sheepe, and doues, and changers of money sitting there.

15 Then hee made a scourge of small cordes and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrewe the tables,

16 And sayde vnto them that solde doues, Take these things hence: make not my fathers house, an house of Marchandise.

17 And his disciples remembred, that it was written, * The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Jewes, and saide vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

19 Jesus answered, and sayde vnto them, *Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then sayd the Jewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee spake of the [i] temple of his body.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus sayde vnto them: and they beleeued the Scripture, & the word which Jesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 [6] But Jesus did not commit himselfe vnto them, because he knew them all,

25 [7] And had no neede that any shoulde testifie of man: for he knewe what was in man.

1 Christ declaring openly in an assembly by a notable miracle, that he hath power ouer the nature of things, to frede mans harp, leadeth the mindes of all men, to his spirituall and sauing vertue & power.

a After the talke which hee had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.

2 Christ is carefull enough of our saluation, and therefore hath no neede of others to put him in minde of it.

b Mine appointed time.

c There were vessels appointed for water, wherein they washed themselues.

d Euery firkin conteined an hundred pound, a twelue ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.

e Worde for worde, are drunken: Now this speach, to bee drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such store, and plentifull vse of wine, as doth not passe measure, as Gen. 43.34.

f That is, his Cousins.

3 Christ being made subiect to the Law for vs, fulfilleth the Lawe of the Passeouer.

4 Christ being appointed to purge the Church, doth with great zeale begin his office both of Priest and Prophet.

* Psal. 69.9.

g Zeale in this place is taken for a wrathful indignation and displeasure of the minde, conceiued of some naughtie and euil dealing towardes them whome we loue well.

5 Against them which so binde God to an ordinarie calling which they themselues most thankefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.

h With what miracle doest thou confirme that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus?

* Mat. 26.61. & 27.40. mar. 14.58. and 15.29.

i That is, of his body.

6 It is not geuen crediting them which stand only vpon miracles.

7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernesse. 23 Iohn baptizeth. 27 And teacheth him, that he is not Christ.

THERE [1] was nowe a man of the Pharises, named Nicodemus, a [a] ruler of ỹ Jewes.

2 This man came to Jesus by night, and said vnto him, Rabbi, we know that thou art a [b] teacher come from God: for no man could do these miracles that thou doest, [c] except God were with him.

3 [2] Jesus answered, and sayd vnto him, Verily, verily I say vnto thee, Except a man be borne againe, he cannot [d] see the [e] kingdom of God.

4 Nicodemus sayde vnto him, Howe [f] can a man be borne which is old? can he enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirite, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirite, is spirit.

7 Marueile not that I sayd vnto thee, Yee must be borne againe.

8 The winde bloweth where it [h] listeth,

1 There are some superfluous matters here, then the learned but as well the learned as the vnlearned may learne of Christ and his Apostles.

a A man of great estimation and a ruler amongst ỹ Iewes.

b We know that thou art sent of God to teach vs.

c But he shewed some part of his excellencie of God appeared.

And if Nicodemus had known Christ aright, would not otherwise haue sayd that God was with him, but as Iohn as Paul doeth. 2. Corinth. 5. 19.

2 The beginning of Christs institution in this, that we know our selues not onely to be corrupt in part

but to be wholy dead in sinne: so that our nature hath need to be created a new as touching the qualities thereof: which can be done by no other meanes, but the diuine and he auenly, whereby we were first created. d That is, get to enter, as he expounded himselfe afterward, verse 5. e The Church: for Christ sheweth in this place how we come to be citizens, and to haue ought to doe in the citie of God. f How can I that am olde, be borne againe? for hee answereth not Christ his wordes belonged to none but to him. g That is, fleshly, to wit, which vncleane and vnder the wrath of God: and therefore this worde (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirite) that is, the man grafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the liuse of the flesh remaineth. h With feare & wondring blastes as it listeth.

and

and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 [3] Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayde vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, Wee speake that we know, and testifie that we haue seen: but ye receiue not our [i] witnesse.

12 If when I tell you earthly things, yee beleeue not, how should ye beleeue, if I shal tel you of heauenly things?

13 For no [k] man [l] ascendeth vp to heauen, but he that hath descended from heauen, [m] that Sonne of man which [n] is in heauen.

14 * And as Moses lift vp the serpent in the wilderneſſe, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 *[5] For God so loued the world, that he hath giuen his only begotten Sonne, that whosoeuer beleeueth [o] in him, should not perish, but haue euerlasting life.

17 *[6] For God sent not his Sonne into the world, that he should [p] condemne the world, but that the [q] world through him might be saued.

18 Hee that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 *[7] And this is the [r] condemnation, that that light came into the world, and men loued darkeneſſe rather then that light, because their deeds were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to the light, least his deeds should be reproued.

21 But he that [s] doeth trueth, commeth to the light, that his deedes might bee made manifest, that they are wrought [t] according to God.

22 ¶ After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and * baptized.

* Chap.4.1.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 [8] Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, hee that was with thee beyond Iorden, to whom * thou barest witnes, behold, he baptizeth, and all men come to him.

27 Iohn answered, and saide, A man [u] can receiue nothing, except it bee giuen him from heauen.

28 Yee your selues are my witnesses, that * I saide, I am not that Christ, but that I am sent before him.

29 Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy, therefore is fulfilled.

30 He must increase, but I must decrease,

31 Hee that is come from an hie, is aboue all: he that is of the earth, is of the [x] earth, and [y] speaketh of the earth: hee that is come from heauen, is aboue all.

32 And what hee hath [z] seene and heard, that hee testifieth: but [a] no man receiueth his testimonie.

33 Hee that hath receiued his testimonie, hath sealed that * God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the spirit by measure.

35 The Father loueth the sonne, and hath * [b] giuen all things into his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shal not [c] see life, but the wrath of God abideth on him.

CHAP. IIII.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 Hee teacheth the true worship. 26 Hee confesseth that he is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOwe [1] when the Lorde knewe, how the Pharises had heard, that Iesus made * and baptized moe disciples then Iohn,

2 (Though Iesus himself baptized not: but his disciples)

3 He left Iudea, and departed againe vnto Galile.

4 And he must needs go through Samaria.

5 [2] Then came hee to a citie of Samaria

3 The secret mysterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Christ onely, because that he is both God on earth, and man in heauen, that is to say, in such sort man, that he is God also, and therefore almightie: and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

i You handle doubtful things and such as you haue no certaine author for, and yet men beleeue you: but I teach those things that are of a trueth, and wel knowen, and you beleeue me not.

k Onely Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and vnderstanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is sayd to haue come downe from heauen, that must be vnderstood of his Godhead, and of the maner of his conception: for Christ his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of the whole Christ, to giue vs to vnderstand that he is but one person,

wherein two natures are vnited, and this kind of speach men call, the communicating of properties. *Num 21.9. chap.12.32. *1. Iohn 4.2. 5 Nothing els but the free loue of the Father, is the beginning of our saluation, and Christ is he in whom our righteousnesse and saluation is resident: and faith is the instrument or meane whereby we apprehend it, and life euerlasting is that which is set before vs to apprehend. 6 It is not all one to beleeue in a thing, & to beleeue of a thing, for we may not beleeue (in any thing) saue onely in God, but we may beleeue (of any thing) whatsoeuer, saieth Nazianzene in his oration of the Spirit. *Chap 9.39. & 12.47. 6 Not Christ, but the despising of Christ doeth condemne. p That is, to be the cause of the condemning of the world, for in deed sinnes are the cause of death, but Christ shal iudge the quicke and the dead. q Not onely the people of the Iewes, but whosoeuer shal beleeue in him. *Chap.1.9. 7 Onely wickednes is the cause, why men refuse the light that is offred them. r That is, the cause of condemnation, which sticketh fast in men, vnlesse through God his great benefite they be deliuered from it. s That is, he that leadeth an honest life, and voyd of all craft and deceit. t That is, with God, God as it were going before.

1 This measure is to be kept in doing of our vtie, that neither by feare we be terrified from going forward, neither by rashnesse procure or pluck dangers vpon our heads. * Chap.3.22.

2 Christ leaueth the proude Pharises, communicateth the treasures of euerlasting life with a poore sinful woman and stranger, reuealing the grosse errors of the Samaritanes, and defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of them backe to himselfe, as one whom onely all the fathers, and also all the ceremonies of the Law, did regard, and had a respect vnto.

called

called Sychar, neere vnto the poſſeſſion that *Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs well. Ieſus then wearied in the iourney, ſate [a] thus on the well: it was about the [b] firſt houre.

7 There came a woman of Samaria to drawe water: Ieſus ſayd vnto her, Giue mee drinke.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſayd the woman of Samaria vnto him, How is it, that thou being a Iew, aſkeſt drinke of me, which am a woman of Samaria? For the Iewes [c] meddle not with the Samaritans.

10 Ieſus anſwered and ſayd vnto her, If thou kneweſt that [d] gift of God, and who it is that ſaith to thee, Giue me drinke, thou wouldeſt haue aſked of him, and he would haue giuen thee [e] water of life.

11 The woman ſaid vnto him, Sir, thou haſt nothing to drawe with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himſelfe dranke thereof, and his ſonnes, and his cattell?

13 Ieſus anſwered, and ſayd vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer bee more athirſt: but the water that I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life.

15 The woman ſayd vnto him, Sir, giue me of that water, that I may not thirſt, neither come hither to drawe.

16 Ieſus ſaid vnto her, Goe, call thine huſband, and come hither.

17 The woman anſwered, and ſaid, I haue no huſband. Ieſus ſayd vnto her, Thou haſt well ſayd, I haue no huſband.

18 For thou haſt had fiue huſbands, and he whom thou nowe haſt, is not thine huſband: that ſaideſt thou truely.

19 The woman ſaid vnto him, Sir, I ſee that thou art a Prophet.

20 [3] Our fathers worſhipped in this [f] mountaine, & ye ſay, that in *Ieruſalem is the place where men ought to worſhip.

21 Ieſus ſayd vnto her, Woman, beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Ye worſhip that which ye * know not: we worſhip that which we know: for ſaluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true worſhippers ſhall worſhip the Father in ſpirit, and trueth: for the father requireth euen ſuch to worſhip him.

24 *God is a [b] ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and trueth.

25 The woman ſayd vnto him, I know well that Meſſias ſhall come which is called Chriſt: when he is come, hee will tell vs all things.

26 Ieſus ſaid vnto her, I am he, that ſpeake vnto thee.

27 ¶ And vpon that came his diſciples, and marueiled that he talked with a woman: yet no man ſaid vnto him, What aſkeſt thou? or why talkeſt thou with her?

28 The woman then left her waterpot, and went her way into the citie, and ſaid to the men,

29 Come, ſee a man which hath told me all things that euer I did: is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the Diſciples prayed him, ſaying, Maſter, eate.

32 [4] But he ſaid vnto them, I haue meate to eate that ye know not of.

33 Then ſaid the diſciples betweene them ſelues, Hath any man brought him meate?

34 Ieſus ſaid vnto them, My meate is, that I may doe the will of him that ſent me, and finiſh his worke.

35 [5] Say not ye, There are yet foure moneths, and then commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: * for they are white already vnto harueſt.

36 [6] And he that reapeth, receiueth reward, and gathereth fruit vnto life eternall, that both he that ſoweth, and he that reapeth, might reioyce together.

37 For herein is the [i] ſaying true, that one ſoweth, and another reapeth.

38 I ſent you to reape that whereon yee beſtowed no labour: other men laboured, and ye are entred into their labours.

39 [7] Nowe many of the Samaritanes of that citie beleeued in him, for the ſaying of the woman which teſtified, Hee hath told mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beſought him that hee would tary with them: and he abode there two dayes.

41 And many moe beleeued becauſe of his owne word.

42 And they ſayd vnto the woman, Now we beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is in deede that Chriſt the Sauiour of the world.

43 ¶ [8] So two dayes after hee departed thence,

*Gen. 33.19. & 48.22. Ioſh. 24.32.

a Euen as he was wearie, or, becauſe he was wearie.

b It was almoſt noone.

c There is no familiaritie nor friendſhip, betweene the Iewes and the Samaritanes.

d By this word (That) we are giuen to vnderſtand that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, euē of himſelf, whom his father offered in this woman.

e This euerlaſting water, that is to ſay, the exceeding loue of God, is called liuing, or alife, to make a difference betweene it, and the water that ſhould be drawen out of a well: and theſe metaphores are very much vſed of the Iewes, Ier. 2.13 Ioel 3.18. Zach. 13.11.

3 All the religion of ſuperſtitious people, ſtanding for the moſt part vpon two pillars, but very brokē, that is to ſay, vpon the examples of the fathers, peruerted, and a foolith opinion of outward things: againſt which errors we haue to ſet the word and nature of God.

f The name of this mountaine is Garizim, whereupon Sanabaletes the Cuthite built a temple by Alexander of Macedonie his leaue after the victory of Iſſica: & made there Manaſſes his ſonne in law, high Prieſt. Ioſeph. booke 11.

*Deut. 12.6.

*2. Kin. 17.29.

g This word (ſpirit) is to be taken here, as it is ſet againſt that commandement which is called carnall, Heb. 7. 16. as the commandement is conſidered in it ſelfe: and ſo he ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as we take it in reſpect of ỹ outward ceremonies of the Law, which did only ſhadow that which Chriſt performed in deed.

*2. Cor. 3.27.

h By the word (Spirit) he meaneth the nature of the Godhead, & not the third perſon in the Trinitie.

4 We may haue care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offered vs to enlarge the kingdom of God before all neceſſities of this life whatſoeuer.

5 When the ſpirituall corne is ripe, we muſt not linger, for ſo the children of this world would condemne vs.

*Matt. 9.37. luke 10.2.

6 The doctrine of the Prophets was as it were a ſowing time: and the doctrine of the Goſpel, as the harueſt, and there is an excellent agreement betweene them both, and the miniſters of them both.

i That prouerbe.

7 The Samaritanes doe moſt lo fully embrace that, which the Iewes moſt ſtubburnly reiected.

8 The deſpiſers of Chriſt depriue themſelues of his benefite: yet Chriſt prepareth a place for himſelfe.

thence, and went into k Galile.

44 For Ieſus himſelfe had *teſtified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Hieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 9 And Ieſus came againe into *Cana a towne of Galile, where he had made of water, wine. And there was a certaine l ruler, whoſe ſonne was ſicke at Capernaum.

47 When hee heard that Ieſus was come out of Iudea into Galile, hee went vnto him, and beſought him that hee would goe downe, and heale his ſonne: for he was euen readie to die.

48 Then ſaid Ieſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſaid vnto him, Sir, go downe before my ſonne die.

50 Ieſus ſaid vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the worde that Ieſus had ſpoken vnto him, and went his way.

51 And as hee was now going downe, his ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired hee of them the houre when he began to amend. And they ſayd vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knew, that it was the ſame houre in the which Ieſus had ſayde vnto him, Thy ſonne liueth. And hee beleeued, and all his houſhold.

54 This ſecond miracle did Ieſus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Chriſt on the Sabbath: 10 The Iewes that raſhly finde fault with that his deed, 17 hee conuinceth with the authoritie of his Father. 19. 20 He proueth his diuine power by many reaſons, 45 and with Moſes teſtimonie.

AFter *that, there was a feaſt of 7 Iewes, and Ieſus went vp to Hieruſalem.

2 1 And there is at Hieruſalem by the place of the ſheepe, a [a] poole called in Ebrew [b] Bethelda, hauing fiue porches:

3 In the which lay a great multitude of ſicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſawe him lie, and knew that he now long time had bene diſeaſed, hee ſaid vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

8 Ieſus ſaid vnto him, Riſe: take vp thy bed and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 2 The Iewes therfore ſaid to him that was made whole, It is the Sabbath day: *it is not lawfull for thee to carry thy bed.

11 He anſwered them, He that made mee whole, he ſayd vnto mee, Take vp thy bed and walke?

12 Then aſked they him, What man is that which ſaid vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Ieſus had conueied himſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.

15 ¶ The man departed and told the Iewes that it was Ieſus, which had made him whole.

16 And therfore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe hee had done theſe things on the Sabbath day.

17 3 But Ieſus anſwered them, My Father worketh hitherto, and I worke.

18 * Therefore the Iewes ſought the more to kill him: not onely becauſe hee had broken the Sabbath: but ſayd alſo that God was [c] his Father, and made himſelfe equall with God.

19 Then anſwered Ieſus, and ſayd vnto them, Verely verely I ſay vnto you, The Sonne can doe nothing [d] of himſelfe, ſaue that he [e] ſeeth the Father do: for whatſoeuer things he doeth, the ſame things doeth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and ſheweth him all things, whatſoeuer he himſelf doeth, & he will ſhew him greater workes then theſe, that ye ſhould marueile.

21 4 For like wiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Becauſe that all men ſhould honour

k Into 7 townes and villages of Galile, for he would not make abode in his countrey of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefits was hindred through their marueilous ſtiffeneckednes.
*Matth. 13.57. marke 6.4. luke 4.24.
9 Although Chriſt be abſent in body, yet he worketh mightily in the beleeuers, by his word.
*Chap. 2.1, 12.
l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the loftie name onely except, he was a King, or at leaſt the people called him a King.

*Leuit. 23.3. deut. 16.1.

1 There is no diſeaſe ſo old, which Chriſt cannot heale.
2 Whereof cattell dranke, and vſed to be plunged in, whereof there could not be but great ſtore at Hieruſalem.
b That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.

2 True religion is not mere cruelly aſſaulted by any meanes, then by the pretenſe of religion it ſelfe.
*Iere. 17.22.
3 The workes of God may trans the breach of the Sabbath, but the workes of Chriſt are the workes of the Father, becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.
*Chap. 7.19.
c That is his only and no mans eth, which they gather by that, that he ſaieth, (And I worke) applying this word (worke) to himſelfe, which is proper to God, and therfore maketh himſelfe equall to God.
d Not only without his Fathers authoritie, but alſo without his mightie working and power.
e This muſt be vnderſtood of Chriſt his perſon, which conſiſteth of two natures, and not ſimply of his godhead: ſo then he ſaieth that his Father moueth and gouerneth him in all things, but [illegible] he ſeeth the Father worketh with his Father, he voucheth his Godhead.
f In like ſort, ioinctly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him and doeth the like, but becauſe the might and power of the Father and the Sonne do worke equally & ioinctly together.
4 The Father maketh no man partaker of euerlaſting life, but in Chriſt, in whō onely alſo he is truely manifeſted.
g This word (iudgeth) is taken by the figure Synecdoche, for all gouernment. h Theſe words are not ſo to be taken, as though they ſimply denied that God gouerned the world, but as 7 Iewes imagine it, which ſeparate the Father from the Sonne, whereas in deed, the Father doeth not gouerne the world, but only in the perſon of his Sonne, being made manifeſt in the fleſh: ſaith he afterward, verſ. 30. that he came not to doe his owne will: that his doctrine is not his owne, chap. 7.16, that the blind man and his parents ſinned not, &c. chap. 9.3.

the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 [5] Uerily, verily I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 [6] Uerily, verily, I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shal liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [i] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueile not at this: for the houre shal come, in the which al that are in the graues, shall heare his voyce.

29 [8] And they shal come [l] forth, * that haue done good, vnto the [m] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne selfe [o] as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I * should beare witnes of my selfe, my witnesse were not [p] true.

32 * There is another that beareth witnesse of me, and I know that the witnes, which he beareth of me, is true.

33 *[10] Ye sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

35 Hee was a burning and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the works which the father hath giuen me to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.

37 And the * Father himselfe, which hath sent me, beareth witnesse of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his worde haue you not abiding in you: for whom he hath sent, him ye beleeued not.

39 * Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.

40 But yee will not come to me, that yee might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue * honour one of another, and seeke not the honour that commeth of God alone?

45 [s] Do not thinke that I will accuse you, to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, yee would haue beleeued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

CHAP. VI.

5 Fiue thousand are fedde with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 At his disciples were rowing, 19 he cōmeth to them walking on the water. 26 He reasoneth of the true, 27 and euerlasting 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the disciples 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

AFter these things, Iesus went his way [a] ouer the sea of Galile, which is Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a * feast of the Iewes, was neere.

5 *[t] Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee said vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he saide to prooue him: for he himselfe knew what he would doe.)

7 Philip answered him, Two hundreth penniworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus saide, Make the people sitte downe. (Nowe there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.

11 And Iesus tooke the bread, and gaue thankes, and gaue to the disciples, and the disciples, to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he saide vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which remained vnto them that had eaten.

[5] The Father is not knowne but by his workes: for by his workes hee is perceiued by faith, which is the onely way that leadeth to eternall life.

[6] Here all men in sinne, & cannot be quickened by any other meanes, then by the voyce of Christ apprehended by faith.

[7] That is, he shall not onely iudge the world as he is God, but also as he is man, he reuealed this of his father to be iudge of the world.

[8] All shall appeare before the iudgement seate of Christ at length to be iudged.

[9] Faith and infidelitie, shalbe iudged by their fruits.

[10] Of their graues.

[a] Not that hee cut ouer the lake of Tiberias, but by reason of the large creekes, his sailing made his iourney the shorter: therefore he is saide to haue gone ouer from one side of a creeke to the other.

[r] Loue toward God.

[s] This denyall doth not put away that which is here said, but correcteth it, as if Christ said, that Iewes, shall haue no forer accuser, then Moses.

Ubbb 14 Then

14 Then the men, when they had ſeene the miracle that Ieſus did, ſaide, This is of a trueth that Prophet that ſhould come into the world.

15 [2] When Ieſus therefore perceiued that they would come, and take him to make him a King, hee departed againe into a mountaine himſelfe alone.

16 ¶ [3] When euen was now come, his diſciples went downe vnto the ſea,

17 * And entred into a ſhip, and went ouer the ſea, [b] towards Capernaum: and nowe it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they ſaw Ieſus walking on the ſea, and drawing neere vnto the ſhip: ſo they were afraide.

20 But he ſaid vnto them, It is I: be not afraid.

21 Then [c] willingly they receiued him into the ſhip, and the ſhip was by and by at the land, whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſaue that one, wherinto his diſciples were entred, and that Ieſus went not with his diſciples into the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people ſawe that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſayd vnto him, Rabbi, when cameſt thou hither?

26 [4] Ieſus anſwered them, and ſaid, Verily, verily I ſay vnto you, yee ſeeke me not, becauſe ye ſaw the miracles, but becauſe ye ate of the loaues, and were filled.

27 [d] Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhal giue vnto you: for him hath * God the Father [e] ſealed.

28 Then ſaid they vnto him, What ſhall we doe, that wee might worke the [f] workes of God?

29 [5] Ieſus anſwered, and ſaide vnto them, * [g] This is the worke of God, that ye beleeue in him, whom he hath ſent.

30 [6] They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſart, as it is * written, Hee gaue them bread from heauen to eate.

32 [7] Then Ieſus ſaide vnto them, Verily verily I ſay vnto you, Moſes gaue you not [h] that bread from heauen, but my father giueth you that true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſaide vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſaide vnto them, I am that bread [i] of life: he that commeth to mee, ſhall not hunger, and he that beleeueth in me, ſhall neuer thirſt.

36 But I ſaid vnto you, that ye alſo haue ſeene me, and beleeue not.

37 [8] All that the Father giueth mee, ſhall come to mee: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine owne [k] wil, but his wil which hath ſent me.

39 And this is the Fathers will which hath ſent mee, that of all which hee hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the wil of him that ſent me, that euery man which [l] ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 [9] The Iewes then murmured at him becauſe he ſaid, I am that bread, which is come downe from heauen.

42 And they ſaide, * Is not this Ieſus that ſonne of Ioſeph, whoſe father and mother we know? how then ſaith hee, I came downe from heauen?

43 Ieſus then anſwered, and ſaide vnto them, Murmure not among your ſelues.

44 No man can come to mee, except the Father, which hath ſent me, draw him: and I will raiſe him vp at the laſt day.

45 It is written in the * [m] Prophets, And they ſhall be all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 * Not that any man hath ſeene the Father, [o] ſaue he which is of God, hee hath ſeene the Father.

47 Verily, verily I ſay vnto you, hee that

2 Chriſt is not onely not delited, but alſo greatly offended with a prepoſterous worſhip.

3 The godly are often in perill and danger, but Chriſt commeth to them in time, euen in the midſt of the tempeſts, & bringeth them to the hauen.

* Matt. 14. 25. marke 6. 49.

b In Mat. 6. 45. they are willed to goe before to Bethſaida, for Bethſaida was in the way to Capernaum.

c They were afraid at the firſt, but when they knew his voyce, they became new men, and tooke him willingly into the ſhip, who they ſhunned and fled from before.

4 They that ſeek the kingdome of heauen, lacke nothing: notwithſtanding the Goſpel is not the food of the belly, but of the minde.

d Beſtow your labour and paine.

* Chap. 1. 38. matt. 3. 17. and 17. 3.

e That is, whom God the Father hath diſtinguiſhed from all other men by planting his own vertue in him, as though he had ſealed him with his ſeale, that he might be a liuely paterne and repreſenter of him: and that more is, inſtalled him to this office, to reconcile vs men to God, & bring vs to euerlaſting life, which is only proper to Chriſt.

f Which please God: for they thinke that euerlaſting life hangeth vpon the condition of fulfilling the Law: therefore Chriſt calleth them backe to faith.

5 When tormented themſelues in vaine, when they go about to pleaſe God without faith.

* 1. Iohn 3. 23.

g That is, this is the work that God requireth, that you beleeue in me, and therfore he calleth them backe to faith.

6 The ſpirituall vertue of Chriſt is contemned of them which are deſirous of earthly miracles.

* Exod. 16. 14. numb. 11. 7. pſal. 78. 25.

7 Chriſt, being the true and only author and giuer of eternall life, was ſignified vnto the Fathers in Manna.

h He denieth that Manna was that true heauenly bread, and ſaith that he himſelfe is that true bread, becauſe hee ſeeth vnto ſome and euerlaſting life. And as for that, that Paul 1. Cor. 10. calleth Manna ſpirituall food, it maketh nothing againſt this place, for he ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.

i Which haue life & giue light.

8 The gift of faith proceedeth from the free election of the father in Chriſt, after which followeth neceſſarily euerlaſting life.

k Therefore faith in Chriſt Ieſus is a ſure witneſſe of our election, & therefore of our iuſtification, which is to come.

l Looke about Chap. 5. verſe 22.

l Seeing and beleeuing are ioyned together: for there is an other kind of ſeeing which is generall, which the deuils haue, for they ſee: but here he ſpeaketh of that kind of ſeeing, which is proper to the elect.

9 Fleſh cannot perceiue ſpirituall things, and therefore the beginning of our ſaluation commeth from God, who changeth our nature, ſo that we being inſpired of him, may abide to be inſtructed and ſaued by Chriſt.

* Mat. 13. 55. Iſa. 54. 13. iere. 31. 33.

m In the bookes of the Prophets, for the old teſtament was diuided by them into three ſeuerall parts, into the Law, the Prophets, and the holy writ.

n To wit, they ſhall be children of the Church, for ſo the Prophet Eſai expounded it, chap. 54. 13. that is to ſay, ordained to life, Act. 13. 48. and therfore the knowledge of the heauenly truth, is ſpirituall and worke of God, & ſtandeth not in any power of man.

* Matt. 11. 27.

o If the Sonne only hath ſeen the Father, then it is he only that can teach & inſtruct vs truely.

beleeueth

beleeueth in me, hath euerlaſting life.

48 [10] I am that bread of life.

49 * Your fathers did eate Manna in the wilderneſſe, and are dead.

50 P This is that bread, which commeth downe from heauen, that he which eateth of it, ſhould not die,

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world.

52 [12] Then the Iewes ſtroue among themſelues, ſaying, How can this man giue vs his fleſh to eate?

53 Then Ieſus ſaide vnto them, Verily, verily, I ſay vnto you, Except ye eate the fleſh of the Sonne of man, and drinke his blood, ye haue [s] no life in you.

54 Whoſoeuer * eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.

55 For my fleſh is meate indeede, and my blood is drinke indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing father hath ſent mee, ſo liue I by the [u] Father, and hee that eateth me, euen he ſhall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, ſhall liue for euer.

59 Theſe things ſpake hee in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples (when they heard this) ſaid, This is an hard ſaying: who can heare it?

61 But Ieſus knowing in himſelfe, that his diſciples murmured at this, ſaid vnto them, Doeth this offend you?

62 What then if ye ſhould ſee that Sonne of man aſcend vp * where he was before?

63 [14] It is the [x] ſpirit that quickeneth: the fleſh profiteth nothing: the wordes that I ſpake vnto you, are ſpirit and life.

64 But there are ſome of you that beleeue not: for Ieſus knewe from the beginning, which they were that beleeued not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his diſciples went backe, & walked no more with him.

67 Then ſaide Ieſus to the twelue, Will ye alſo goe away?

68 Then Simon Peter anſwered him, Maſter, to whome ſhall we goe? thou haſt the wordes of eternall life:

69 And we beleeue and know that thou art that Chriſt that Sonne of the liuing God.

70 [16] Ieſus anſwered them, Haue not I * choſen you twelue, and one of you is a deuil?

71 Now he ſpake it of Iudas Iſcariot the ſonne of Simon: for he it was that ſhould betray him, though he was one of the twelue.

CHAP. VII.

2 Chriſt, after his couſins were gone vp to the feaſt of Tabernacles, 10 goeth thither priuily. 12 The peoples ſundry opinions of him. 14 He teacheth in the Temple. 32 The Prieſts command to take him. 41 Strife among the multitude about him, 47 and betweene the Phariſes and the officers that were ſent to take him, 50 and Nicodemus.

AFter theſe things, Ieſus walked in Galile, and would not walke in Iudea: for the Iewes ſought to kill him.

2 Now the Iewes * [a] feaſt of the Tabernacles was at hand.

3 [1] His brethren therefore ſaide vnto him, Depart hence, and goe into Iudea, that thy diſciples may ſee thy woorkes that thou doeſt.

4 For there is no man that doeth any thing ſecretly, and he himſelfe ſeeketh to be famous. If thou doeſt theſe things, ſhew thy ſelfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Ieſus ſaide vnto them, My time is not yet come: but your time is alway readie.

7 The world cannot hate you: but mee it hateth, becauſe I teſtifie of it, that the woorkes thereof are euil.

8 Goe ye vp vnto this feaſt: I will not go vp yet vnto this feaſt: * for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid vnto them, and abode ſtill in Galile.

10 [3] But aſſoon as his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as it were priuily.

11 Then the Iewes ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſaide, He is a good man: other ſaide, Nay: but he deceiueth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Iewes.

10 The true vſe of Sacraments is to aſcend from them to the thing ſignified, that is, to Chriſt, by ſpiritually eating of whom onely, we get euerlaſting life.
* Exod. 16, 15.
P He poincted out himſelfe, when he ſpake theſe words.
11 Chriſt being ſent from the father, is the ſelfe ſame vnto vs for the getting and keeping of euerlaſting life, that bread and fleſh, yea, meate and drinke, are to the vſe of this tranſitorie life.
q Which giueth life to the world.
r That is to ſay, whoſoeuer is partaker of Chriſt in deed, who is our food.
12 Fleſh cannot put a difference betweene fleſhly eating, which is done by the helpe of the teeth, and ſpirituall eating which conſiſteth in faith: & therefore it condemneth that which it vnderſtandeth not: yet notwithſtanding ſpirituall eating muſt be preached and taught.
ſ If Chriſt be preſent, life is preſent, but when Chriſt is abſent, then is death preſent.
* 1. Cor. 11. 27.
t In that that Chriſt is man, he receiueth that power, which quickeneth & giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers.
u Chriſt his meaning is, that though he be man, yet his fleſh can giue light, not of the owne nature, but becauſe that fleſh of his liueth by the Father, that is to ſay, doeth ſucke and draw out of the father, that power which it had to giue life.
13 The reaſon of man cannot comprehend the vniting of Chriſt & his members: therefore let it worſhip & reuerence that which is better then it ſelf. * Cha. 3. 13.
14 The fleſh of Chriſt doeth therefore quicken vs, becauſe that he that is man, is God: which myſterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.
x Spirit, that is, that power which floweth from the Godhead, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, both to liue in it ſelfe, and to giue life vnto vs.
15 Such is the malice of men that they take occaſion of their owne deſtruction, euen of the very doctrine of ſaluation (vnleſſe it be a few, which beleeue through the ſingular gift of God.)
16 The number of the profeſſors of Chriſt is very ſmall, and among them alſo there be ſome hypocrites, and worſe then all other.
* Matt. 26. 16.

* Leuit. 23. 34.
a This feaſt was ſo called, becauſe of the boothes and tents which they pight of diuers kindes of boughes, and lay vnder them ſeuen dayes together, all which time, the feaſt laſted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth other wayes: whereby it commeth to paſſe, that oftentimes the children of God ſuffer more afflictions by their owne kinſfolks, then by ſtrangers.
b His kinſfolkes for ſo vſe the Hebrewes to ſpeake.

2 We muſt not follow the fooliſh deſires of our friends.
* Chap. 2. 20.

3 An example of horrible confuſion in the very boſome of the Church. The Paſtors appoint the people with terrour and feare: the people ſeeke Chriſt, when he appeareth not: when he offereth himſelfe, they neglect him. Some alſo that knewe him, and mine

him rashly: a very fewe thinke well of him, and that in ſecrete.
c Or, boldly and freely: For the chiefe of the Iewes ſought nothing ſo much, as to bury his fame and name.

14 [4] Nowe when [d] halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the Scriptures, seeing that he neuer learned?

16 [5] Iesus answered them, and said, [e] My doctrine is not mine, but his that sent me.

17 If any man will doe his will, hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 *[7] Did not Moses giue you a Lawe, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, and said to them, I haue done one worke, and ye all marueile.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Law of Moses should not be broken, be yee angrie with mee, because I haue made a man euery whit whole on the Sabbath day?

24 *[9] Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then saide some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 And beholde, hee speaketh openly, and they say nothing to him: doe the rulers know indeed that this is in deed that Christ?

27 [11] Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

28 ¶ [12] Then cried Iesus in the Temple as he taught, saying, Yee both know me, and know whence I am, yet am I not come of my self, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 [13] Then they sought to take him, but no man laid hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and saide, When that Christ commeth, will hee doe moe miracles then this man hath done?

32 [14] The Parises hearde that the people murmured these things of him, and the Pharises, and high Priestes sent officers to take him.

33 Then said Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.

34 *Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

35 Then saide the Iewes among themselues, Whither wil he goe, that we shall not finde him? Will hee goe vnto them that are [h] dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he saide, Yee shall seeke mee, and shall not finde me? and where I am, cannot ye come?

37 [15] Now in the [i] last and * great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that beleeueth in me, * as saith the [k] Scripture, out of his belly shall flowe riuers of water of life,

39 (* This spake he of the Spirit which they that beleeued in him, shoulde receiue: for the [l] holy Ghost was not yet giuen, because that Iesus was not [m] glorified.)

40 [16] So many of the people, when they heard this saying, saide, *Of a trueth this is that Prophet.

41 Other saide, This is that Christ: and some saide, But shall that Christ come out of Galile?

42 * Saieth not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them woulde haue taken him, but no man laid hands on him.

45 [17] Then came the officers to the hie Priests and Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 [18] Doth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nico-

4 Christ striueth with goodnesse against the wickednesse of the worlde: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stirred vp to imbrace Christ.

d About ỹ fourth day of the feast.

5 Therefore are there few to whō the Gospel sauoreth wel, because ỹ studie of godlines is very rare.

e Looke aboue chap. 5. vers. 22. and he speaketh this after the opinion of ỹ Iewes, as if he said, My doctrine is not mine, that is, it is not his whō you take to be a man as other are, and therfore set light by him, but it is his that sent me.

6 The true doctrine of saluation differeth frō the false in this, that the same setteth forth the glory of God, and this by pulling vp of men, darkeneth ỹ glorie of God.

* Exod. 24. 3.

7 None do more confidently boast themselues to be the defenders of the Law of God, then they that do most impudently breake it.

* Cha p. 5. 12.

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but as further and practise Gods workes: amongst which the loue of our neighbour is the chiefest.

* Leuit. 12. 3.

* Gen. 17. 10

f That is to say, if the law of circumcision which Moses gaue, be of so great account amongst you, that you doubt not to circumcise vpon ỹ Sabbath, doe you rightly reproue me for healing a man throughly.

* Deut. 1. 16.

9 Wee must iudge according to the trueth of things, lest the persons of men doe driue vs, and carry vs away.

g By the shew that I make: for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whome no man maketh account of: but marke the matter is selfe well, and iudge the tree by the fruit.

10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they do not acknowledge the vertue and power of God.

11 Men are very wise to procure stoppes and stapes to themselues.

12 The trueth of Christ doeth not hang vpon the iudgement of man.

13 The wicked cannot doe what they list, but what God hath appointed.

14 As ỹ kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seek by those bieldings, absent, which they despised when they were present.

* Chap. 13. 33.

h Word for word (to the dispersion of the Gentiles or Grecians) & vnder ỹ name of the Grecians he vnderstandeth the Iews which were dispersed amongst the Gentiles,

1. Pet. 1. 1.

15 There are two principles of our saluation: the one to be throughly touched ỹ a true feeling of our extreme miserie: the other, to seeke in Christ onely (whom he that catcheth hold on by faith) the abundance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.

* Leuit. 23. 36.

* Deut. 18. 15.

k This is not read word for worde in any place, but it seemeth to be taken out of many places, where mention is made of the gifts of the holy Ghost, as Ioel. 2. Esa. 44. but especially in Esa. 55.

* Ioel 2. 28. acts 2. 17.

l What is meant by the holy Ghost, he expresseth a litle before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mighty workings of the holy Ghost.

m That is, those things were not yet seene and perceiued, which were to shew and set forth the glorie of the onely begotten.

16 There is diuersitie euen in the Church it selfe about the chief point of religion: neither hath Christ any more cruel enemies then those that occupie the seate of trueth: yet cannot they doe what they would.

* Deut. 18. 15. * Mich. 5. 2. mat. 2. 5.

17 God from heauen scorneth such as are his sonnes enemies.

18 False pastors are so fond and foolish, that they esteeme the Church of God according to the multitude and outward shew.

50 Nicodemus said vnto them, (* hee that came to Iesus by night, & was one of them,)

51 Doeth our Law iudge a man before it heare him, * and know [n] what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 [19] And euery man went vnto his owne house.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ is the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christes day.

AND Iesus went vnto the mount of Oliues.

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 [1] Then the Scribes, and the Pharises brought vnto him a woman, taken in adulterie, and set her in the midde,

4 And saide vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 * Now Moses in our Lawe commanded, that such should be stoned. what saiest thou therefore?

6 And this they saide to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, & with his finger wrote on the ground.

7 [2] And while they continued asking him, he lift himselfe vp, and saide vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the midst.

10 [3] When Iesus had lift vp himselfe againe, and saw no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She saide, No man, Lord. And Iesus said, Neither doe I condemne thee: goe and sinne no more.

12 [4] Then spake Iesus againe vnto them, saying, I * am the light of the world: he that followeth me, shall not walke in darknes, but shal haue that light of life.

13 [5] The Pharises therefore said vnto him, [a] Thou beareſt record of thy selfe: thy record is not true.

14 * Iesus answered, and said vnto them, [b] Though I beare record of my selfe, yet my record is true: for I knowe whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I [c] iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimonie of two men is true.

18 [d] I am one that beare witnesse of my selfe, and the Father that sent me beareth witnesse of me.

19 [6] Then saide they vnto him, Where is that Father of thine? Iesus answered, Yee neither know mee, nor that Father of mine. If ye had knowen me, ye should haue knowen that Father of mine also.

20 These words spake Iesus in the [e] treasurie, as he taught in the Temple, & no man laid hands on him: [7] for his houre was not yet come.

21 [8] Then saide Iesus againe vnto them, I goe my way, & ye shall seeke me, and shal die in your sins. Whither I goe, can ye not come.

22 Then said the Iewes, Will he kil himselfe, because he saith, Whither I goe, can yee not come?

23 And he said vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except yee beleeue, that I am he, ye shall die in your sinnes.

25 [9] Then saide they vnto him, Who art thou? And Iesus said vnto thē, Euen [f] the same thing that I said vnto you from the beginning.

26 [10] I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 [11] They vnderstood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall yee know that I am he, and that I doe nothing of my selfe, but as my father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 [12] Then said Iesus to the Iewes which beleeued in him, If ye continue in my worde,

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[n] What he hath committed, who is accused.

[19] There is no counsell against the Lord.

[1] Whiles the wicked go about to make a snare for good men, they make a snare for themselues.

[2] Against hypocrites which are very seuere iudges against other men, & flatter themselues in their owne sinnes.

[3] Christ would not take vpō him the ciuill Magistrates office: he exhorted him selfe to bring sinners to faith and repentance.

[4] The world which is blinde in it selfe, cannot come to heare any light but in Christ onely.

[5] Chap. 1. 5. & 9. 5 Christ is without all exception the best witnesse of the truth, for he was sent by his Father for that purpose, and was by him approued to the world by infinite miracles.

[a] Thou beareſt witnesse of thy life, which thing by all mens opinion is naught, and for a man to commend himselfe is very discommendable.

[b] That which he denied afore, Chap. 5. 31. must be taken by a maner of graunting, for in that place he framed himselfe somewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therefore he was content they should set light by his own witnes, vnlesse it were otherwise confirmed. But in this place, he standeth for the maintenance of his Godhead, & praiseth his father, who is his witnesse, & agreeth with him.

[c] I do now only teach you, I condemne no man: but yet if I list to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.

* Deut. 17. 6. and 19. 15. mat. 18. 16. 2. cor. 13. 1. heb. 10. 28.

[d] The Godhead is plainly distinguished from the manhood, els there were not two witnesses: for the partie accused, is not taken for witnes.

[6] No man can know God, but in Christ onely.

[e] This was some place appointed for the gathering of the offring.

[7] We liue and die at the pleasure of God, and not of vs: Therefore this one thing remaineth that we goe forward constantly in our vocation.

[8] Because that men doe naturally adhaere heauenly things, no man can be a fit disciple of Christ, vnlesse the Spirite of God frame him: in the meane season notwithstanding the world must of necessitie perish, because he refuseth the life that is offered vnto it.

[9] He shall at length know who Christ is, which will diligently heare, what he saith.

[f] That is, I am Christ, and the saiuour, for so I told you from the beginning that I was.

[10] God is the reuenger of Christs doctrine despised.

[11] Euen the contempt of Christ maketh for his glory: which thing his enemies shall feele at length to their great smart.

[12] The true disciples of Christ continue in his doctrine, that profiteth more and more in the knowledge of the truth, they may be deliuered from the most grieuous burden of sinne, into the true liberte of righteousnes and life.

ye are verily my disciples,

32 And shal know the trueth, and the truth shall g make you free.

33 h They answered him, Wee bee i Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruaunt abideth not in the house for euer: but the Sonne abideth for euer.

36 If that sonne therefore shal make you free, ye shalbe free indeed.

37 [13] I know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus saide vnto them, If God were your Father, then would yee loue mee: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my k talke? because ye cannot heare my word.

44 * Yee are of your father the deuill, and the lusts of your father ye will do: he hath bene a murtherer from the l beginning, and m abode not in the n trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his o owne: for he is a liar, and the p father thereof.

45 And because I tell you the trueth, ye beleeue me not.

46 [14] Which of you can rebuke mee of sinne? and if I say the trueth, why doe yee not beleeue me?

47 * Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 [15] Then answered the Iewes, and saide vnto him, Say wee not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one q that seeketh it, and iudgeth.

51 [16] Verily, verily I say vnto you, If a man keepe my worde, hee shall neuer r see death.

52 [17] Then saide the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is s nothing worth: it is my Father that honoureth me, whome ye say, that he is your God.

55 [19] Yet ye haue not knowen him: but I know him, and if I should say I knowe him not, I should bee a liar like vnto you: but I know him, and keepe his word.

56 [20] Your father Abraham t reioyced to see my u day, and he x saw it, and was glad.

57 Then saide the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus saide vnto them, Verily verily I say vnto you, before Abraham was, I y am.

59 ℣ Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple: And he passed thorow the mids of them, and so went his way.

g From the slauerie of sinne.
h Some of the multitude, not they that beleeued: for this is not the speach of men that content vnto him, but of men that are against him.
i Borne and begotten of Abraham,
* Rom. 6. 20. 1. pet. 2. 19.

13 Our wicked maners declare, that we are plainly borne of a deuilish nature: But we are changed, and made of the houshold of God according to the couenant which wee made with Abraham: by Christ onely, apprehended and laid hold on by faith: which faith is knowen by a godly and honest life.

k Or, language, as though he said, you do no more vnderstand what I say, then if I spake in a strange and vnknowen language to you.
* 1. Iohn 3. 8.
l From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.
m That is, continued not constantly, or remained not.
n That is, in faithfulnesse and vprightnesse, that is, kept not his creation.
o Euen of his owne head, & of his owne braine or disposition.
p The author thereof.

14 Christ did throughly execute the office that his Father inioyned him.
* 1. Iohn 4. 6.

15 The enemies of Christ make their brauerie for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne.

q That is, that will reuenge both your despising of me, and of him.

16 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death.
r That is, he shal not feele it: for euen in the midst of death, the faithfull see life.

17 Against the which abuse the glorie of the Saints, to darke Christes glory.

18 There is nothing farther off from all ambition then Christ, but his Father hath set him aboue all things.
s This is spoke by maner of a graunt: as if he had said, be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

20 The vertue of Christ shewed it selfe thorow all former ages in the fathers, for they saw in the promises, that he should come, and did very ioyfully lay holde on him with a liuely faith.
t Was very desirous.
u A day is a space that man liueth in, or doth any notable acte, or suffereth any great thing.
x With the eyes of faith, Hebr. 11. 13.
y Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.
21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

1 *Christ giueth sight on the Sabbath day, to him that was borne blinde:* 13 *Whom, after he had long reasoned against the Pharises,* 22. 35 *and was cast out of the Synagogue,* 36 *Christ endueth with the knowledge of the euerlasting light.*

AND z as Iesus passed by, hee sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him,

4 b I must worke the workes of him that sent me, while it is c day: the night commeth when no man can worke.

5 As long as I am in the world, * I am the light of the world.

z Sinne is the beginning euen of all bodily diseases, & yet doth it not follow, that God alway respecteth their sinnes, whom he most sharply punisheth.
a Christ reasoneth heere, as his disciples thoght, which presuppose that there come no diseases but for sinnes onely: whereupon he answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.
b The works of Christ are as it were a light, which lighten the darknesse of the world.
b By (day) is meant, the light, that is, the lightsome doctrine of the heauenly truth: and by night is meant the darknesse which commeth by the obscuritie of the same doctrine.
* Chap. 1. 9. and 8. 12. and 12. 35.

6 [3] Aſſoone as he had thus ſpoken, he ſpat on the ground, and made clay of the ſpettle, and anointed the eies of the blinde with the clay,

7 And ſaide vnto him, Goe waſh in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came againe ſeeing.

8 [4] Nowe the neighbours and they that had ſeene him before, when he was blind, ſaid, Is not this he that ſate and begged?

9 Some ſaid, This is he: and other ſaid, He is like him: but he himſelfe ſaide, I am he.

10 Therefore they ſaide vnto him, Howe were thine eies [c] opened?

11 He anſwered, and ſaide, The man that is called Jeſus, made clay, and anointed mine eies, and ſaid vnto me, Goe to the poole of Siloam and waſh. So I went and waſhed, and receiued ſight.

12 Then they ſaid vnto him, Where is he? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath day, when Jeſus made the clay, and opened his eyes.

15 Then againe the Phariſes alſo aſked him, howe he had receiued ſight. And he ſaide vnto them, He laied clay vpon mine eies, and I waſhed, and doe ſee.

16 [5] Then ſaid ſome of the Phariſes, This man is not of God, becauſe he keepeth not the Sabbath day. Others ſaide, Howe can a man that is a ſinner, doe ſuch miracles? and there was a diſſention among them.

17 Then ſpake they vnto the blinde againe, What ſayeſt thou of him, becauſe hee hath opened thine eies? And he ſaide, He is a Prophet.

18 Then the Jewes did not beleeue him (that he had beene blind, and receiued his ſight) vntill they had called the parents of him that had receiued ſight.

19 And they aſked them, ſaying, Is this your ſonne, whom ye ſay was borne blinde? Howe doeth he nowe ſee then?

20 His parents anſwered them, and ſaide, We knowe that this is our ſonne, and that he was borne blinde:

21 But by what meanes he nowe ſeeth, we knowe not: or who hath opened his eies, can we not tell: he is olde ynough: aſke him: he ſhall anſwere for himſelfe.

22 Theſe wordes ſpake his parents, becauſe they feared the Jewes: for the Jewes had ordeined already, that if any man did confeſſe that he was Chriſt, he ſhould be excommunicate out of the Synagogue.

23 Therefore ſaid his parents, He is olde ynough: aſke him.

24 Then againe called they the man that had beene blind, and ſaid vnto him, [d] Giue glorie vnto God: we knowe that this man is a [e] ſinner.

25 Then he anſwered, and ſaid, Whether he be a ſinner or no, I cannot tell: one thing I knowe, that I was blind, and nowe I ſee.

26 Then ſaide they to him againe, What did he to thee? howe opened he thine eies?

27 He anſwered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye alſo be his diſciples?

28 [6] Then reuiled they him, and ſaide, Be thou his diſciple: we be Moſes diſciples.

29 We knowe that God ſpake with Moſes: but this man we knowe not from whence he is.

30 The man anſwered, and ſaid vnto them, Doubtleſſe, this is a marueilous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world beganne, was it not heard, that any man opened the eyes of one that was borne blind.

33 If this man were not of God, he could haue done nothing.

34 They anſwered, and ſaide vnto him, [f] Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.

35 [7] Jeſus heard that they had caſt him out: and when hee had found him, he ſaide vnto him, Doeſt thou beleeue in the Sonne of God?

36 He anſwered, and ſaide, Who is hee, Lord, that I might beleeue in him?

37 And Jeſus ſaide vnto him, Both thou haſt ſeene him, and hee it is that talketh with thee.

38 Then he ſaid, Lord, I beleeue and worſhipped him.

39 [8] And Jeſus ſaide, I am come vnto iudgement into this world, that they [h] which ſee not, might ſee: and that they * which ſee, might be made blind.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaide vnto him, Are we blind alſo?

41 Jeſus ſaid vnto them, If ye were blind, ye ſhould not haue ſinne: but nowe ye ſay, We ſee: therefore your ſinne remaineth.

3 Chriſt healing the man borne blind, by taking the ſigne of clay, and afterward the ſigne of the fountaine of Siloam (which ſignifieth Sent) ſheweth that as he at the beginning made man, ſo doeth hee againe reſtore both his body and ſoule: and yet ſo, that he himſelfe commeth firſt of his owne accord to vſe vs.

4 A true image of all men, who as they are of nature blind, doe neither themſelues receiue the light that is offred vnto them, nor ſuffer it in other, and yet make a great ado among themſelues.

c This is an Hebrewe kinde of ſpeech, for they call a mans eies hurt, when they cannot receiue any light: And therefore they are ſaid to haue their eies opened, which of blinde men are made to ſee.

5 Religion is not aſſauled by any meanes more, then by pretence of religion: but the more it is preſſed worne, the more it flieth vp.

d A ſolemne order, whereby men were conſtrained in olde time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter, and therefore ſee thou reuerence his Maieſtie, and doe him this honour rather to confeſſe the whole matter openly, then to lie before him, Joſh. 7. 19. 1. Sam. 6. 5.

e He is called a ſinner in the Hebrewe tongue, which is a wicked man, and maketh as it were an arte of ſinning.

6 Yoyd wickednes muſt needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlineſſe.

f Thou art naught euen from thy cradle, and as we vſe to ſay, there is nothing in thee but ſinne.

7 Moſt happy is their ſtate, which are caſt furtheſt out of the Church of y wicked (which proudly boaſt themſelues of the name of the Church) that Chriſt may come neerer to them.

8 Chriſt doeth lighten all them by the preaching of the Goſpel, which acknowledge their owne darkeneſſe, but ſuch as ſeeme to themſelues to ſee cleerely enough, thoſe he alloweth not blinde: but ſuch are they oftentimes, which haue higheſt place in the Church.

g With great power & authoritie, to do what is righteous and iuſt: as if he ſaid, theſe men take vpon them to gouerne the people of God after their owne luſt, as though they ſaw all things, & no man but they: but I will rule farre otherwiſe then theſe men do: for whom they account for blind men, them will I lighten, and ſuch as take themſelues to be wiſeſt, them will I drowne in moſt groſſe darkeneſſe of ignorance. h In theſe wordes (of ſeeing and not ſeeing) there is a ſecret taunting and checke to the Phariſes: for they thought all men blinde but themſelues. * Chap. 3. 17. and 12. 47.

CHAP. X.

1 *Chriſt prouith that the Phariſes are the euill ſhepheards,*
8 *and by many reaſons, that himſelfe* 11. 14 *is the good ſhepheard:*

sheepeheard: 19 *And thereof dissension ariseth.* 31 *They take vp stones,* 39 *and goe about to take him, but he escapeth.*

VErely, [1] verely I say vnto you, He that entreth not in by the dooze into the sheepfold, but climeth vp another way, he is a theefe and a robber.

2 But he that goeth in by the dooze, is the sheepheard of the sheepe.

3 To him the [a] Porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent foozth his owne sheepe, he goeth before them, and the sheepe follow him: foz they know his voice.

5 And they will not followe a stranger, but they flee from him: foz they knowe not the voice of strangers.

6 This [b] parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then saide Iesus vnto them againe, Uerely, verely I say vnto you, I am that dooze of the sheepe.

8 [2] All, that [c] euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 [3] I am that dooze: by me if any man enter in, he shall be saued, and shall [d] goe in, and goe out, and finde pasture.

10 The theefe commeth not, but foz to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am that good sheepeheard: that good sheepeheard giueth his life foz his sheepe,

12 But an hireling, and he which is not the sheepeheard, neither the sheepe are his owne, seeth the Wolfe comming, and he leaueth the sheepe, and fleeth, and the Wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not foz the sheepe.

14 I am that good sheepeheard, and know mine, and am knowen of mine.

15 As the Father [e] knoweth me, so knowe I the Father: and I lay downe my life foz my sheepe.

16 [4] Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and * there shall be [f] one sheepefolde, and one sheepeheard.

17 [5] Therefoze doeth my Father loue me, because *[g] I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this *cõmandement haue I receiued of my father.

19 ¶ [6] Then there was a dissension againe among the Iewes foz these sayings,

20 And many of them saide, He hath a deuill, and is madde: why heare ye him?

21 Other said, These are not the wozds of him that hath a deuill: can the deuill open the eies of the blind?

22 And it was at Hierusalem the feast of the [h] Dedication, and it was winter.

23 [7] And Iesus walked in the Temple, in Solomons pozch.

24 Then came the Iewes rounde about him, and said vnto him, Howe long doest thou make vs doubt? If thou be that Christ, tell vs plainely.

25 [8] Iesus answered them, I told you, and ye beleeue not: the wozks that I do in my Fathers Name, they beare witnesse of me.

26 [9] But ye beleeue not: [i] foz ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, & I knowe them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shal any plucke them out of mine hand.

29 My Father which gaue them me: is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * [10] Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good wozks haue I shewed you from my [k] Father: foz which of these wozks doe ye stone me?

33 The Iewes answered him, saying, Foz the good wozke we stone thee not, but foz blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, *I said, Ye are gods?

35 If he called them gods, vnto whom the wozd of God was giuen, and the Scripture cannot be [l] bzoken,

36 Say ye of him, whom the Father hath sanctified, and sent into the wozld, Thou blasphemest, because I saide, I am the Sonne of God?

37 If I doe not the wozks of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the wozks, that ye may know and beleeue, that the Father is in me, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands.

40 And

1 Seeing that by Christ onely we haue accesse to the Father, there are neither other true sheepheards, then those which come to Christ themselues and bring other thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.

a In those dayes they vsed to haue a seruant alwayes sitting at the doore, and therefore he speaketh after the maner of those dayes.

b This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speach, when words are taken from their naturall meaning, to signifie another thing to vs.

2 It maketh no matter, how many, neither how old the false teachers haue bene.

c These large termes must be applied to the matter he speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.

3 Onely Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are oppolite theeues which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely foz their owne profite and gaines.

d That is, shall liue safely: So vse the Iewes to speake, as Deut. 26.6. and yet there is a peculiar alluding to the sheepeheards office. * Isai. 40.11. ezek. 34.23. e Loueth me, alloweth me. 4 The calling of the Gentiles. * Ezech. 37.22. f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is, Christ, the onely keeper, and onely sheepeheard of it. 5 Christ is by the decree of the Father, the onely true sheepeheard of the true Church, foz he willingly gaue his life foz his sheepe, and by his owne power rose againe to life. * Isai. 53.7. g Hee speaketh in the time that nowe is, because Christes whole life, was as it were a perpetuall death.

6 The Gospel discouereth hypocrisie, and therefore the worlde must needes rage when it commeth foorth.

h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garison, 1. Mac. 4.59.

7 The rebellious and proud men accuse the Gospel of darknesse, which darknesse in deede, is within themselues.

8 The doctrine of the Gospel is prooued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no maruell that there doe but a fewe beleeue, seeing that all men are by nature brutish beastes: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of all wilde beastes.

i He giueth a reason why they beleeue not, to wit, because they are none of his sheepe.

* Chap. 8.59.

10 Christ proueth his dignitie by diuine workes.

k Through my Fathers authoritie and power.

* Psal. 82.6.

l Voide and of none effect.

11 Christ fleeth danger, not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shewe that he is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17. 34 and buried, 43 and raised him vp. 47 As the Priestes were consulting together, 49 Caiaphas 50 prophecieth that one must die for the people. 56. 57 They command to seke Christ out, and to take him.

AND [1] a certaine man was sicke, named Lazarus of Bethania, the [a] Towne of Marie, and her sister Martha.

2 (And it was that * Marie which anointed the Lorde with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sister sent vnto him, saying, Lorde, beholde, he whom thou louest, is sicke.)

4 When Iesus heard it, he saide, This sickenes is not vnto [b] death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Nowe Iesus loued Martha and her sister, and Lazarus.

6 [2] And after hee had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs goe into Iudea againe.

8 [3] The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake hee, and after, hee saide vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then saide his disciples, Lorde, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then saide Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then saide Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 [4] And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst beene here, my brother had not beene dead.

22 But nowe I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall [e] rise againe.

24 Martha saide vnto him, I knowe that he shall rise againe * in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: * he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She saide vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so saide, she went her way, and called Mary her sister secretly, saying, The Maister is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Marie, that she rose vp hastily, and went out, folowed her, saying, She goeth vnto ỹ graue, to weepe there.

32 Then when Mary was come where Iesus was, and sawe him, she fell downe at his feete, saying vnto him, Lord, if thou hadst beene here, my brother had not beene dead.

33 [5] When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he [f] groned in the spirit, and was troubled in himselfe,

34 And saide, Where haue ye layed him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them saide, * Could not he, which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and

1 Christ in raising the stinking carcase of his friend to life, sheweth an example both of his mightie power, and also of his singular good will toward men: which is also an image of the resurrection to come.

a Where his sister dwelt, Chap.12.3. matth.26.7.

b That is to say, sinne for the purpose to kill him.

2 In that that God seemeth sometimes to linger in helping of vs, he doeth it both for his glorie, and for our saluation, as the falling out of the matter in the end, plainely sheweth.

3 This onely is the sure and right way to liue, to followe God boldly without feare, who calleth vs and shineth before vs in the darkenes of this world.

* Chap.7.30. and 8.59. and 10.33.

c All things are surely wrought and brought to passe in their season.

d The Iewes vsed a milder kinde of speach, and called death a sleepe, whereupon in other languages the place of burial where the dead are laid waiting for the resurrection, is called a sleeping place.

4 God who is the maker of nature, doeth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

e That is, shall recouer life againe.

* Chap.5.29. luke 14.14.

* Chap.6.35.

5 Christ tooke vpon him togeather with without flesh, all affections of man (sinne onely excepted) and amongst them especially mercie, and compassion.

f These are tokens that he was greatly mooued, but yet they were without sinne: and these affections are proper to mans nature.

* Chap.9.6.

and a stone was laide vpon it.

39 Iesus saide, Take ye away the stone. Martha the sister of him that was dead, saide vnto him, Lord, he stinketh already: for he hath beene dead foure dayes.

40 Iesus saide vnto her, Saide I not vnto thee, that if thou diddest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was laide. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I saide it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cried with a loud voyce, Lazarus, come forth.

44 Then hee that was dead, came forth bound hand and foote with bands, and his face was bound with a napkin. Iesus saide vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to Mary, and had seene the things which Iesus did, beleeued in him.

46 [6] But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councill, and said, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them named Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 *Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 [8] This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which [i] were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 [9] Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stood in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the hie Priests and the Pharises had giuen a commaundement, that if any man knewe where he were, he should shewe it, that they might take him.

CHAP. XII.

2 As Christ is at supper with Lazarus, 3 Mary anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 13 The Priestes would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 the people meete him. 20 The Grecians desire to see him. 42 The chiefe Rulers that beleeue in him, but for feare doe not confesse him, 44 he exhorteth to faith.

THen *Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead. *Chap.26.7. marke 14.3.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, & wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then saide one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him:

5 [1] Why was not this ointment solde for three hundreth pence, and giuen to the poore?

6 Nowe hee saide this, not that he cared for the poore, but because he was a theefe, and *had the bagge, and bare that which was giuen. *Chap.13.29.

7 [2] Then saide Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shall not haue alwayes.

9 [3] Then much people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The hie Priestes therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ *On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem, *Matth.21.8. marke 11.8. luke 19.35.

13 Tooke branches of Palme trees, and went forth to meete him, and cried, Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord. *Zech.9.9.

14 And Iesus found a yong asse, and sate thereon, as it is written,

15 *Feare not, daughter of Sion: behold, thy king commeth sitting on an asses colte.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified,

6 The last point of hard and ironlike stubburnnesse is this, to proclaime open warre against God, and yet ceaseth not to make a pretence both of godlines, and of the profite of the common wealth.

g The Iewes called the councill Sanhedrin: and the word that Iohn vseth, is Synedri.

h That is, take away from vs by force: For at that time, though the high Priests authoritie was greatly lessened and decayed, yet there was some kind of gouernment left among the Iewes.

7 The raging and mad companie of the false church perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church. And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse and madnesse.

*Chap.18.14.

8 Christ doeth sometimes so turne the tongues, euen of the wicked, that euen in cursing, they bisse.

i For they were not gathered together in one countrey, as the Iewes were, but to be gathered from al quarters, from the East to the West.

9 We may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that we swarue not from Gods vocation.

1 An horrible example in Iudas of a mind blinded with couetousnesse, and yet pretending godlinesse.

2 This extraordinarie anointing which was for a signe, is so allowed of God, that he witnesseth howe he will not be worshipped with outward pompe, or costly seruice, but with mindes.

3 When the light of the Gospel sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straight way fall from: and they selue do so reuerently receiue him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the mids of his enemies.

fied, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 [4] And the Pharises saide among themselues, Perceiue ye howe ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Nowe there were certaine Greekes among them that [a] came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and tolde Andrewe: and againe Andrewe and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 [5] Verely, verely I say vnto you, Except the wheate corne fall into the ground and [b] die, it bideth alone: but if it die, it bringeth foorth much fruite.

25 * He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him followe me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 [6] Nowe is my soule troubled: and what shall I say? Father, saue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voyce frō heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other saide, An Angel spake to him.

30 [7] Iesus answered, and said, This voyce came not because of me, but for your sakes.

31 Nowe is the iudgement of this world: now shall the prince of this world be cast out.

32 * And I, if I were [e] lift vp from the earth, will draw [f] all men vnto me.

33 Nowe this saide he, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that that Christ bideth for euer: and howe sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus said vnto them, Yet a litle while is * the light with you: walke while ye haue that light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue the light, beleeue in that light, that ye may be the [g] children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [9] And though hee had done so many miracles before them, yet beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he saide, * Lord, who beleeued our report? and to whom is the [h] arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardned their heart that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he saw his glory, and spake of him.

42 [10] Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be cast out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 [11] And Iesus cried, and saide, He that beleeueth in me, beleeueth [i] not in me, but in him that sent me.

45 And hee that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenes.

46 * And if any man heare my words, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which hath sent me, he gaue me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father saide vnto me.

4 Euen they which goe about to oppresse Christ, are made instruments of his glory.

a After the solemne custome: the Grecians were first to called by the name of the countrey of Greece, where they dwelt: but afterward, al that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.

5 The death of Christ is as it were a sowing, which seemeth to be a dying to the eyne, but in deede is the cause of a farre greater haruest: and such as is the condition of the head, so shall it be of the members.

b A wheate corne doth when it is changed by vertue of the ground, and becommeth a more of a fruitfull blade.

*Matth. 10. 39. and 16. 25. marke 8. 35. luke 9. 24. and 17. 33.

*Chap. 17. 24.

6 Whilest Christ was about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shewe his might and power in full force, in this satisfaction might be thought, now as when he is striken with the great feare of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glorie of his Father before all things, whose obedience the Father alloweth and approueth.

c Of death, or deliuerance at hand.

d So then the Fathers glorie is Christ his glorie. 7 Christ foretelleth to the Greekes, the manner of his death, the ouercomming of the deuil and the world, and in conclusion his triumph. *Chap. 3. 14. e Christ vsed a word, which hath a double meaning, for it signifieth either to lift vp, or to ridde out of the way: for his meaning was to put them in mind of his death, but the Iewes seeme to take it another way. f Chrysost. and Theophyl. refer this word, All, to all nations: that is, not to the Iewes onely. *Psal. 89. 36. and 110. 4. and 117. 2. Esai. 40. 8. Ezech. 37. 25.

8 Unmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.

*Chap. 1. 9.

g That is, partakers of light.

9 Faith is not of nature, but of grace.

*Esai. 53. 1. rom. 10. 16.

h The arme of the Lord, is the Gospel, which is, the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, whose hearts the Lord hath not opened.

*Esai. 6. 9. matth. 13. 14. marke 4. 12. luke 8. 10. actes 28. 26. rom. 11. 8.

10 Such as beleeue, are not onely fewe in number, if they be compared with the vnbeleeuers, but also the most of those few (yea and that especially the chiefest) doe feare men more then God.

*Chap. 5. 44.

11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the midst of Hierusalem by his crying out, is this: to rest vpon Christ, through faith as the onely Sauiour appointed and giuen vs of the Father.

i This word, Not, doeth not take any whit of this from Christ which is here spoken of, but in way of correction rather, as if he said, He that beleeueth in me, doeth not so much beleeue in me, as in him that sent me. So is it in Marke 9. 37.

*Chap. 3. 19. and 9. 39.

*Chap. 3. 17.

*Marke 16. 16.

CHAP. XIII.

4 *Christ rising from supper, 15 to commend humilitie to his Apostles, washeth their feete. 21 He noteth the traitour Judas 26 with an euident token. 34 He commendeth charitie. 37. 39 He foretelleth Peter of his denyall.*

Now

NOw * [1] before the feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this worlde vnto the Father, forasmuch as hee loued his [a] owne which were in the worlde, vnto the end he loued them.

2 And when supper was done (and that the deuill had nowe put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his [b] hands, and that he was come foorth from God, and went to God,

4 He [c] riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basen, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered & said vnto him, What I doe, thou knowest not nowe: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue [d] no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus saide to him, He that is washed, needeth not, saue to wash his feete, but is clean euery whit: and ye are * cleane, but not all.

11 For he knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, & was set downe againe, he saide vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ‖ ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ [2] I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, and [e] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Nowe there was one of his disciples, which [f] leaned on Iesus bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipt it: & he wet a sop, and gaue it to Iudas Iscariot, Simons sonne,

27 And after the soppe, Satan entred into him. Then saide Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had saide vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the sop, hee went immediatly out, and it was night.

31 ¶ [3] When hee was gone out, Iesus said, [g] Nowe is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 [4] Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the * Iewes, Whither I goe, can ye not come: also to you say I now,

34 * A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 [5] Simon Peter saide vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe me now: but thou shalt followe me afterward.

37 Peter saide vnto him, Lord, why can I not followe thee nowe? * I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The Cocke shall not crowe, till thou haue denied me thrise.

CHAP.

* Matth. 26.2. marke 14.1. luke 22.1.

1 Christ no lesse certaine of the victorie, then of the combate which was at hand, vsing the signe of washing the feete, doeth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable act, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by litle and litle in their time and season.

a Them of his houshold, that is, his Saints.

b Into his power.

c In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.

d Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.

* Chap. 15.3.

* Chap. 15.20. matth. 10.24. luke 6.40.

‖ The word signifieth an Apostle, which is any one that is sent from another.

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father ordained the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the father.

* Psal. 41.9.

* Matth. 10.40. luke 10.16.

e He affirmed it openly and soothed it.

* Matth. 26.21. marke 14.18. luke 22.21.

f Iohn his leaning was such, that sitting downe in his bed, his head was toward Iesus his breast: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.

3 We haue to consider the glorifying of Christ in his ignominie.

g This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.

4 The eternall glorie shall follow by litle and litle from the head vnto the members. But in the meane time, we must take good heede, that we passe ouer the race of this life in brotherly loue.

* Chap. 7.34.

* Leuit. 19.18. matth. 22.39. chap. 15.12. 1. iohn 2.7. 3.11. 2. iohn 5.

5 Peter was ouer rash in his zeale and trust and confidence.

* Matth. 26.33. marke 14.29. luke 22.33.

CHAP. XIIII.

1 He comforteth his disciples, 2. 7 declaring his diuinitie and the fruite of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office hee setteth out. 27 He promiseth his peace.

1 LEt [a] not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, [2] I would haue tolde you: I goe to [b] prepare a place for you.

3 [2] And if I goe to prepare a place for you, I wil [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 [3] And whither I goe, yee knowe, and the way ye know,

5 Thomas said vnto him, Lord, we knowe not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [d] that way, and that trueth, and that Life. No man commeth vnto the Father, but by me.

7 [e] If yee had knowen me, ye should haue knowen my Father also: and from hencefoorth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue bene so long time with you, and hast thou not knowen me? Philip hee that hath seene mee, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 [4] Beleeuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, hee doeth the workes.

11 Beleeue mee, that I am in the Father, and the Father is in mee: at the least, beleeue me for the very workes sake.

12 [5] Verily, verily I say vnto you, hee that beleeueth in me, the workes that I doe, he shall doe also, and [f] greater then these shall hee doe: for I goe vnto my Father.

13 * And whatsoeuer ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil doe it.

15 [6] If ye loue me, keepe my commaundements.

16 And I wil pray the Father, and he shal giue you another Comforter, that hee may abide with you for euer,

17 Euen the [g] Spirit of trueth, whom the [h] world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you fatherlesse: but I will come to you.

19 Yet a litle while, and the world shal see me no more, but ye shal see me: because I liue, ye shall liue also.

20 At that day shall yee knowe that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shalbe loued of my Father: and I will loue him, and will [k] shewe mine owne selfe to him.

22 [7] Iudas saide vnto him (not Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and saide vnto him, If any man loue me, hee will keepe my word, and my Father will loue him, and wee will come vnto him, and wil dwel with him.

24 He that loueth me not, keepeth not my wordes, and the worde which yee heare, is not mine, but the Fathers which sent me.

25 [8] These things haue I spoken vnto you, being present with you.

26 * But the Comforter, which is the holy Ghost, whome the Father will sende in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue tolde you.

27 [9] Peace I leaue with you: my peace I giue vnto you not as the world giueth, giue I vnto you. Let not your heart bee troubled, nor feare.

28 [10] Yee haue heard how I said vnto you, I goe away, and wil come vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is [l] greater then I.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, yee might beleeue.

30 [11] Hereafter will I not speake many things vnto you: for the prince of this worlde commeth, and hath [m] nought in me.

31 But it is that the worlde may knowe that I loue my Father: and as the Father hath commaunded mee, so I doe, Arise, let vs goe hence.

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1 Ye beleeueth in God that beleeueth in Christ, and there is no other way to confirme our minds in greatest distresses.

a That is, if it were not so as I tel you, to wit, vnlesse there were place ynough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue told you so plainely.

b All this speach is by way of an allegorie, whereby the Lord comforteth his owne, declaring to them his departure into heauen, which is, not to reigne there alone, but to goe before and prepare a place for them.

c Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.

d These words are to be referred to the whole Church, and therefore the Angels said to the disciples when they were astonished, what stand you gasing vp into heauen? This Iesus shal so come as you saw him goe vp, Acts 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall bee all in all, and is therefore called the day of redemption.

3 Christ onely is the way to true and everlasting life, for he it is in whome the Father hath reuealed himselfe.

4 This saying sheweth vnto vs both the nature, the will, and office of Christ.

e It is plaine by this place, that to know God, and to see God, is all one: Nowe where it hath said before, that no man sawe God at any time, that is to be vnderstood thus, without Christ: or were it not through Christ, no man could euer see, nor saw God at any time: For as Chrysostome saith, the Sonne is a very short and easie setting forth of the Fathers nature to vs.

4 The Maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.

5 The approuing of the doctrine of Christ is not included within his owne person, but it is spread thorow the body of his whole Church.

f That is, not I onely doe them, but I can also giue other men power to doe greater. * Chap. 16.23. matt. 7.7. marke 11.24. iames 1.5.

6 Hee loueth Christ aright which obeyeth his commaundements: and because the same is accompanied with an infinite sort of miseries, although hee be absent in body, yet doeth he comfort his with the present vertue of the holy Ghost, whome the world despiseth, because it knoweth him not.

g The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because he inspireth the trueth into vs, whereas otherwise hee hath trueth himselfe.

h Worldly men.

i The Sonne is in the Father after such sort, that he is one of one selfsame substance with the Father, but he is in his disciples in a certaine respect as an aider and helper of them.

k I wil shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more.

7 We must not aske why the Gospel is reuealed to some rather then to other, but we must rather take heede, that wee imbrace Christ who is offered vnto vs, and that wee truely loue him, that is to say, that we giue our selues wholy to his obedience.

8 It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.

* Chap. 15.26.

9 All true felicitie commeth to vs by Christ alone.

10 So farre is it, that we should be sory for the departing of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that all the dieting of the members depended vpon the glorifying of the head.

l This is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.

11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuil, but obeying his Fathers decree.

m As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he hade any such thing in me as he thinketh he shall.

CHAP. XV.

1 *By the parable of the vine, 2 and the branches, 5. 6 he declareth how the disciples may beare fruite. 12. 17 He commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently. 20 by his owne example.*

I [1] Am that true vine, and my Father is that husbandman.

2 *Euery branch that beareth not fruite in me, hee taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruite.

3 Nowe are ye cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can yee, except yee abide in mee.

5 I am that vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 *If a man abide not in mee, hee is cast foorth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 *[2] If ye abide in mee, and my wordes abide in you, aske what ye wil, and it shalbe done to you.

8 [a] Herein is my Father glorified, that yee beare much fruite, and bee made my disciples.

9 [3] As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If yee shall keepe my commaundements, ye shal abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 *This is my commaundement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friendes, if ye doe whatsoeuer I command you.

15 [4] Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friendes: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not chosen mee, but I haue chosen you, and ordeined you, * that ye goe and bring forth fruit, and that your fruit, remaine, that whatsoeuer ye shall aske of the Father in my Name he may giue it you.

17 These things commaunde I you, that ye loue one another.

18 [6] If the world hate you, ye know that it hated me before you.

19 If yee were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I saide vnto you, *The seruant is not greater then his master. *If they haue persecuted me, they will persecute you also: if they haue kept my word, they wil also keepe yours,

21 [7] But *all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 [d] If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 Hee that hateth mee, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me and my Father.

25 But it is that the word might be fulfilled, that is written in their [e] Lawe, *They hated me without a cause.

26 [8] But when that Comforter shal come, *whom I wil send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And yee shall witnesse also, because yee haue bene with me from the beginning.

a We are of nature vile and fit for nothing, but the fire: Therefore that we may liue and be fruitful, we must first be graffed into Christ, as it were into a vine, by the Fathers hand: and then be daily feed with continual meditation of the word, and the crosse: otherwise it shal not auaile any man at all to haue bene graffed, vnlesse he cleaue fast vnto the vine, and so draw iuyce out of it.
*Matth. 15.13.
*Chap. 13.20.
*Colos. 1.23.
*1. Iohn 3.22.

b He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruite: And the Father will denie such an one nothing.

a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruite.

3. The loue of the Father towardes the Sonne, and of the same towards vs, and ours toward God and our neighbour, are linked together with an vnseparable knot: and there is nothing more sweete and pleasant then it is. Iohn shewed it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs.

b That is, in that loue, wherewith I loue you: which loue is on both parts.
* Chap. 13.34. 1. thes. 4.9. 1. iohn 3.11. and 4.21.

4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles.

5 Christ is the author and preseruer of the ministerie of the Gospel, euen to the worlds ende, but the ministers haue aboue all things need of prayer and brotherly loue.

c This place teacheth vs plainely, that our saluation commeth from the onely fauour and gracious goodnesse of the euerlasting God toward vs, and of nothing that we doe or can deserue. *Matth. 18.19.

6 It ought not only not to feare, but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their Maister was.
*Chap. 13.16. matth. 10.24.
*Matth. 24.9.

7 The hatred that the world beareth against Christ, procureth of the blindnesse of the mind, which notwithstanding is voluntary blind, so that the world can pretend no excuse to cauer their fault.
* Chap. 16.4.

d As who would say, If I had not come, their men would not haue stucke to haue said still before Gods iudgement seat, that they are religious, & void of sinne: but seing I came to them, and they cleane refuse me, they can haue no cloke for their wickednes.

e Some time by this word, Law, are ment the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes.
*Psal. 35.19.

8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. *Chap. 14.26. luke 24.49.

CHAP. XVI.

1 *He foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 He compareth the affliction of his, to a woman that trauaileth with childe.*

THese [1] things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 *But these things haue I told you, that when the houre shal come, ye might remember that I told you them. And these things said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

1 The ministers of the Gospel must looke for all manner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same houshoulde, and the very pillars of the Church.
*Chap. 15.21.

6 But because I haue saide these things vnto you, your hearts are full of sorowe.

7 [2] Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I wil send him vnto you.

8 [3] And when he is come, he wil [a] reproue the [b] world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in me.

10 Of [c] righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of [d] iudgement, [e] because the prince of this world is iudged.

12 [4] I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the Spirite of trueth, hee will leade you into all trueth: for hee shall not speake of himselfe, but whatsoeuer he shall heare, shall hee speake, and he will shew you the things to come.

14 [5] He shal glorifie me: for he shal receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore saide I, that hee shall take of mine, and shew it vnto you.

16 [6] A [f] little while, and ye shall not see me: and againe a little while, and ye shall see mee: [g] for I goe to the Father.

17 Then said some of his disciples among themselues, What is this that hee saith vnto vs, A litle while, and ye shall not see me, and againe, a litle while, and ye shal see me, and, For I goe to the Father.

18 They said therefore, What is this that he saith, A litle while? we know not what hee saith.

19 Nowe Iesus knewe that they would aske him, and saide vnto them, Doe ye enquire among your selues, of that I said, A litle while, and ye shal not see me: and againe, a litle while and ye shall see me?

20 Uerely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and ye shall sorow, but your sorow shall be turned to ioy.

21 A woman when shee traueileth hath sorowe, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And yee nowe therefore are in sorowe: but I will see you againe, and your heartes shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske mee nothing. *Uerily, verily, I say vnto you, whatsoeuer ye shall aske the Father in my Name, hee will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 [7] These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 [8] At that day shall ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued mee, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 [9] His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable:

30 Now know wee that thou knowest all things, and needest not that any man should aske thee. By this wee beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 * [10] Beholde, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, and shall leaue mee alone: but I am not alone: for the Father is with me.

33 [11] These things haue I spoken vnto you, that [h] in mee yee might haue peace: in the world ye shall haue affliction, but bee of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glory together with his Fathers, may be made manifest. 9 Hee prayeth for his Apostles, 20 And for all beleeuers.

THese [1] things spake Iesus, and lift vp his eyes to heauen, and saide, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne may also glorifie thee,

2 *As thou hast giuen him power ouer [a] all flesh, that he should giue eternall life to al them that thou hast giuen him.

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2 The absence of Christ, according to the flesh, is profitable to the Church that we may wholy depend vpon his spiritual power.
3 The Spirit of God worketh so mightily by the preaching of the word, that he conuinceth the world, wil it, nill it, to confesse it owne vnrighteousnesse and Christs righteousnesse and almightinesse.
a He wil so reproue the world, that the worldlings shal be able to pretend no excuse.
b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproued, through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in that they were constrained to confesse that they were deceiued, in that they beleeued not, and therefore they said to Peter, Acts. 2. Men and brethren, what shall wee doe?
c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shalbe constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.
d Of that authoritie and power, which I haue both in heauen and earth.
e That is, because they shall then vnderstand and knowe in deede, that I haue ouercome the deuill, and doe gouerne the worlde when all men shall see, that they set themselues against you in vaine, for I will arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God. 2. Corinth. 10. 12. 4 The doctrine of the Apostles, proceeded from the holy Ghost, and is most perfite. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby we feele a continual ioy euen in the midst of sorowes. f When a litle time is once past. g For I passe to eternal glory, so that I shalbe much more present with you then I was before: for then you shall feele in deede what I am, and what I am able to doe.

1 Iesus Christ the euerlasting hie Priest, being ready straightwayes to offer vp himselfe, doeth by solemne prayers consecrate himselfe to God the Father, as a Sacrifice, and

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*Chap. 14. 13. matt. 7. 7. & 21. 22. mark. 11. 24. luke 11. 9. iames 1. 5.
7 The holy ghost, which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our saluation, & also by them the church, and wil also instruct it to the end of the world.
8 The summe of the worship of God, is the inuocation of the Father in the name of the Sonne the Mediatour, who is already heard for vs, for whome he both abased himselfe, and is now also glorified.
*Chap. 17. 8.
9 Faith and foolish securitie displeaseth very much.
*Matt. 26. 31. mark. 14. 27.
10 Neither the wickednes of the world, neither the weakenes of his owne can diminish any thing of the vertue of Christ.
11 The surete and stay of the Church depended onely vpon the victorie of Christ.
h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of minde, which is cleane contrary to disquietnes and beastlinesse,

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ys together with himselfe. Therefore this prayer was from the beginning, is, and shall bee to the ende of the worlde, the foundation and ground of the Church of God. 2 Hee first declareth, that as he came into the worlde, to the end that the Father might shewe in him, being apprehended by faith, his glory in saluing his elect, so hee applied himselfe to that onely: and thereforo desireth of the Father, that hee would bestow the worke which hee had finished.
a Ouer all men.

3 And this is life eternall, that they know thee to be the [b] onely very God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 [3] I haue declared thy Name vnto the men which thou gauest mee out of the worlde: [c] thine they were, and thou [d] gauest them mee, and they haue kept thy word.

7 *Nowe they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whome thou hast giuen mee, that they may be [e] one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the childe of perdition, that the *Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in the worlde, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy worde, and the world hath hated them, because they are not of the world, as I am not of the world.

15 [4] I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euil.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [5] As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the [g] trueth.

20 [6] I pray not for these alone, but for them also which shall beleeue in mee, through their worde,

21 That they all may bee one, as thou, O Father art in me, and I in thee: euen that they may be also in vs, that the world may beleeue that thou hast sent me.

22 And the glorie that thou gauest mee, I haue giuen them, that they may be one, as wee are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe that thou hast sent mee, and hast loued them, as thou hast loued me.

24 *Father, I will that they which thou hast giuen me, be with mee euen where I am, that they may beholde that my glory, which thou hast giuen mee: for thou louedst me before the foundation of the world.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 [7] And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

b He calleth the Father the onely very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost, for straightwayes he ioyneth the knowledge of the Father, and the knowledge of himselfe together, and accordding to his accustomed maner setteth foorth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortal, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom. 16.27. 1.tim.1. 17.

3 First of all he prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once rejected the whole company of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shal haue so many and so mighty enemies, that there is no way for them to be in safetie, but by his helpe onely.

c He sheweth hereby that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation.

d He sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay hold on him by faith, that at length we may come to the glorie of the election. *Chap. 16.27.

e He prayeth that his people may peaceably agree and be ioyned together in one, that as the Godhead is one, so they may be of one minde and one consent together. * Psal.109.7.

4 He sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.

f That is, make them holy: and that is said to be holy, which is dedicated and made proper to God only.

5 He addeth moreouer, that the Apostles haue vocation comon with him, and therefore y they must be holden vp by the selfe same vertue to giue vp themselues wholy to God, whereby he being first did consecrate himselfe to the Father.

g The true & substantial sanctificatiō of Christ, is set against the outward purifyings.

6 Secondarily he offereth to God the Father all his, that is, how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father, receiuing from him al fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory. *Chap.12.26.

7 He communicateth with his by title giuing the knowledge of the Father, which is most ful in Christ the Mediatour, that they may in him be beloued of the Father, with the selfsame loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen [1] Iesus had spoken these things, hee went foorth with his disciples ouer the brooke *Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe also the place: for Iesus oft times resorted thither with his disciples.

3 [*2] Iudas then, after hee had receiued a band of men and officers of the hie Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 [3] Then Iesus, knowing all things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betraied him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backwards, and fell to the ground.

7 Then hee asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 [4] Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the worde might bee fulfilled

1 Christ goeth of his owne accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by mans rebellion, and that in a garden. *Matth.26.36. marke 14.32. luke 22.39.

*Matth.26.47. marke 14.43. luke 22.47.

2 Christ who was innocent, was taken as a wicked person, that we which are wicked might be let goe as innocent.

3 Christes person (but not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.

fulfilled which he spake, * Of them which thou gauest me haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priestes seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then saide Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the bande and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 6 And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere)

14 * And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 ¶ 7 * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayde the mayde that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruaunts and officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ (8 The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: beholde, they know what I said.

22 When hee had spoken these things, one of the officers which stoode by, smote Iesus with his rodde, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue well spoken, why smitest thou me?

24 ¶ * Nowe Annas had sent him bound vnto Caiaphas the hie Priest)

25 *9 And Simon Peter stoode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, said, did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ * 10 Then led they Iesus from a Caiaphas into the common hal, Now it was morning, and they themselues went not into the common hall, least they should be * defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring yee against this man?

30 They answered, and saide vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, & iudge him after your own Lawe. Then the Iewes said vnto him, b It is not lawful for vs to put any man to death.

32 It was that the worde of Iesus * might be fulfilled which hee spake, c signifying what death he should die.

33 * So Pilate entred into the common hal againe, and called Iesus, and said vnto him, Art thou the King of Iewes?

34 Iesus answered him, Saiest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priestes haue deliuered thee vnto me. What hast thou done?

36 11 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then saide vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, & for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth heareth my voyce.

38 12 Pilat said vnto him, d What is trueth? And when he had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 * But you haue a custome, that I should deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

40 * Then e cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 was desirous to let him loose: 8 but beeing ouercome with the outrage of the Iewes. 16 He deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger, hee dyeth. 34 And beeing dead, his side is pearced with a speare. 40 He is buried.

THen * Pilate tooke Iesus and 1 scourged him.

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a Chap. 17. 12.

5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe.

* Luke 3. 2.
b Chap. 11. 50.

7 A liuely example of the fragilitie of man euen in the best, when they be once left to themselues.

* Matth. 26. 58. marke 14. 54. luke 22. 54.

8 Christ beknoweth his cause but slenderly, because he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

* Matth 26. 57. luke 22. 54.
* Matth. 26. 69. mar. 14. 69. luke 22. 55.

9 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntil they be raised vp againe, by a new birthe of God.

* Matth. 27. 2. marke 15. 1. luke 23. 1.

10 The sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednes, then in the princes of the people of God: A liuely image of the wrath of God against sinne, and therewithall of his great mercy, and last of all, of his most seuere iudgement against the stubburne contemners of his grace when it is offered vnto them.

a From Caiaphas house.
* Acts. 10. 28. and 11. 3.
b For iudgement of life and death were taken from them fourty yeres before the destruction of the Temple.

* Matth. 20. 19.

c For Christ had foretold that he should be crucified.

* Matth. 27. 11. marke 15. 2. luke 23. 3.

11 Christ answereth his spirituall kingdome, but reiecteth a worldly.

12 It was requisite þ Christ should be pronounced innocent, but notwithstanding (in that that he tooke vpon him our person) was to be condemned as a most wicked man.

d He speaketh this disdainfully and scoffingly, & not by way of asking a question.

* Matth. 27. 15. marke 15. 6. luke 23. 17.
* Acts 3. 14.

e Word for word made a great and foule voyce.

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of the flesh, chuseth of two euils the least, but God curseth that same wise done.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſaid, Haile, King of the Iewes. And they ſmote him with their rods.

2 Chriſt is againe quitted by that ſame mouth wherewith he is afterward condemned.

4 [2] Then Pilate went foorth againe, and ſaid vnto them, Beholde, I bring him foorth to you, that ye may know, that I finde no fault in him at all.

5 Then came Ieſus foorth wearing a crowne of thornes, and a purple garment. And Pilate ſaid vnto them, Beholde the man.

6 Then when the hie Prieſtes and officers ſawe him, they cried, ſaying, [a] Crucifie, crucifie him. Pilate ſaid vnto them, Take ye him and crucifie him: for I finde no fault in him.

a They will haue him crucified, whom by an olde cuſtome of theirs, they ſhold haue ſtoned and hanged vp as conuict of blaſphemie: but they deſire to haue him crucified after the maner of the Romanes.

7 The Iewes anſwered him, Wee haue a lawe, and by our lawe hee ought to die, becauſe he made himſelfe the Sonne of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraide,

b Pilates conſcience fighteth for Chriſt, but beeing ouerwayed it periſheth, becauſe it is not vpholden with the ſtrengthe vertue of God.

9 And went againe into the common hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him none anſwere.

10 Then ſaid Pilate vnto him, Speakeſt thou not vnto mee? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no power at all againſt mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater ſinne.

12 From thence foorth Pilate ſought to looſe him, but the Iewes cried, ſaying, If thou deliuer him, thou art not Ceſars friend: for whoſoeuer maketh himſelfe a King, ſpeaketh againſt Ceſar.

4 Pilate condemneth himſelfe firſt, with the ſame mouth wherewith he afterward condemneth Chriſt.

13 ¶ [4] When Pilate heard this word, hee brought Ieſus foorth, and ſate downe in the iudgement ſeate in a place called the Pauement, and in Hebrew, [b] Gabbatha.

b Gabbatha ſignifieth an high place, as iudgement ſeates are.

14 And it was the preparation of the Paſſeouer, and about the ſixt houre: and he ſaid vnto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate ſaid vnto them, Shal I crucifie your King? The high Prieſts anſwered, We haue no King but Ceſar.

5 Chriſt taſteth Satan, ſinne and death to the croſſe.

16 [5] Then deliuered he him vnto them, to be crucified. *And they tooke Ieſus, and ledde him away.

*Matt. 27.31. mar. 15.25. luke 23.26.

17 And he bare his owne croſſe, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha:

6 Chriſt ſitting vpon the throne of the croſſe, is openly written euerlaſting king of all people, both his owne hand, whoſe meaning condemneth him for diuerſing a kingdome.

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the middes.

19 ¶ [6] And Pilate wrote alſo a title, and put it on the croſſe, & it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Ieſus was crucified, was neere to the citie: and it was written in Hebrew, Greeke and Latine.

21 Then ſaid the hie Prieſts of the Iewes to Pilate, Write not, The king of the Iewes, but that he ſaid, I am king of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

7 Chriſt ſignifieth by the diuiſion of his garments amongſt the bloodie bowchers, (his coate excepte, that had no ſeame) that it ſhall come to paſſe, that he ſhal ſhortly diuide his benefits, and enrich his derely members throughout the world, but ſhall not withſtanding that the treaſure of his Church ſhall remaine whole.

23 ¶ [7] Then the * ſouldiers, when they had crucified Ieſus, tooke his garments (and made foure parts, to euery ſouldier a part) and his coate: and the coate was without ſeame wouen from the top throughout.

*Matt. 27.35. mar. 15.24.

24 Therefore they ſayde one to another, Let vs not deuide it, but caſt lots for it, whoſe it ſhall be. This was that the Scripture might bee fulfilled, which ſayeth, * They parted my garments among them, and on my coate did caſt lots. So the ſouldiers did theſe things indeede.

*Pſal. 22.18.

8 Chriſt is a perfect example of all righteouſnes, not onely in the keeping of the firſt, but alſo of the ſecond table.

25 ¶ [8] Then ſtoode by the croſſe of Ieſus his mother, and his mothers ſiſter, Mary the wife of Cleopas, and Mary Magdalene.

26 And when Ieſus ſawe his mother, and the Diſciple ſtanding by, whome he loued, hee ſaide vnto his mother, Woman, beholde thy Sonne.

27 Then ſaid he to the diſciple, Behold, thy mother: and from that houre, the diſciple tooke her home.

9 Chriſt when he hath taſted the vineger, perdeth by the ghoſt drinking vp in deede that moſt bitter and ſharpe cuppe of his Fathers wrath in our name.

*Pſal. 69.22.

28 ¶ [9] After, when Ieſus knewe that all things were perfourmed, that the * Scripture might be fulfilled, he ſaid, I thirſt.

c Galatinus witneſſeth out of the booke called Sanhedrim, that the Iewes were wont to giue them that were executed, vineger mixed with franckincenſe to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes prouided for the poore mens conſciences, which were executed.

29 And there was ſet a [c] veſſel full of vineger: and they filled a ſponge with vineger: and put it about an Hyſope ſtalke, and put it to his mouth.

10 The body of Chriſt which was dead for a ſeaſon (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſticall body.

30 Nowe when Ieſus had receiued of the vineger, he ſaide, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 [10] The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day: for that Sabbath was an hie day) beſought Pilate that their legges might bee broken, and that they might be taken downe.

11 Chriſt being dead vpon the croſſe, witneſſeth by a double ſigne, that he onely is the true ſatiſfaction, and the true waſhing for the beleeuers.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other which was crucified with Ieſus.

33 But when they came to Ieſus, and ſaw that hee was dead already, they brake not his legges.

34 [11] But one of the ſouldiers with a ſpeare [d] pearced his ſide, and foorthwith came there out blood and water.

d This wound was a moſt manifeſt witnes of the death of Chriſt: for the water that iſſued out by his wound, gaue vs plainely to vnderſtand, that the weapon pearced the very skinne that compaſſeth the heart, which is the veſſel that conteineth that water, and that being once wounded, that creature which is ſo pearced, and ſtriken, cannot chuſe but die.

35 And he that saw it, bare record, and his record is true: & he knoweth that he saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, *Not a bone of him shalbe broken.

37 And againe another Scripture saieth, *They shall see him whom they haue thrust through.

38 *[12] And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was [e] neuer man yet laied.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

*Exod.12.46. num.9,12.

*Zach.12,10.

*Matth.27.57. marke 15.42. luke 23.50.
12 Christ is openly buried, & in a famous place. Pilate inuiting & suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his burial, no man can iustly doubt either of his death or resurrection.

*Chap.3.2.

e That no man might cauill at his resurrection, although some other that had his buried there, had risen. Theophyl.

CHAP. XX.

1 *Mary bringeth word that Christ is risen.* 3 *Peter and Iohn 4 runne to see it.* 15 *Iesus appeareth to Mary* 19 *and to the disciples that were together in the house.* 25 *Thomas, before faithlesse,* 29 *now beleeueth.*

*Marke 16.1. luke 24.1.
1 Mary Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could hardly be perswaded of it. So sure is it off, that they should haue inuented it of set purpose.

NOwe *[1] the first day of the weeke came Mary Magdalene, earely when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ran, and came to Simon Peter, and to the other disciple whom Iesus loued, & sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laied him.

3 Peter therefore went forth, & the other disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knew not ỹ Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

*Matth.28.9. marke 16.5.
a That is, without the caue, which the sepulchre was cut out of.
2 Two Angels are made witnesses of the Lords resurrection.
b In white clothing.
c Mary spake as the common people vse to speake, for they speake of a dead carkeise, as they doe of a whole man.
3 Iesus witnesseth by his presence, that he is truely risen.
4 Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith whither he is gone before vs.
d By his brethren he meaneth his disciples: for in the next verse following, it is sayd, that Mary told his disciples.
e He calleth God his father, because he is his Father naturally in the Godhead, & he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epiphanius.

11 ¶ *But Mary stood [a] without at the sepulchre weeping: and as she wept: she bowed her selfe into the sepulchre,

12 [2] And sawe two Angels in [b] white, sitting, the one at the head, and the other at the feete, where the body of Iesus had laien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away [c] my Lord, and I know not where they haue laied him.

14 [3] When she had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saieth vnto her, Woman, why weepest thou? whom seekest thou? She supposing that he had bene the gardiner, sayd vnto him, Sir, if thou hast borne him hence tell me where thou hast laied him, and I will take him away.

16 Iesus saieth vnto her, Mary. She turned her selfe, & said vnto him, Rabboni, which is to say, Master.

17 [4] Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, & say vnto them, I ascend vnto [e] my Father, and to your Father, & to my God, and your God.

18 Mary Magdalene came & told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

*Marke 16.14. luke 24.36. 1.cor.15.5.
5 Christ in that that he presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, both fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the direction of the ministerie of the Gospel.
f Either the doores opened to him of their own accord, or the very walls themselues were a passage to him.

19 ¶ *[5] The same day then at night, which was the first day of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, & said to them, Peace bee vnto you.

20 And when hee had so sayde, hee shewed vnto them his handes, and his side. Then were the disciples glad when they had seene the Lord.

21 *Then sayde Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, hee breathed on them, and said vnto them, Receiue the holy Ghost.

23 [6] Whosoeuers sinnes ye remit, they are remitted vnto them: & whosoeuers sinnes ye reteine, they are reteined.

24 ¶ [7] But Thomas one of the twelue, called Didymus, was not with them whē Iesus came.

25 The other disciples therefore sayd

6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel. 7 Christ draweth out of the vnbelefe of Thomas, a certaine and sure testimonie of his resurrection.

vnto

vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight daies after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After sayd hee to Thomas, Put thy finger here, and see mine hands, & put foorth thine hand, and put it into my side, and bee not faithlesse, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 [8] Iesus sayde vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eies. *Chap. 21. 25.

30 ¶ [*9] And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

9 To beleeue in Christ for Sonne of God and our onely Sauiour, is the end of the doctrine of the Gospell, and especially of the history of the resurrection.

31 But these things are written, that yee might beleeue, that Iesus is that Christ that Sonne of God, & that in beleeuing ye might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing. 6. 7 whom they knowe by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

AFter these things, [1] Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter sayd vnto them, I goe a fishing. They sayd vnto him, We also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheles the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Syrs, haue ye any meate? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coate to him (for he was naked) & cast himselfe into the sea.

a It was a linnen garment, which could not let his swimming.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drewe the net with fishes.

9 Assoone then as they were come to land, they saw hote coales, and fish laid thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes which ye haue now caught.

11 Simon Peter stepped foorth and drew the net to land, ful of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, & dine. And none of the disciples durst aske him, Who art thou? seeing they knew that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that hee was risen againe from the dead.

15 ¶ [2] So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feed my lambes.

2 Peter by his triple confession is restored into his former degree frō whence he fell by his triple denialle and there withall is admonished, that he is in deed a pastour, which sheweth his loue to Christ, in feeding his sheepe.

16 Hee said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee sayd vnto him, Yea Lorde, thou knowest that I loue thee, He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the [b] third time, Simon the sonne of Iona, louest thou me? Peter was sorry because he sayd to him the third time, Louest thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee, Iesus sayd vnto him, feed my sheepe.

b It was meet that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.

3 The violent death of Peter is foretold.

18 [3] Verely, verely I say vnto thee, When thou wast yong, thou [c] girdedst thy selfe, & walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands and another shal [d] gird thee, and lead thee whither thou wouldest [e] not.

c They that tooke farre iourneis, especially in the East countrey and in those places where the people vsed long garments, had need to be girded and tucked vp.

d He meant that kind of girding which is vsed toward captiues, when they are bound fast with cords & chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to goe whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and cary thee whither thou wouldest not. e Not that Peter suffred ought for the trueth of God against his will. for we read that he came with ioy and gladnesse when he returned from the Councill where he was whipped, but because this will commeth not from the flesh, but from that gift of the Spirite which is giuen us from aboue, therefore he sheweth there should be a certaine striuing and conflict or repugnancie, which also is in vs, in all our sufferances as touching the flesh. f That is, that Peter should die by a violent death. 4 We must take heed, that whiles we cast our eies vpon other, we neglect not that which is enioined vs. *Chap. 13. 35. 5 The history of Christ is true and warily written not for the curiositie of men, but for the saluation of the godly. *Chap. 23. 30.

19 And this spake he signifying by [f] what death he should glorifie God, And when he had sayd this, he sayd to him, Folow me.

20 [4] Then Peter turned about, and sawe the disciple whome Iesus loued, following, which had also * leaned on his brest at supper, and had said, Lorde, which is hee that betraieth thee?

21 When Peter therfore saw him, he said to Iesus, Lord, what shall this man doe?

22 Jesus said vnto him, If I will that hee tarie till I come, what is it to thee? folow thou me.

23 Then went this worde abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, He shal not die: but if I will that he tarie till I come, what is it to thee?

24 [5] This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other things which Jesus did, ꝑ which if they should be writte euery one, I suppose the world could not conteine the bookes that should be written, Amen.

5 The history of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly.
*Chap. 20. 30.

The Acts of all the holy Apostles, written by Luke the Euangelist.

CHAP. I.

1 *Luke tieth this historie to his Gospell.* 9 *Christ being taken into heauen,* 10 *the Apostles* 11 *being warned by the Angels,* 12 *returne,* 14 *and giue themselues to prayer.* 15 *By Peters motion,* 18 *into Judas the traitors place, Matthias is chosen.*

THE [1] former treatise, O Theophilus, haue made of all that Jesus began to [a] doe and teach,

2 Untill the day that hee was taken vp, after that he through the holy Ghost, had giuen commaundements vnto the Apostles, whom he had chosen:

3 [2] To whom also he presented himselfe aliue after that hee had suffered, by many [b] infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the kingdom of God.

4 * And when he had [c] gathered them together, he commaunded them that they should not depart from Hierusalem, but to waite for the promise of the Father, *which said he, yee haue heard of me.

5 * For John in deed baptized with water, but ye shalbe baptized [d] with the holy Ghost within these few dayes.

6 [3] When they therfore were come together, they asked of him, saying, Lord, wilt thou at his time [e] restore the kingdom to Israel?

7 And he said vnto them, It is not for you to know the times, or the [f] seasons, which the father hath put in his owne power,

8 * But ye shal receiue power of the holy Ghost, when he shal come on you: and yee shall be witnesses vnto me both in Hierusalem and in all Judea, and in Samaria, and vnto the vtmost part of the earth.

9 *[4] And when he had spoken these things, while they beheld, he was taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauē, as he went, behold, two men stood by them in white apparell,

11 Which also sayde, Yee men of Galile, why stand ye gazing into heauen? This Jesus which is taken vp [g] from you into heauen, shall so come, as yee haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem from the mount that is called the mount of Olives, which is nere to Hierusalem, being from it a Sabbath [h] dayes iourney.

13 [5] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter and James, and John, & Andrew, Philip, and Thomas, Bartlemew, and Matthew, James the sonne of Alpheus, and Simon Zelotes, and Judas James brother.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the mother of Jesus, and with his [o] brethren.

15 ¶ [6] And in those dayes Peter stoode vp in the middes of the disciples, and sayde (nowe the number of [p] names that were in one place were about an hundreth and twentie.)

16 [7] Ye men and brethren, this Scripture must needs haue bene fulfilled, which the *holy Ghost by the mouth of Dauid spake before of Judas, which was *guide to them that took Jesus.

17 For he was numbred with vs, and had obtained fellowship in this ministration.

1 A peculiar matter from the history of the Gospel, that is, from the history of the doings and doctrine of Christ, and the acts of the Apostles.

a The acts of Jesus are the miracles & doings which shewed his Godhead, and his most perfite holinesse and examples of his doctrine.

2 Christ did not straightwayes ascend into heauen after his resurrection, because he would thoroughly proue his resurrection, & with his presence confirme his Apostles in the doctrine, which they had learn.

b He calleth those infallible tokens, which are otherwise termed necessary now in that, that Christ spake, and walked, and eate, and was left of many, these are sure signes & tokens that he truly rose againe.

*Luke 24. 49.

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection. *John 14. 25. Matth. 3. 11. mar. 1. 8. luke 3. 16. chap. 2. 2, & 11. 16. and 19. 4.

d Either of the Father, or of me: so that either the Father or Christ, is set here against John, as the holy Ghost is against the water, as things answerable the one to the other. 3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reuealed. e To the old and ancient sense. f That is, the fit occasions that serue to doing of matters which the Lorde hath appointed to bring things to passe in. *Chap. 2. 2.

g That is, out of your sighe.

h About two mile.

5 Ecclesiastical assemblies to heare the word, and to make common prayers were first instituted and kept in priuate houses by the Apostles.

i They went into the house, which the Church had chosen at that time to be a receit for the whole assemblie.

k The Greeke word signifieth an inuincible constancie, and steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most accepsable to God, which are made with agreeing mindes and wils. m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset. n For it was behoouable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands. o With his kinsfolkes. 6 Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation. p Because men are commonly billed and enrolled by their names. 7 Peter preuenteth the offence that might be taken at the falling away of Judas the betrayer, shewing that all things which came to him, were foretold by God. *Psalme 41. 9. *John 13. 27.

18 Yee therefore hath q purchaſed a field with the reward of iniquitie: and when *he had r throwen downe himſelfe headlong, he braſt aſunder in the mids, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in ỹ booke of Pſalms, *Let his habitation bee voyd, and let no man dwell therein: *alſo, Let another take his charge.

21 s Wherefore of theſe men which haue companied with vs, all the time that the Lorde Ieſus was t conuerſant among vs,

22 Beginning from the baptiſme of Iohn vnto the day that hee was taken vp u from vs, muſt one of them be made a witneſſe with vs of his reſurrection.

23 v And they x preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lorde, which knoweſt ỹ hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That hee may take the y roume of this miniſtration and Apoſtleſhip, from which Iudas hath z gone aſtray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common conſent counted with the eleuen Apoſtles.

q Luke conſidered not Iudas his purpoſe, but that that folowed of it, and ſo we vſe to ſay, that a man hath procured himſelfe harme, not that his will and purpoſe was ſo, but in reſpect of that which folowed.

*Matth. 27.5.

r The Greeke wordes ſignifie thus much, that Iudas fell downe flat and was rent in ſunder in the mids, with a marueilous huge noiſe.

*Pſal. 69.26.

*Pſal. 109.7.

s His office and miniſterie: Dauid wrote theſe words againſt Doeg the Kings heardman: And theſe words, Shepheard, Sheep, & Flocke, are put ouer to ỹ Church office and miniſterie, ſo that the Church and the offices thereof are called by theſe names.

t The Apoſtles beléeued not vpon nothing, but firſt they conſulte and take aduiſement by Gods worde: & againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

t Word for word, went in and out, which kind of ſpeach betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and painful office, when they ſpeake of ſuch as are in any publique office, Dent. 31.2. 1.Chro. 27.1.

u From our company.

v Apoſtles muſt bee choſen immediately from God: and therefore after prayers, Matthias is choſen by lot, which is as it were, Gods owne voyce.

x Openly, and by the voices of all the whole company.

y That he may be fellow and partaker of this miniſterie.

z Departed from, or fallen from. And it is a Metaphore taken from the way: For Callings are ſignified by the name of wayes, with the Hebrewes.

CHAP. II.

1 The Apoſtles 4 Filled with the holy Ghoſt 8 ſpeake with diuers tongues: 12 They are thought to be drunke, 15 but Peter diſprooueth that: 34 He teacheth that Chriſt is the Meſſias: 37 And ſeeing the hearers aſtonied, 38 he exhorteth them to repentance.

AND a when the day of Pentecoſt was b come, they were c all with one accord in in one place.

a The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare to all worlds, that they had all one office, one Spirite, one faith, are by a double ſigne from heauen authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinarie and neceſſarie gift of tongues.

a Word for word, was fulfilled: that is, was begun, as Luke 2.21. For the Hebrewes ſay, that a day, or a yere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begun, Gene. 25.12. And it ſhall come to paſſe, that when ſeuentie yeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people, after the ſeuentieth yere was fulfilled but in the ſeuentieth yere: Now the day of Pentecoſt, was the fiftieth day after the feaſt of the Paſſeouer.

b The twelue Apoſtles, which were to be the Patriarkes of the Church.

2 And ſuddenly there came a ſound from heauen, as of a ruſhing and mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eche of them.

4 And they were all filled with the holy Ghoſt, & began to ſpeake with d other tongues, as the e Spirit gaue them vtterance.

5 And there were dwelling at Hieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noiſed, the multitude came together & were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying, among themſelues, Behold, are not all theſe which ſpeake, of Galile?

8 f How then heare wee euery man our owne language, wherein we were borne?

9 Parthians and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, & of Cappadocia, of Pontus, and Aſia.

10 And of Phrygia, and Pamphilia, of Egypt, and of the parts of Lybia, which is beſide Cyrene, and ſtrangers of Rome, and g Iewes, and Proſelites,

11 Creetes, and Arabians: we heard them ſpeake in our owne tongues the woonderfull workes of God.

12 h They were all then amazed, & doubted, ſaying, one to another, What may this be?

13 And others ſmocked, and ſayd, They are full of new wine.

14 ¶ But Peter ſtanding with the Eleuen, i lift vp his voyce, and ſaid vnto them, Ye men of Iudea, & ye all that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my woords.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the k third houre of the day.

16 But this is that, which was ſpoken by the l prophet *Ioel,

17 m And it ſhall be in the laſt dayes, ſaieth God, I will powre out of my ſpirite vpon n all o flesh, and your ſonnes, & your daughters ſhall prophesie, and our yong men ſhall ſee viſions, and your old men ſhal dreame dreames.

18 And on my ſeruants, and on mine handmaids I will powre out of my ſpirite in thoſe dayes, and they ſhall prophesie.

19 And I wil ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapours of ſmoke.

c He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and Marke calleth them new tongues.

d Hereby we vnderſtand, that the Apoſtles vſed not now one tongue, and then another by haphazard at all aduenture, or as fantaſticall men vſe to do, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the holy Ghoſt gouerned their tongues.

e Not that they ſpake without voyce, and many languages were heard, but that Apoſtles ſpake with ſtrange tongues: for ells the miracle had rather bin in the hearers, whereas now it is in the ſpeakers, Nazian. in his oration of Whitſunday.

f By Iewes, he meaneth them that were both Iewes by birth, and Iewes by profeſſion of religion though they were borne in other places: and they were Proſelites, which were Gentiles borne, & imbraced the Iewiſh religion.

g Gods worde pierceth ſome ſo, that it driueth them to ſeeke out the trueth, and it doeth ſo chooſe other, that it ſuppreſſeth them to be witneſſes of their owne impudencie.

h The word which he vſeth here, ſignifieth ſuch a kind of mocking which is reprochfull & contumelious: And by this reprochfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickednes of man dareth not ſpeake euil off.

i Peter his holines is to be marked, wherein the grace of the holy Ghoſt is to be ſeene, euen ſtraight after the beginning.

k After the ſunne riſing, which may be about ſeuen or eight of the clocke with vs.

l There is nothing that can diſſolue queſtions and doubts, but teſtimonie taken out of the Prophets: for euen reaſons may be ouerturned, but Gods voyce cannot be ouerturned. *Ioel 2.28. etc. 24.3.

m Peter ſetting the trueth of God againſt the falſe accuſations of men, ſheweth in himſelfe and in his fellowes, that is fulfilled which Ioel ſpake before concerning the full giuing of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole Church, to their certaine and vndoubted deſtruction, which doe contemne it.

n All without exception, both vpon the Iewes and Gentiles.

o That is, men.

20 The Sunne shall be turned into darkenes, & the Moone into blood, before that great and terrible day of the Lord come.

21 [4] And it shall bee, that whosoeuer shall [n] call on the Name of the Lorde, shall bee saued.

22 [5] Ye men of Israel, heare these words, Iesus of Nazareth, a man [o] approued of God among you with great woorkes and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and [p] foreknowledge of God, after you had taken with wicked [q] handes, you haue crucified and [r] slaine.

24 [6] Whom God hath raised vp, and loosed the [s] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saieth concerning him, *I beheld the Lorde alwayes before me: for hee is at my right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast [u] shewed mee the wayes of life, & shalt make me full of ioy with thy countenance.

29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, *that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing hee was a Prophet, and knew that God had *[x] sworne with an othe to him, that of the fruite of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 Hee knowing this before, spake of the resurrection of Christ, that * his soule should not be left in graue, neither his flesh should see corruption.

32 [7] This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

34 For Dauid is not ascended into heauen, but he saith, *The Lord said to my Lord, Sit at my right hand,

35 Until I make thine enemies thy footstoole.

36 Therefore, let all the house of Israel know for a surety, that God hath [z] made him both Lord and Christ, this Iesus, I say, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their hearts, & sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 [8] Then Peter sayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shal call.

40 [9] And with many other wordes hee besought and exhorted them, saying, Saue your selues from this froward generation.

41 [10] Then they that gladly receiued his worde, were baptized: and the same day there were added to the Church about three thousand soules.

42 [11] And they continued in the Apostles doctrine, & [b] felowship, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came vpon euery soule, and many wonders and signs were done by the Apostles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they sold their possessions & goods, and parted them to all men, as euery one had need.

46 [14] And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

4 The chiefest gift of all the gifts of the holy Ghost is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scriptures, an earnest praying and crauing for helpe at Gods hand.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those works which God wrought by him, so manifestly approued and allowed of, that no man can gainsay him.

p Gods euerlasting knowledge going before, which can neither be seperated from his determinate counsell, as the Epicures say, neither yet be the cause of euil: for God in his euerlasting and vnchangeable counsell, appointed the wicked act of Iudas to an excellent end: and God doeth that well, which the instruments do ill.

q Gods counsel doth not excuse the Iewes, whose hands were wicked.

r The fact is sayd to be theirs, by whose counsel and egging forward it is done.

6 Christ (as Dauid foretold) did not onely rise againe, but also was in the graue days of all corruption.

s The death that was full of sorow both of body and mind: therefore when death appeared conqueror and victour ouer those sorowes, Christ rightly sayd to haue ouercome those sorowes of death, when as being dead, he ouercame death, to liue for euer with his Father. *Psal. 16.9. t Thou wilt not suffer me to remaine in graue. u Thou hast opened me the way to the true life. *1. King. 2.10. chap. 13.36. *Psal. 132.11. x Had sworne solemnly. *Psal. 16.10. chap. 13.35. 7 Peter witnesseth that Iesus Christ is the appointed euerlasting king, which he proueth manifestly by the gifts of the holy Ghost and the testimonie of Dauid. y Might and power of God. *Psal. 110.1.

z Christ is sayd to be made, because he was aduanced to that dignitie: & therefore it is not spoken of his nature, but of his state and high dignitie.

8 Repentance and remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation: and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioined the vertue of the holy Ghost.

a The word that is vsed here, giueth vs to vnderstand that it was a free gift.

9 He is truely ioyned to the Church, which seperateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.

11 The marks of a true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true inuocation with all the faithful.

b Communicating of goods, & all other duties of charitie, as is shewed afterward.

c The Iewes vsed thin loaues, and therfore they did rather breake them then cut them: So by breaking of bread, they vnderstood that liuing together, and the banquets which they vsed to keepe. And when they kept their loue feasts, they vsed to celebrate the Lords Supper, which euen in these dayes began to bee corrupted, and Paul amendeth it, 1. Cor. 11. 12 So oft as the Lord thinketh it expedient, he diuideth the rage of strangers, that the Church may be planted, and haue some refreshing. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to prayer.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ, 14 accusing their ingratitude, 19 & requiring their repentance.

NOwe [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

1 Christ in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the handes of his Apostles, doth yet more confirme them which beleeued, and partly allureth others to beleeue.

2 And

2 And a certaine man which was a creeple from his mothers wombe, was carried, whom they laied dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he [a] gaue heed vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer & gold haue I none, but such as I haue, ý giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stood, and walked, and entered with them into the Temple, walking and leaping, and praysing God.

9 And all the people saw him walke, and praysing God.

10 And they knew him, ý it was he which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ran amased vnto them in the porch which is called Salomons.

12 [1] So when Peter sawe it, he answered vnto the people, Yee men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the * God of our fathers hath glorified his Sonne Iesus, whom yee betraied, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But ye denied the Holy one & the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom yee see and know, through faith in his Name: [d] and the faith which is by him, hath giuē to him this perfite health of his whole body in the presence of you all.

17 [3] And now brethren, I know ý through ignorance yee did it, as did also your gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 [f] Whom the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses said vnto the fathers, The Lord your God shal raise vp vnto you [g] a Prophet, euen of your brethren, like vnto mee: yee shall heare him in all things, whatsoeuer hee shall say vnto you.

23 For it shall be that euery person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets [h] from Samuel, and thence forth as many as haue spoken, haue likewise foretold of these dayes.

25 [4] Ye are the [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shall all the kinreds of the earth bee blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.

CHAP. IIII.

1 Peter and Iohn, 3 are taken and brought before the councel, 7 and 19 They speake boldly in Christes cause. 24 The disciples pray vnto God. 32 Many sell their possessions. 36 Of whom Barnabas is one.

AND [1] as they spake vnto the people, the Priests and the [2] Captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laied hands on them, and put them in hold, vntil the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, & the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morrow, that their [c] rulers and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the hie Priests.

7 [3] And when they had set them before them, they asked, By what power, or in what

a Both with heart and eyes.
b Either because he loued them who had healed him: or because he feared that if he once let them goe out of his sight, he should be lame againe.
2 Miracles are appointed to conuince the vnbeleeuers, & therefore they do wickedly abuse them, who standing amased, either at the miracles themselues, or at the instruments & meanes which it pleaseth God to vse, take an occasion to establish idolatry and superstition, by that, which God hath prouided for ý knowledge of his true worship, that is, Christianitie.
* Chap 5.30.
c Who hath life in himselfe, and giueth life to other.
d Because he beleeued on him being raised from the dead, whose Name he heard of by vs.
3 It is best of all to receiue Christ so soone as he is offred vnto vs: but such as haue neglected so great a benefite through mans weaknes, haue yet repentance for a meane: As for the ignominie of ý crosse, we haue to set against that, the decree & purpose of God, foretold by the Prophets of Christ, how that first of all he should be crucified here vpon earth, and then he should appeare from heauen the iudge and restorer of all things, that all beleeuers might be saued, and all vnbeleeuers vtterly perish.
e Though there were many Prophets, yet he speaketh but of one mouth, to shew vnto vs the consent and agreement of the Prophets.

f Or, he taken vp into heauen.
* Deut. 18.15. chap. 7.37.
g This promise was of an excellent and singular Prophet.
h At what time the kingdom of Israel was established.
3 The Iewes that beleeue, are the first begotten in the kingdom of God.
i For whom the Prophets were specially appointed.
* Gen. 22.3. gal. 3.8.
k Giuen to the world, or raised from the dead, and aduanced to his kingdom.

1 Some are commonly more diligent or bolder enemies of the church, then such as professe themselues to be brainbursters: but the more they rage, the more constantly the faithfull seruants of God doe continue.
a The Iewes had certaine garisons for the gard and safetie of the Temple and holy things, Matth. 26.65. These garisons had a Captaine, such as Eleazarus Ananias the hie Priests sonne was in the time of the warre that was in Iudea, being a very impudent and proud yong

man, Iosephus lib. 2. of the taking of Iudea. b While they thought to diminish the number, they increased them. c These were they that made the Sanhedrim, which were all of the tribe of Iuda, vntill Herod vsed that cruelty against Dauids stocke. d Of whome the high Priestes were woont to bee chosen and made, the execution of the yeerely office being nowe changed. 2 Against such as brag of a succession of persons, without a succession of doctrine, and by that meanes deface the true ministers of the worde, so farre forth as they are able.

e By what authoritie?

f Wolues which succeed true Pastors, pleade their owne cause, and not Gods, neither the Churches.

4 He is indeed a true sheepheard, that reacheth his sheepe to hang vpon Christ, and ly vpon one that is not dead, but hath conquered death, and hath arrose in his same hands.

* Psal. 118, 22. Esai. 28, 16. matth. 21. 42. marke 12. 10. luke 20. 17. act. 4. 33. 1 pet. 2. 7.

f Of God.

g There is no other man, or no other power and authoritie whatsoeuer: which kind of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe,

h Any where: and this serueth forth vnto vs the largenesse of Christes kingdome,

i The good likerie and boldnesse of the seruants of God hath yet thus much good, that such as lay bin vnder a bizarde of feare, doe at length beer ay themselues to be vnderte wicked men.

i The word vsed here, is, Idiot, which being spoken in comparison had to a Magistrate betoketh a priuate man: but when we speake of science and studie, it signifieth one that is vnlearned: and in account of honour and estimation, it importeth one of base degree, and no estimation.

k Laide their heads together.

l He that flattereth himself in ignorance, commeth at length to doe open wickednesse, and that against his own conscience. 7 Wee must so obey men to whome we are subiect that especially we beware all things we obey God. 8 So farre off are the wicked from doing hurt, they liff, that contrariwise God vseth euen that to the setting forth of his glory, which he giueth them leaue to doe.

e Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 [3] For as much as wee this day are examined of the good deede done to the impotent man, to wit, by what meanes hee is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whome yee haue crucified, whom God raised againe from the dead, euen by him doeth this man stande here before you, whole.

11 * This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, wherby we must be saued.

13 [5] Nowe when they sawe the boldnes of Peter and John, and vnderstoode that they were vnlearned men [i] without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and [k] conferred among themselues,

16 [6] Saying, what shall wee doe to these men? for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem: and we cannot deny it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the name of Iesus.

19 [7] But Peter and John answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing howe to punish them, because of the people: for all men praised God for that which was done.

22 For the man was about fourtie yeeres olde, on whome this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had saide vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruaunt Dauid hast saide, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the Rulers came together against the Lorde, and against his Christ.

27 For doubtlesse, against thine holy sonne Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Israel gathered themselues together,

28 To [m] doe whatsoeuer [n] thine hand, and thy counsell had determined before to bee done.

29 And now O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretche foorth thine hand, that healing, and signes, and wonders may be done by the Name of thy holy Sonne Iesus.

31 [11] And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holie Ghost, and they spake the worde of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things * common,

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, solde them, and brought the price of the things that were solde,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Where as he had land, solde it, [p] & brought the money, and laide it downe at the Apostles feete.

9 The Apostles communicate their troubles with the Congregation.

10 We ought neither to be afraide of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs, but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly beholde in Christ) and so flee to the ayde and succour of our Father.

* Psal. 2. 1.

l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, seuerie one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg. 5. 14.

m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.

n Thou hadst determined of thine absolute authoritie and power.

11 God witnesseth to his church by a visible signe, that it is he that will establish it, by shaking the powers both of heauen & earth.

12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one toward another: And the Pastours deliuer true doctrine both sincerely and constantly.

o They agreed both in counsell, will, and all purposes.

* Chap. 2. 44.

13 True charity helpeth the necessitie of ꝑ poore with his owne losse: but so, that all things be done well and

CHAP. V.

1 *Ananias, for his deceite in keeping backe part of the*

price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles, 14 the faith is increased. 17 The Apostles that were imprisoned. 16 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 Through Gamaliels counsell they are kept aliue, 40 and beaten: 41 They glorifie God.

1 Luke sheweth by contrary examples, howe great a sinne hypocrisie is, especially in them which vnder a false pretence and cloake of zeale would seeme to shine and be chiefe in the Church.

BUt [1] a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And [a] kept away part of the price, his wife also being of counsell, and brought a certaine part, and laide it downe at the Apostles feete.

3 Then saide Peter, Ananias, why hath Satan [b] filled thine heart, that thou shouldest [c] lie vnto the holy Ghost, and keepe away part of the price of this possession?

a Craftily tooke away.
b Fully possessed.
c For when they had appointed that farme or possession for the Church, they stuck not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? howe is it that thou hast [d] conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

d Hereby is declared an aduised and purposed deceite, and the fault of the man in admitting the deuils suggestions.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that hearde these things.

6 And the yong men rose vp, and took him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the land for so much? And she said, Yea, for so much.

9 Then Peter saide vnto her, Why haue ye agreed together, to [e] tempt the spirite of the Lord? behold, the feet of them which haue buried thine husband, are at the [f] doore, and shall carie thee out.

e Looke how oft men doe things with an euil conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose minding to trie whether he be iust and almightie or no.
f Are at hand.

10 Then she fel downe straightway at his feete, and yeelded vp the ghost: and the young men came in, and found her dead, and caried her out, and buried her by her husband.

2 The Lord by his maruelous vertue bindeth some, that they may not hurt the Church: other some he keepeth in his awe and feare: and other some he allureth vnto him.

11 [2] And great feare came on all the Church, & on as many as heard these thing.

12 Thus by the hands of the Apostles were many signes & wonders shewed among the people (and they were al with one accord in Solomons porch.

13 And of the other durst no man ioyne him selfe to them: neuertheless the people g magnified them.

g Highly praised them.

14 Also the number of them that beleeued in the Lorde, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and laide them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites, who were all healed.

3 The more the Church increaseth, the more increaseth the rage of Sathan, and therefore they cannot from their raisings to persoming.

17 [3] Then the chiefe Priest rose vp, and all they that were with him (which was the [h] sect of the Sadduces) and were full of indignation,

h The worde which is vsed here, is Heresie, which signifieth a choice, and is taken for a right forme of learning, or faction, or studie, and course of life, which the Latines call a sect: at the first this worde was indifferently vsed, but at length it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine, after such sort, that he swerueth light by the iudgement of God, and his Church, & continueth in his opinion, and breaketh the peace of the Church.

18 And laide hands on the Apostles, and put them in the common prison.

4 Angels are made seruants of the seruants of God.
5 God doeth therefore deliuer his, that they may more fruitfully prouoke his enemies.
i Words where by the way vnto life is shewed.

19 [4] But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 [5] Goe your way, and stand in the Temple, and speake to the people, all the [i] wordes of this life.

21 [6] So when they heard it, they entred into the Temple early in the morning, & taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to bee brought.

6 God mocketh his enemies attempts from time.

22 But when the officers came and found them not in the prison, they returned and told it,

23 Saying, Certainly wee found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, wee found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

7 The more openly Christs vertue sheweth it selfe, the more increaseth the madnesse of his enemies which conspire against him.

25 [7] Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teach the people.

26 [8] Then went the captaine with the officers, and brought them without violence (for they feared the people, least they shoulde haue bene stoned)

8 Tyrants which feare not God, are constrained to feare his seruants.

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 [9] Saying, Did not we straightly command you, that yee shoulde not teach in this Name? and beholde, yee haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

9 It is the propertie of tyrants to set out their owne commandements as right and reason, be they neuer so wicked.
k Maketh guiltie of murdering that man whom yet they will not vouchsafe to name.

29 [10] Then Peter and the Apostles answered, and saide, Wee ought rather to obey God then men.

30 [11] The * God of our fathers hath raised vp Jesus, whome ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to bee a Prince and a Sauiour, to giue

10 We ought to obey no man, but so farre forth as obeying him we may obey God. 11 Christ is appointed and in deed declared Prince and protector of his Church in despight of his enemies. * Chap. 3. 13.

repentance

repentance to Israel, and forgiuenes of sins.

32 [12] And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they [l] brast for anger, and consulted to slay them.

34 [13] Then stood there vp in the Councell a certaine Pharisee named Gamaliel, a Doctor of the Law, honoured of all the people, and commanded to put the Apostles foorth a little space,

35 And saide vnto them, Men of Israel, take heede to your selues, what ye intend to do touching these men.

36 [14] For before these times, rose vp Theudas [m] boasting himselfe, to whome resorted a number of men, about a foure hundreth, who was slaine: and they al which obeied him, were scattered and brought to nought.

37 After this man, arose vp Iudas of Galile, in the daies of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, [n] Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of [o] men, it will come to nought:

39 But if it be of God, yee cannot destroy it, least yee bee founde euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 [15] So they departed from the Councel, reioycing, that they were counted woorthy to suffer rebuke for his Name.

42 And daily in the [p] Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

13 It is not sufficient for vs that there is a right rule, but wee must also accord thing to our vocation goe on forth till wee come vnto it.

l This betokeneth that they were in a most vehement rage, and maruilously disquieted in minde, for it is a borowed kinde of speech taken from them which are hartilly cut in sunder with a saw.

13 Thus findeth defenders of his cause, euen in the very route of his enemies, such as he thinketh it needful.

14 In matters of religion we must take good heede, that we attempt nothing vnder a colour of zeale, beside our vocation.

m To be of some fame.

n Her dissuadeth his fellowes from maulcing the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could attempt nothing vnder, then to haue the tyranny of the Romanes confirmed.

o If it be counterfeit and deuised.

15 The Apostles accustomed to suffer and beare wrongs, are at length inured to beare stripes, and yet so, that by that meanes they become stronger.

p Both publikely and priuately.

CHAP. VI.

2 The Apostles 3 appoint the office of Deaconshyp 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Lawe.

AND [1] in those dayes, as the number of the disciples grewe, there arose a murmuring of the [a] Grecians towards the Hebrewes, because their widowes were neglected in the [b] daily ministring.

2 [2] Then the twelue called the multitude of the Disciples together, and saide, It is not [c] meete that we should leaue the worde of God to serue the [d] tables.

3 [3] Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And wee will giue our selues continually to prayer, and to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and [e] layed their hands on them.

7 [5] And the worde of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the [f] faith.

8 ¶ [6] Now Steuen full of faith & [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirite by the which hee spake.

11 Then they suborned men, which saide, Wee haue heard him speake blasphemous words against Moses, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes and running vpon him, caught him, and brought him to the Councell,

13 [10] And set foorth false witnesses, which saide, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councel, looked stedfastly on him, they [i] sawe his face as it had bene the face of an Angel.

1 When Satan hath assailed the Church without, and that to small purpose & in vaine, he assaileth it within, with ciuill dissension and strife betweene themselues.

a But the Apostles take occasion thereby to set order in the Church. a Of their parties which of Grecians became religious Iewes. b In the bestowing of almes according to their necessitie. 2 The office of preaching the worde, and dispensing the goods of the church, are different one from another, and not rashly to be ioyned together, as the Apostles doe heere institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c It is such a matter, as we may in no wise accept of it.

d Bankets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.

3 In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maners of life.

* Chap. 21. 8.

4 The ancient Church did with laying on of hands, as it were consecrate to the Lord such as were lawfully elected.

e This ceremony of laying on of hands, came from the Iewes, who vsed this order both in publike affaires, and offering of sacrifices, & also in priuate prayers and blessings, as appeareth, Genes. 48. and the Church obserued this ceremonie 1. Tim. 5. 22. Act. 8. 17. but here is no mention made either of creame, or shaueing, or rasing, or crossing, &c.

5 An happy end of temptation.

f This is the figure Metonymia, meaning by faith the doctrine of the Gospel which ingendreth faith.

6 God exerciseth his Church first with euil words and slanders, then with tyrannicall sommons, afterward with scourgings, and by those meanes prepareth it in such sort, that at length he casteth it to encounter with Satan and the world, euen to bloudshed & death.

g that with good successe.

g Excellent and singular gifts. 7 Schooles and Vniuersities were of olde time addicted to false pastors, and were the instruments of Satan to blow abroad and defend false doctrines. h Of the company and College as it were. 8 False teachers, because they will not be ouercome, flee from disputations to manifest and open slandering and false accusation. 9 The first bloody persecution of the Church of Christ begunne and sprang from a Councel of Priests by the suggestion of the Vniuersitie doctours. 10 An example of cauillers or false accusers, which gather false accusations of things that are well vttered and spoken. i Hereby it appeared that Steuen had an excellent & goodly countenance, hauing a quiet and setled mind, good conscience, and sure perswasion that his cause was iust: For seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amased.

CHAP. VII.

1 *Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 27 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly paterne. 54 The Iewes gnashing their teeth, 59 stone him.*

THen [1] said the chiefe Priest, Are these things so?

2 [2] And hee said, Yee men, brethren and Fathers, hearken. * That God of [a] glory appeared vnto our father Abraham, while hee was in [b] Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of thy country, and from thy kindred, and come into the land, which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee nowe dwell,

5 And hee gaue him none inheritance in it, no, not the [c] breadth of a foote: yet he [d] promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his * seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreat it euill [e] foure hundred yeeres.

7 But the nation to whome they shall be in bondage, will I iudge, saith God: and after that, they shall come foorth and serue mee in this place.

8 * Hee gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes mooued with enuie, sold * Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and * gaue him [g] fauour and wisedome in ỹ sight of Pharao king of Egipt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance:

12 But when * Iacob heard that there was corne in Egypt, he sent our fathers first:

13 * And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to bee brought, and all his kinred, euen threescore and fiftеene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remooued into Sichem, and were put in the sepulchre, that Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same [i] dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 * The same time was Moses borne, and was [k] acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mighty in words and in deeds.

23 Nowe when hee was full fourtie yeer olde, it came into his heart to visite his brethren, the children of Israel.

24 * And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren woulde haue vnderstood, that God by his hand shoulde giue them deliuerance: but they vnderstoode it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wildernesse of mount Sina, an [l] Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondred at the sight: and as hee drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I

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1 Steuen is admitted to pleade his cause, but to no end & purpose, that vnder a cloke and colour of Law, he might be condemned.

2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the only true God: & sheweth moreouer that they are more ancient then the Temple, with all that seruice appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the fathers.

* Gene.12.4.

a That mighte God full of glory and maiestie.

b When he saith afterward, vers.4. ỹ Abraham came out of Chaldea, it is euident that Mesopotamia contained Chaldea which was nere vnto it, and bordering vpon it, and so writeth Plinius, Booke 6. chap. 27.

c Not so much ground as to set his foote vpon.

d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synechdoche.

* Gene.15.13.

e There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundred and thirtie yeeres which are spoken of by Paul, Galat.3.17. from the time that Abraham and his father departed togethe' out of Vr of the Caldeans. * Gen.17.9. * Gen.21.3. * Gen.25.24. * Gen.29.33. and 30.5. and 35.23. 3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. * Gen.37.28. f By this kind of speach, is meant the peculiar fauor that God sheweth men: for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whome he deliuereth out of whatsoeuer great troubles. * Gene.41.37. g Gaue him fauour in Pharaos sight for his wisedome. * Gene.42.1. * Gene.45.4.

h The Patriark the sonnes of Iacob, though then be mention made of no mo then Ioseph, Iosh.24.32. * Genes.23.16.

* Exod.1.7.

i He deuised a subtill inuention against our stock, in that he commanded all the males to be cast out.

* Exod.2.2.

k That childe was borne through Gods mercifull goodnesse and found to be of a goodly and faire countenance.

* Exod.2.11.

* Exod.2.13.

* Exod.3.2.

l Now he calleth the sonne of God an Angel, for he is the Angel of great counsell, and therefore straight waies after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.

32 I am the God of thy Fathers, the God of Abraham, and the God of Iſaac, & the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, Put off thy ſhoes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will ſend thee into Egypt.

35 This Moſes whome they forſooke, ſaying, Who made thee a Prince and a iudge? the ſame God ſent for a Prince, and a deliuerer by the [m] hande of the Angel, which appeared to him in the buſh.

36 Hee * brought them out, doing wonders and miracles in the lande of Egypt, and in the red Sea, and in the wildernes * fourty yeeres.

37 [4] This is that Moſes, which ſaide vnto the children of Iſrael, * A Prophet ſhall the Lorde your God raiſe vp vnto you, euen of your brethren, like vnto mee: him ſhall yee heare.

38 * This is hee that was in the Congregation, in the wildernes with the Angell, which ſpake to him in mount Sina, and with our Father, who receiued the liuely Oracles to giue vnto vs.

39 To whome our Fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may go before vs: for we know not what is become of this Moſes that brought vs out of the land of Egypt.

41 And they made a [n] calfe in thoſe daies, and offered ſacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himſelfe away, and [o] gaue them vp to ſerue the [p] hoſte of heauen, as it is written in the booke of the Prophets, * O houſe of Iſrael, haue yee offered to mee ſlaine beaſts & ſacrifices by the ſpace of forty yeeres in the wildernes?

43 And yee [q] tooke vp the Tabernacle of Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I will carie you away beyonde Babylon.

44 [5] Our Fathers had the Tabernacle of [r] witneſſe, in the wildernes, as he had appointed, ſpeaking vnto * Moſes, that hee ſhould make it according to the faſhion that hee had ſeene.

45 * Which Tabernacle alſo our Fathers [s] receiued, and brought in with Ieſus into the [t] poſſeſſion of the Gentiles, which God draue out [u] before our Fathers, vnto the daies of Dauid:

46 * Who found fauour before God, and deſired that he might find a Tabernacle for the God of Iacob.

47 *[6] But Solomon built him an houſe.

48 Howbeit the moſt High * dwelleth not in Temples made with hands, as ſaieth the Prophet,

49 * Heauen is my throne, and earth is my footeſtoole: what houſe will ye builde for mee, ſaith the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hande made all theſe things?

51 *[7] Yee ſtiffenecked and of [x] vncircumciſed hearts and eares, yee haue alwayes reſiſted the holy Ghoſt: as your Fathers did, ſo doe you.

52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlain them, which ſhewed before of the comming of that iuſt, of whome yee are nowe the betrayers and murtherers,

53 * Which haue receiued the Law by the [y] ordinance of Angels, and haue not kept it.

54 [8] But when they hearde theſe things, their hearts braſt for anger, and they gnaſhed at him with their teeth.

55 [9] But hee being full of the holy Ghoſt, looked ſtedfaſtly into heauen: and ſaw the glorie of God, and Ieſus [z] ſtanding on the right hand of God,

56 And ſaide, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 [10] Then they gaue a ſhout with a loude voyce, and ſtopped their eares, and [a] ran vpon him violently all at once.

58 And caſt him out of the citie, and ſtoned him: and the [b] witneſſes laide downe their clothes at a yong mans feet, named Saul.

59 And they ſtoned Steuen, who called on God, & ſaid, Lord Ieſus, receiue my ſpirit.

60 [11] And hee kneeled downe, and cried with a loud voyce, Lord, * lay not this ſinne to their charge. And when he had thus ſpoken, he [d] ſlept.

m By the power * Exod 7.8.9.10 11.14. Chapters.
* Exod. 16.1.
4 Oe acknowledgeth Moſes in the Lawgiuer, but ſo, that by putteth by his owne witneſſe, that the Lawe had reſpect to a more perfect thing, that is to ſay, to the prophetical office, which tendred Chriſt, the ende of all Prophets.
* Deut. 18.15. chap. 3.22.
* Exod. 19.3.
* Exod. 32.1.
n This was the ſuperſtition of the Egyptians idolatrie: for they worſhipped Apis a ſtrange and ſtrauious calfe, and made godly images of kine, Herod. lib. 2
o Being deſtitute and voyde of his ſpirite, he gaue them vp to Satan, and wicked luſts, to worſhip ſtarres.
p By the hoſte of heauen here, he meaneth not the Angels, but the Moone and Sunne, and other ſtarres, Deu. 17.3.
* Amos 5.25.
q You tooke it vpon your ſhoulders and caried it.
r Moſes in deed erected a Tabernacle, but that was to call them backe to that figure which he had ſeene in the mountaine.
s That is, of the couenant.
* Exod. 25.40. heb. 8.5.
* Ioſh. 3.14.
t Deliuered from hand to hand.
u By the figure Metonymia, for the countreyes which the Gentiles poſſeſſed.

n God draue them out, that they ſhould yeeld vp the poſſition of thoſe countries to our Fathers, when they entred into the land.
* 2. Sam. 7.2. pſal. 132.5.
* 1. Chro. 17.12 1. king. 6.2.
6 Solomon built a Temple according to Gods commandement, but not with any ſuch condition, that the Maieſtie of God ſhould be incloſed therein.
* Chap. 17.24.
* Iſai. 66.1.
* Ierem. 9.26. etc. 44.9.
7 Steuen moued with the zeale of God, at length iudged his ſtone iudges.
x They are of vncircuciſed hearts, which lie drowned ſtil in the ſinnes of nature, and ſticke faſt in them: for otherwiſe all the Iewes were circumcided as touching the fleſh, and therefore there were two kinds of circumciſion, Rom. 2.28.
* Exod. 19.16. gala. 3.19.
y By the miniſtery of Angels.
8 The more Satan is preſſed, the more he blaſteth out into an open rage.
9 The neerer that the Martyrs approch to death, the neerer they beholding Chriſt do riſe vp euen into heauen.
z Ready to confirme him in the confeſſion of the trueth, and to receiue him to him.
10 The zeale of hypocrites & ſuperſtitious people, breaketh out at length into moſt open madneſſe.
a This was done in a rage and furie, for at that time the Iewes could put no man to death by law, as they confeſſed before Pilate, ſaying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ioſ. lib. 20. that Ananus a Sadduce ſlew Iames the brother of the Lord, and for ſo doing, was accuſed before Albinus the preſident of the countrey.
b It was appointed by the law, that the witneſſes ſhould caſt the firſt ſtones, Deut. 17.7.
11 Faith and charitie neuer forſake the true ſeruants of God, euē to the laſt breath.
c The word which he vſeth here, noteth out ſuch a kinde of imputing or laying to ones charge, as remaineth firme and ſteady for euer, neuer to be remitted.
d Looke 1. Theſſ. 4. 13.

CHAP. VIII.

2 *The godly make lamentation for Steuen.* 3 *Saul maketh hauocke of the Church.* 5 *Philip preacheth Chriſt at Samaria.* 9 *Simon Magus* 18 *his couetouſneſſe reproued.* 26 *Philip* 27 *commeth to the Ethiopian Eunuch,* 38 *and baptizeth him.*

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.
2 The godly mourne for Steuen after his death, and bury him, shewing therein an example of singular faith and charitie: but no man prayeth to him.
a Amongst all the duties of charitie which the godly vse, there is no mention made of shrining vp of relikes.
3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.
4 Philip who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he striueth, and carieth him about as it were in a triumph, in the sight of them, whom he deceiued, and bewitched.
b The worde which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.
c He had so allured the Samaritans with his witchcrafts, that as blind and mad hare braines they were wholly addicted to him.
6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe fast inough.
7 Peter, not chiefe, but as an ambassador sent from the whole company of the Apostles, & Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene laid afore by Philip.
d Those excellent gifts, which are necessary, especially for them that were to bee appointed rulers and gouernours of the Church.
8 Ambition and couetousnesse do at length plucke the hypocrites out of their dennes.
9 They are the successours of Simon Magus, and not of Saint Peter, which either buy or sell holy things.
e In this doctrine which I preach.
f Is not vpright indeed & without dissembling.
10 Wee must hope well euen of the vilest sinners, so long and so farre forth as we may.
g He calleth the inward malice of the heart, and that venimous and diuelish wickednesse wherewith this Magician was wholly replenished, the gall of bitternes and he is said to be in the gall, as though he were wholly ouerwhelmed with gall, and buried in it.
h Intangled in the bonds of iniquitie.
11 Christ who calleth freely whom he listeth, doeth moue his Philip who thought on no such matter, to instruct and baptize the Eunuche at two wares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.
i A man of great wealth and authoritie with Candaces. Now this word Candaces is a common name to all the Queenes of Ethiopia.
k To shewe me the way how to vnderstand it.
12 Those things which seeme mall to come by chance as fortune (as men terme it) are gouerned by the secret prouidence of God.
* Esai. 53.7.
l The Hebrewe text readeth it thus, Out of a narrowe straite, and out of iudgement was he taken: where by the narrowe straite, he meaneth the graue and the very bands of death, and by iudgement, the punishment which was laide vpon him, and that miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath.
m How long his age shall last, for Christ hauing once risen from the dead, dieth no more, Rom. 6.9.

AND 1 Saul consented to his death, and at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 2 Then certeine men fearing God, a caried Steuen amongs them, to be buried, and made great lamentation for him.

3 3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ 4 Then came Philip into the city of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vnclean spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that city.

9 5 And there was before in the city a certaine man called Simon, which vsed b witchcraft, and c bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from ỳ least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himself beleeued also & was baptized, and continued with Philip, and wondred when he saw the signes and great miracles which were done.

14 ¶ 7 Now when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the d holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized only in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 8 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whosoeuer I lay the hands, he may receiue the holy Ghost.

20 9 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this e businesse: for thine heart is not f right in the sight of God.

22 10 Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the g gall of bitternes, and in the h bond of iniquitie.

24 Then answered Simon, and saide, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of ỳ Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritanes.

26 11 Then the Angel of the Lord spake vnto Philip, saying, Arise, & go toward ỳ South vnto the way that goeth downe from Hierusalem vnto Gaza which is waste.

27 And he arose and went on: and behold, a certain Eunuche of Ethiopia, Candaces the Queen of the Ethiopians i chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirite said vnto Philip, Go neere and ioyne thy selfe to yonder charet.

30 And Philip ran thither, and heard him reade the Prophet Esaias, and saide, But vnderstandest thou what thou readest?

31 And he saide, How can I, except I had k a guide? And he desired Philip, that he would come vp and sit with him.

32 12 Now the place of the scripture which he read, was this, * Hee was led as a sheepe to the slaughter, and like a Lambe dumbe before his shearer, so opened he not his mouth.

33 In his l humilitie his iudgement hath bene exalted: but who shal declare his m generation? for his life is taken from the earth.

34 Then the Eunuche answered Philip, and saide, I pray thee of whome speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?

37 [13] And Philip said vnto him, If thou beleeuest with all thine heart, thou maiest. Then he answered, and said, [n] I beleeue that that Jesus Christ is that Sonne of God.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and hee baptized him.

39 And assoone as they were come vp out of the water, the Spirite of the Lord caught away Philip, that the Eunuch sawe him no more: so he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Cesarea.

13 Profession of faith is requisite in baptizing of them which were of yeres, and therefore it is euident that we are not then first ingrafted into Christ, when we are baptized, but being alreadie ingrafted, are then confirmed.

n The summe of the confession which is necessarie for baptisme.

CHAP. IX.

1 Saul going toward Damascus, 4 is striken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes 25 he escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead 40 is restored to life.

AND [1] Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Hierusalem.

3 Now as he iourneied, it came to passe that as he was come neere to Damascus, [*] suddenly there shined round about him a light from heauen.

4 And hee fell to the earth and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is [c] hard for thee to kicke against pricks.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stoode amased, hearing his [e] voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eies, but sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him saide the Lord in a vision, Ananias. And he saide, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Judas after one called Saul of [f] Tarsus: for beholde, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a [g] chosen vessell vnto me, to beare my Name before the Gentiles, & Kings, and the children of Israel.

16 For I will [h] shewe him, howe many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his handes on him, & said, Brother Saul, the Lord hath sent me (euen Jesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthned. So was Saul certaine dayes with the disciples which were at Damascus.

20 [2] And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that made hauocke of them which called on his Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 [3] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming, that this was that Christ.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him,

24 But their laying awayte was knowen of Saul: nowe they [*] watched the gates day and night, that they might kill him.

25 [5] Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were lie before him, falleth into his hands and is ouercomen with a singular example of the goodnesse of God, in stead of punishment which he iustly deserued for his crueltie, is not onely restored to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

a Rom. 9. 3. pl. 1. 13.

b This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.

b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.

* Chap. 22. 6. 1. Cor. 15. 8.

c This is a prouerbe, which is spoken of them that through their owne stubbornes hurt themselues.

d Stood still and could not goe one step forward, but abode amased as if they had bin very stones.

e They heard Pauls voyce: for afterward it is saide in flat termes, that they heard not his voyce that spake: as beneath chap. 22. 9. But other goe about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfite voyce.

f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.

g To beare my name in.

h I will shewe him plainely.

i Into Judas his house.

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

b By conferring places of the Scripture together, as cunning craftesmen doe, when they make vp any thing, they vse to gather all parts together, to make them agree fully one with another.

4 Paul, who was before a persecutour, hath nowe persecution said before him selfe, but yet afarre off. * 2. Cor. 11. 32. 5 We are not forbidden to auoid and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we swarue not from our vocation.

26 [c] And

6 In ancient time, no man was rashly or lightly received into the number of and amongst the sheepe of Christ, much lesse to be a pastour

26 [6] And when Saul was come to Hierusalem, he assayed to ioyne himselfe with the disciples: but they were all afraide of him, and beleeued not that he was a disciple,

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and howe he had spoken boldly at Damascus in the Name of Iesus.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

28 [7] And he was conuersant [l] with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

l With Peter and Iames, for hee saith that he saw none of the Apostles but them, Gal. 1, 18, 19.

m Looke chap. 6, 1.

30 [8] But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

9 The end of persecutions is the building of the Church, so that we will patiently waite for the Lord.

32 [10] And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

n This is a borowed kind of speach, which signifieth establishment and increase.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsie.

35 And all that dwelt at [o] Lydda and Saron, saw him, and turned to the Lord.

o Lydda was a citie of Palestine, and Saron a champion country, and a place of good pasturage, betweene Cesarea and Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.

36 [11] There was also at Ioppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good woorkes and almes which she did.

11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose & came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eies, and when she saw Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that hee taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commaundement, 5 sendeth for Peter: Who also by a vision. 15. 20 is taught not to despise the Gentiles: 34 He preacheth the Gospell to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost, 47 are baptized.

FUrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

1 Peter continueth the first fruites of the Gentiles to God by the meanes of two miracles.

2 A [a] deuoute man, and one that feared God with [b] all his houshould, which gaue much almes to the people, and prayed God continually.

a So that her worshipped one God, and was no Idolater, neither could be voide of faith in Christ, because he was a deuout man: but as yet he knew not that he was come.

3 He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

b This is a great commendation to the man, that he laboured to haue al his household and familiar friends and acquaintance to be religious and godly.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

c What wilt thou with me Lord? for her setteth himselfe to heare.

d This is a borowed kind of speach which the Hebreues vse very much, taken fro sacrifices and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrils, so doe our praiers, as a sweet smelling sacrifice which the Lord taketh great pleasure in.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scripture vse oftentimes to speake with vs as nurses do with little children, when they frame their tounge to speake.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, & sent them to Ioppa.

9 On the morrowe as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then wared he an hungred, and would haue eaten: but while they made some ching ready, he fell into a [f] trance.

f For though Peter stand not amased as one that is tongue tied, but talketh with God, & is instructed in his mysteries, yet his minde was farre otherwise then it was woont to be, but shortly returned to the old bent.

11 And hee sawe heauen opened, and a certaine vessell come downe vnto him, as it had beene a great sheet, knit at the [g] foure corners, and was let downe to the earth.

g So that it seemed to be a foure square sheete.

12 Wherein were [h] all maner of [i] foure footed beastes of the earth, & wilde beastes, and [k] creeping things, and foules of the heauen.

h Here is this word (All) which is generall, plainely put for an indefinite and vncertaine, that is to say, for some of all sorts, not for all of euery sort.

i That is, such as were meete for mens vse.

k What is meant by these creeping things, Looke Leuit. 11.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 [2] But Peter saide, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

2 Peter profiteth nayly in the knowledge of the benefite of Christ, yea, after that he had receiued the holy Ghost.

15 And the voyce [3] spake vnto him againe the second time, The things that God hath

3 purified

purified,[l] pollute thou not.

16 This was so done thrise: and the vessel was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which hee had seene, ment, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Beholde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among al the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy wordes.

23 Then called hee them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entered into Cesarea. Nowe Cornelius waited for them, and had called together his kinsemen, and speciall friends,

25 [j] And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius saide, Foure dayes agoe, about [m] this houre, I fasted, & at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 [k] And saide, Cornelius, thy prayer is heard, & thine almes are had in remembrance in the sight of God.

32 [l] Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a Tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are we all here present before God, to heare all things that are commanded thee of God.

34 [6] Then Peter opened his mouth, and said, Of a trueth I perceiue, that [n] * God is no accepter of persons.

35 But in euery nacion he [o] feareth him, & worketh righteousnes, is accepted with him.

36 Ye [p] knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 [7] Euen the worde which came through all Iudea, * beginning in Galile, after the baptisme which Iohn preached.

38 To wit, howe God [q] anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the lande of the Iewes, and in Hierusalem, whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses [r] chosen before of God, euen to vs which did eate and drinke with him, after hee arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 [8] While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake [s] tongues, and magnifie God. Then answered Peter,

47 [9] Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lorde. Then prayed they him to tarie certaine dayes.

[l] Doe not thou holde them as vncleane.

[j] Religious adoration or worship agreeth onely to God: but ciuil worship is giuen to the Ministers of the word, although not without danger.

[m] He meaneth not the selfe same houre, but the like, that is, about nine of the clocke the other day, as it was then time when he spake to Peter.

[k] Cornelius faith hereby that he setteth by prayer and charitie.

[l] As faith commeth by hearing, so is it nourished and groweth vp by the same.

[6] Distinction of nations is taken away by the coming of Christ: And it is euidently seene by faith and righteousnesse, who is agreeable to him or whom he accepteth.

[n] That God iudgeth not after the outward appearance. *Deut. 10. 17. 2. Chro. 19. 7. Iob 34. 19. rom. 3. 11. galat. 2. 6. ephes. 6. 9. colos. 3. 25. 1. per. 1. 17.

[o] By the feare of God the Hebrues vnderstand the whole seruice of God, whereby we perceiue that Cornelius was not voide of faith, no more then they were which liued before Christes time: and therefore they deale foolishly, which builde preparatiue workes and free will, vpon this place.

[p] God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for he preached peace to men through Iesus Christ, who is Lord, not of one nation onely, that is, of the Iewes, but of all.

[7] The summe of the Gospell (which shall be made manifest at the latter day, when Christ himselfe shall sit as Iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by al meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him, should be saued through the remission of sinnes. *Luke 4. 14.

[q] The stile is taken from an olde custome of the Iewes, who vsed to anoint their Kings and Priestes, whereupon it grewe, to call them anointed vpon whom God bestoweth giftes and vertues.

[r] This chusing of the Apostles is properly giuen to God: for though God be President in the lawfull election of Ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the Church ministers by meanes. * Ieremi. 31. 34. micah. 7. 18. chap. 15. 9.

[8] The Spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commandement of God, as it appeareth by the effects.

[9] Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 And there Agabus foretelleth a famine to come.

1 Peter being without cause reprehended of the vnskilfull and ignorant, doeth not object that he ought not to be iudged of any, but openly giueth an account of his doing.

NOw [1] the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eies, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I saide, God forbid, Lord: for nothing polluted or vncleane hath at any time entered into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit saide vnto me, that I should go with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood & said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and all thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, howe he said, * Iohn baptized with water, but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 [2] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life.

19 ¶ [3] And they which were * scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and [a] Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 [4] Nowe some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 [5] Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ [6] Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 [7] In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirite, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 [8] Then the disciples, euery man according to his abilitie, purposed to send [b] succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

3 The gathering abroad of the Church of Hierusalem, is the cause of the gathering together of many other Churches.

*Chap. 8. 1.

a He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.

6 There was no contention among the Apostles either of vaunting, or of holding places and degrees.

7 God doth sometime vnwarre by his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he punisheth for it conueniently.

8 All congregations or Churches make one body.

h That is, that thereof the Deacons might succour the poore: for it behoued to haue all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herod killeth Iames with the sword: 4 And imprisoneth Peter, 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dieth.

NOw [1] about that time, [a] Herod the King stretched forth his hands to vexe certeine of the Church,

2 And he [b] killed Iames the brother of Iohn with the sword.

1 God giueth his Church a cruce but for a little time.

a This name Herod was common to all them that came of § stocke of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephue to Herod the great, sonne to Aristobulus, and father to that Agrippa who is spoken of afterward. b. Violently, his cause being not once heard.

*Chap. 2. 4.

*Chap. 1. 5. and 19. 4. matth. 3. 11. marke 1. 8. luke 3. 16. iohn 1. 26.

2 Such as aske a question of the truth which they know not ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

3 [2]And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 [3]And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 [4]So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 *And beholde the Angel of the Lord came vpon them, & a light shined in the [c]house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. Then he saide vnto him, Cast thy garment about thee, and folowe me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Nowe I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 [5]And as he considered the thing, he came to ỹ house of Mary, the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 [6]And when Peter knocked at the entrie doore, a maide [d]came forth to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ranne in, and told howe Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and sawe him, they were astonied.

17 [7]And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lord had brought him out of the prison. And hee saide, Goe shewe these things vnto James and to the brethren: and he departed and went into another place.

18 ¶ [8]Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 [9]Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 [10]And the people gaue a shout, saying, The voyce of God, and not of man.

23 [11]But immediatly the Angel of the Lord smote him, because he [e] gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 [12]And the [f] worde of God grewe and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them John, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commaundeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is strooken blind: 14 From whence being come to Antiochia, 17 They preach the Gospel, 45 the Iewes vehemently withstanding them.

THere [1]were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought vp with [a]Herod the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lorde, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke whereunto I haue [c]called them.

3 [2]Then fasted they and prayed, and laid their hands on them, and let them goe.

4 [3]And they, after they were sent forth of the holy Ghost, came downe vnto [d] Seleucia, and from thence they sailed to Cyprus.

2 It is an olde fashion of Tyrants to procure the fauour of the wicked with the bloud of the godly.

3 The Tyrants and wicked make a galouse by themselues euen then when they doe most accepting to their owne will and fantasie.

4 The prayers of the godly ouercome the counsell of Tyrants, obtaine Angels of God, breake the prison, vnloose the chaines, put harm to slight and preserue the Church.

*Chap. 5. 19.

c In the prison.

5 Holy meetings in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.

6 We obtaine more of God, then we dare well hope for.

d Out of the place where they were assembled, but not of the house.

7 We may sometimes giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods businesse, be not any thing slackened.

8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A miserable and shameful example of the end of the enemies of the Church.

10 The flatterie of the people, maketh fooles faine.

11 God resisteth the proud.

e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death hee complained and cried out of their vanitie.

12 Tyrants build vp the Church by plucking it downe.

f They that heard the word of God.

1 Paul with Barnabas is ordained the second time appointed Apostles of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.

a The sonne was Antipas, which put Iohn Baptist to death.

b Whiles they were busie doing their office, that is, as Chrysostome expounded it, while they were preaching.

c The Lord is said to call (whereof this word (Calling) commeth, which is vsuall in the Church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to any qualitie or thing about the matter: and it groweth of this, because when things beginne to be, then they haue some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were vsed before the laying on of handes. 3 Paul and his companions do at the first bring Cyprus to the subiection and obedience of Christ. d Seleucie was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

5 And

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also John to their minister.

6 So when they had gone throughout the Ile vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iewe, named Barieſus.

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 [4] And Elymas, the sorcerer (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 [5] And said, O full of all subtiltie and all [e] mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight wayes of the Lord?

11 Nowe therefore beholde, the [f] hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 [6] Nowe when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then John departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of [g] Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 [7] And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye [h] haue any word of exhortation for the people, say on,

16 [8] Then Paul stoode vp and beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and [i] exalted the people when they dwelt in the lande of * Egypt, and with an * [k] high arme brought them out thereof.

18 And about the time * of fourtie yeeres, suffered he their maners in the wildernesse.

19 And hee destroyed seuen nations in the land of Chanaan, and * diuided their land to them by lot. *Iosua 14.1.

20 Then afterward hee gaue vnto them * Iudges about [l] foure hundred and fiftie yeeres, vnto the time of Samuel the Prophet. *Iudges 3.9. l There were fro the birth of Isaac vnto the destruction of the Canaanites vnder the gouernaunce of Iosua foure hundred and seuen and fourtie yeres, and therefore he addeth in this place this word, About, for there want three yeres, but the Apostle vseth the whole greater number.

21 So after that, they desired a * King, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin by the space of [m] fourtie yeeres. *1. Sam. 8.5. *1. Sam. 9.15. and 10.1. m In this space of fourty yeres, and the time of Samuel be reckoned with 18 dayes of Saul, for the kingdome did as it were follow vp his gouernment.

22 And after hee had taken him away, hee rayſed vp * Dauid to be their King, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will. *1. Sam. 16.13.

23 [9] Of this mans seede hath God [n] according to his promise raised vp to Israel, the Sauiour Iesus: 9 Ye proued by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid. * Psal. 89. 21. esai. 11.1. *Malac. 3.1. matth. 3.1. marke 1.2. luke 3.2. n Iohn as an Herault did, not shewe Christ comming afore off as the other Prophets did, but hard at hand and entred on his iourney. *Matth. 3. 11. marke 1.7. iohn 1.20.

24 When * Iohn had first preached [n] before his comming the baptisme of repentance to all the people of Israel.

25 And whē Iohn had fulfilled his course, he saide, * Whom ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of his feete I am not worthy to loose:

26 [10] Ye men and brethren, children of the generation of Abraham, & whosoeuer among you feareth God, to you is the word of this saluation sent. 10 Christ was promised and sent properly to the Iewes.

27 [11] For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. 11 All things came to passe to Christ, which the Prophets foretold of Messias. so that hereby also it appeareth that hee is the true and onely Sauiour: and yet notwithstanding they are not to be excused which him not onely not receiue him, but also persecute him most cruelly although he was innocent.

28 And though they found no cause of death in him, * yet desired they Pilate to kill him. *Matth. 27. 11. marke 15.7. iohn 1.20.

29 And when they had fulfilled all things that were writtē of him, they tooke him downe from the tree, and put him in a sepulchre.

30 [12] But God * rayſed him vp from the dead.

31 And he was seene many dayes of them, which came vp with him from Galile to Hierusalē, which are his witnesses vnto ỹ people.

32 And we declare vnto you, that touching the promise made vnto the fathers.

33 God hath fulfilled it vnto vs their children, in that he [o] raised vp Iesus, [13] euen as it is written in the second Psalme, * Thou art my sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to corruption

*Matth. 27. 22. mar. 15. 13. luke 23. 23. iohn 19. 6. 12 We must set the glory of the resurrection against the shame of the crosse, and graue. And the resurrection is proued as well by witnesses which sawe it, as by the testimonies of the Prophets. * Matth. 28. 2. mar. 16. 6. luke 24. 6. iohn 20. 19. o For then hee appeared plainely and manifestly as that onely Sonne of God, when as he left off his weakenesse, and came out of the graue, hauing conquered death. 13 If Christ had tarried in death, he had not bin the true Sonne of God, neither had the couenant, which was made with Dauid, bin sure. *Psal. 2. 7. hebr. 1. 5. and 5. 5.

4 The deuill marketh the conquest of Christ more glorious, in that that he setteth himselfe against him.

5 The sorcerer which was stricken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.

e He noteth our such a fault, as who so hath it, runneth headlong, and with great desire to all kind of wickednesse with the least motion in the world.

f His power which he sheweth in striking and beating downe his enemies.

6 An example in one and the selfe same companie both of singular constancie, and also of great weakenesse.

g This putteth a difference betwixt it, and Antiochia, which was in Syria.

7 In the Synagogue of the Iewes (according to the patterne whereof Christian congregations were instituted) first the Scriptures were read, then such as were learned, were licensed by the rulers of ỹ Synagogue to speake and expound.

h Word for word, If there be any word in you, and this is a kind of speach taken from ỹ Hebrewes, whereby is meant that the giftes of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods. In like sort saith Dauid, Thou hast put a newe song in my mouth, Psal. 40.1. 8 God bestowed many peculiar benefites vpon his chosen Israel, but this especially, that hee promised them the euerlasting redeemer.

i Aduanced and brought to honour. *Exod. 1.9. *Exod. 13.14. k Openly and with maine force, breaking in pieces the enemies of his people. *Exod. 16.1.

ruption, he hath said thus, *I will giue you the holy things of Dauid, p which are faithfull.

35 [14] Wherefore hee sayeth also in another place, *Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee *slept, and was layde with his fathers, and sawe corruption.

37 But he whom God raysed vp, sawe no corruption.

38 [15] Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from q all things, from which yee could not be iustified by the Lawe of Moses, by him euery one that beleeueth, is iustified.

40 [16] Beware therefore lest that come vpon you, which is spoken of in the Prophets,

41 *Behold, ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolued, many of the Iewes and r Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole city together, to heare the word of God.

45 [18] But when the Iewes sawe the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 [19] Then Paul and Barnabas spake boldly, and saide, It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and s iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, *I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were t ordeined vnto eternall life, beleeued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 [20] But the Iewes stirred certaine a deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 [21] But they *shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together. *Matth. 10.14. mar. 6.11. luke 9.5. chap. 18.6.

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium. 6 At Lystra Paul 10 healeth a creeple. 13 They are about to doe sacrifice vnto them. 15 but they forbid it. 19 Paul by the perswasion of certaine Iewes, is stoned. 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes.

4 But the multitude of the citie was deuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Nowe there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 Hee heard Paul speake: who beholding him, and perceiuing that hee had faith to bee healed,

10 Saide with a lowde voyce, Stande vpright on thy feete. And hee leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying, in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Jupiter: and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Jupiters priest, which was

p The Grecians call those holy things, which the Hebrewes call gracious bounties: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speach which the Hebrewes vse, who terme those things faithfull, which are steadie and sure, such as neuer alter nor change.

14 The Lord was so in graue, that he felt no corruption.

*Psal. 16, 11. chap. 2. 31.

15 Christ was sent to giue them free remission of sinnes, which were condemned by the Lawe.

q Where as the ceremonies of the Law could not absolue you from your sinnes, this man doeth absolue you, if you lay holde on him by faith.

16 The benefits of God turne to the better vnto them that contemne them.

*Habak. 1.5.

17 The Gentiles goe before the Iewes into the kingdome of heauen.

r Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

18 The sauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commaundement of God.

s By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues. *Esai. 49.6.

t Therefore either all were not appointed to euerlasting life, or else all should haue beleeued, but because that is not so, it followeth that some certaine were ordeined: and therefore God did not onely foreknowe, but also foreordeine, that neither faith nor the effects of faith should be the cause of his ordeining, or appointment, but his ordeining the cause of faith.

20 Such is the craft and subtilitie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their crueltie.

u Such as embraced Moses his Law.

21 The wickednesse of the world

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

1 Wee ought to be no lesse constant in preaching of the Gospel, then the peruersenesse of the wicked is obstinate in persecuting of it.

2 We ought not to leaue our places, and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

c It is lawfull sometimes to flee dangers, in time conuenient.

3 It is an olde subtiltie of the deuil, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for Gods: and that chiefly taking occasion by miracles wrought by them.

before their citie, brought bulles with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, cryng,

15 [4] And saying, O men, why doe ye these things? We are euen men subiect to the [e] like passions that ye bee, and preach vnto you, that yee should turne from these [f] vaine things vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past * [g] suffered all the Gentiles to walke in their owne wayes.

17 Neuertheles, he left not himselfe without witnesse, in that hee did good and gaue vs raine from heauen, and fruitful seasons, filling our hearts with foode, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stoode round about him, hee arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospell to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples heartes, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to [h] Attalia,

26 And thence sailed to [i] Antiochia, * from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

[d] Of the house where Paul and Barnabas were.
[4] That is also called Idolatrie, which giueth to creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is inuocation, or calling vpon.
[e] Men, as ye are, and partakers of the selfe same nature of man as you.
[f] He calleth idols, vaine things, after the maner of the Hebrewes. *Genes. 1.1. psal. 146.5. reuel. 14.7.
[5] Custome, be it neuer so old, doeth not excuse the Idolaters. *Psal. 81.13. rom. 1.24.
[g] Suffered them to liue as they listed, prescribing and appointing them no kinde of religion.
[6] The deuill when hee is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand. *1. Cor. 11.25.
[7] We must goe forward in our vocation through a thousand deaths.
[8] It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.
[9] The Apostles committed the Churches which they had planted to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through bribery or lordly superstition, but chose and placed them by the voice of the congregation.
[10] Paul and Barnabas having made an ende of their peregrination, and being returned to Antiochia, doe reuiew an accompt of their iourney to the Congregation or Church.
h Attalia was a sea citie of Pamphylia, neere to Lycia. i Antiochus of Syria. *Chap. 13.3.

CHAP. XV.

1 Certaine go about to bring in circumcision at Antiochia. 6 About which matter the Apostles consult. 19 and what must be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

THen came downe [a] certaine from Iudea, and taught the brethren, saying, Except yee be circumcised after the maner of Moses, ye cannot be saued.

2 [2] And when there was great dissension, and disputation by Paul & Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But saide they, certaine of the sect of the Pharises, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaunde them to keepe the Lawe of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, * [4] Ye men and brethren, ye know that a [c] good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue,

8 And God which knoweth the heartes, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs,

9 And hee put no [d] difference betweene vs and them, after that * [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we are able to beare?

11 But wee beleeue, through the grace of the Lorde Iesus Christ to bee saued, euen as they doe.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

[1] The Church is at length troubled with dissension within it self and the trouble tisery of the prouoke and stubburne wits of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Lawe.
a Epiphanius is of opinion that this was Cerinthus.
[2] Meetings & Congregations were ordained to suppresse heresies, wherevnto certaine were sent by common consent in the name of all.
b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.
[3] The matter is first handled, both parts being heard, in the assembly of the Apostles and auncients, and after is communicated with the people. *Chap. 10.20. and 11.13.
[4] God himself in calling of the Gentiles which are vncircumcised, did teach that our saluation doeth consist in faith without the worship appointed by the Lawe.
c Word for word of olde time, that is, euen from the first time ‡ we were commaunded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.
d He put no difference betweene vs and them, as touching the benefit of his free fauour. * Chap. 10.43. 1. Cor. 12. e Christ pronounceth them blessed which are pure of heart: and here wee are plainely taught, that men are made such by faith.
[5] Peter passing from the Ceremonies, to the Lawe it selfe in generall, sheweth that none could bee saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ: because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle. f Why tempt ye God, as though he could not saue by faith. *Matt. 23.4.
[6] A true patterne of a lawfull Councill, where Gods truth onely reigneth.

13 And

13 And when they held their peace, g James answered, saying, Men and brethren, hearken vnto me.

14 7 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ¶ * After this I will returne, and will builde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doth all these things.

18 From the beginning of the world, God h knoweth all his workes.

19 8 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselues from i filthinesse of idoles and fornication, and that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogue euery Sabbath day.

22 9 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia sende greeting.

24 10 Forasmuch as wee haue heard, that certaine which k went out from vs, haue troubled you with wordes, and l cumbred your mindes, saying, Yee must be circumcised and keepe the Law, to whom we gaue no such commaundement,

25 It seemed therefore good to vs, when wee were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue m giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

28 11 For it seemed good to the n holy Ghost, and ° to vs, to lay no more burthen vpon you, then these, p necessary things,

20 12 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in q peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul saide vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lorde, and see howe they doe.

37 15 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke,

39 16 Then were they so r stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus,

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

g The sonne of Alpheus, who is also called the Lords brother.

7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.

* Amos 9. 11.

h And therefore nothing commeth to passe by fortune, but by Gods appointment.

i In matters indifferent, we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.

i From sacrifices, or from flesh which were kept in Idoles temples.

8 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or vpon a Lordlines, neither doeth the common multitude set themselues tumultuously against them which sit as iudges by the word of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

9 The Councell of Hierusalem concludeth, that they trouble mens consciences which teach vs to seeke saluation in any other meanes then in Christ onely apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.

k From our congregation.

l A borowed kinde of speach taken of them which pul downe that that was built vp: and it is a very vsuall meraphore in the Scriptures to say the Church is built, for the Church is planted and stablished.

m Haue greatly hazarded their liues.

11 That is a lawfull Councell, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

o Not that men haue any authoritie of themselues, but to shew the faithfulnes that they vsed in their ministery & labour.

p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarel.

12 Charitie is requisite euen in things indifferent.

13 It is requisite for all people to know certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a fewe.

q This is an Hebrew kinde of speach, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.

14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also, Synodes were instituted and appointed.

15 A lamentable example of discord betweene excellent men and very great friendes, yet not for prophane or their priuate affaires, neither yet for doctrine.

16 God vseth the faults of his seruants to the profit and building of his Church: yet we haue to take heede, euen in the best matters, that wee passe not measure in our heart.

r They were in great heate: But herein wee haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 *Paul hauing circumcised Timotheus.* 12 *being at Philippi.* 14 *instructeth Lidia in the faith.* 16 *The spirit of Diuination.* 18 *is by him cast out.* 20 *and for that cause.* 22 *they are whipped.* 24 *and imprisoned.* 26 *Through an earthquake.* 27 *the prison doores are opened.* 31 32 *The layler receiueth the faith.*

THen 1 came hee to Derbe and to Lystra: and beholde, a certaine disciple was there named * Timotheus, a womans sonne, which

1 Paul himselfe doeth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren. * Rom. 15. 21. philip. 2. 19. 1. thessal. 3. 2.

was a [a] Jewesse and beleeued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, [b] reported wel.

3 [2] Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them the [c] decrees to keepe, ordeined of the Apostles and Elders, which were at Hierusalem.

5 And so were the Churches stablished in the faith, and encreased in number daily.

6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 [5] Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 [6] And after hee had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lorde had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day, wee went out of the citie, beside a Riuer, where they were wont to [e] pray: and we sate downe, and spake vnto the women, which were come together.

14 [8] And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lorde opened, that shee attended vnto the things, which Paul spake.

15 [9] And when shee was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and she constrained vs.

16 [10] And it came to passe that as we went to prayer a certaine maide hauing a spirite of [f] diuination, mette vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto you the way of saluation.

18 And this did she many dayes: but Paul being grieued, turned about, and saide to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 [11] Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 [12] And brought them to the gouernours, saying, These men which are Jewes, trouble our citie,

21 [13] And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 [14] The people also rose vp together against them, and the gouernours rent their clothes, and commaunded them to bee beaten with roddes.

23 And when they had beaten them sore, they cast them into prison, commaunding the Jayler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete [h] fast in the stockes.

25 [15] Nowe at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake: so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 [16] Then the keeper of the prison waked out of his sleepe, and when hee sawe the prison doores open, he drewe out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 [17] But Paul cried with a lowde voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Syrs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Iesus Christ, and thou shalt bee saued, and thine housholde.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 [18] Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straightway.

34 And

a Paul in his latter Epistle to Timothie, commendeth the godlines of Timothies mother and grandmother.

b Both for his godlines and honestie.

2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Jewes.

3 Charitie is to be obserued in things indifferent, that so, regard be had both of the weake and the quietnesse of the Church.

c Those decrees which he spake of in the former chapter.

4 God appointeth certaine and determinate times to open and set forth his trueth, that both the election, and the calling may proceede of grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey, and not to inquire.

5 They are the Ministers of the Gospel, by whom hee helpeth such as were like to perish.

6 The Saints did not easely beleeue euery vision.

7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospel.

e Where they were wont to assemble themselues.

8 The Lord only openeth the heart to beare the worde which is preached.

9 An example of a godly huswife.

10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vndermining, but Paul openly letteth him, and calleth him out.

f This is a proper note of Apollo, which was wont to giue answeres to them that asked him.

g Paul made no haste to this miracle, for he did all things as he was lead by the Spirit.

11 Couetousnes of lucre & gaines is an occasion of persecuting the trueth. In the meane season, God sparing, Timothie, calleth Paul and Silas as the stronger, to battaile.

12 Couetousnes pretendeth a desire of common peace and gaintnesse.

13 It is an argument of the deuil, to dote the authoritie of ancesters without any distinction.

14 An example of euil Magistrates, to obey the furie and rage of the people.

h Because he would be more sure of them, he set them fast in the stockes.

15 The prayers of the godly doe shake both heauen and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life euen through the middest of death, whereas iustly they deserued great punishment, he sheweth them great mercie.

17 In meanes, which are especially extraordinarie, we ought not to moue our foote fastward, vnlesse that God goe before vs.

18 God with one selfe same hand woundeth and healeth, when it pleaseth him.

34 And when hee had brought them into his house, he set meate before them, and reioyced that hee with all his household beleeued in God.

35 [19] And when it was day, the gouernors sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loose you: nowe therefore get you hence, and goe in peace.

37 [20] Then saide Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and nowe would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

19 Shame and confusion is in processe of time, the reward of wicked & vniust Magistrates.

20 We must not render iniurie, for iniurie, and yet notwithstanding it is lawful for vs to vse such helpes as God giueth vs, to auoide the outrageousnesse of the wicked, that they hurt not other in like sort.

21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for his, when it is needful.

22 We may eschew dangers, so that we neuer neglect our dutie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is intertained of Iason: 10 Hee is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOwe [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of ꝑ Iewes.

1 The calling out of Silas and Paul was the saiing of many after.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 [2] Opening, and alleadging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, said he, I preach to you.

2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is hee to be reiected because the crosse is ignominious.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot do what they list, for euen among themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.

5 [3] But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine [a] vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

a Certaine companions which do nothing but walke the streets, wicked men, to be hired for euery mans money to doe any mischiefe, such as we commonly call the rascals and very sinkes and dunghil knaues of all townes and cities.

6 But when they founde them not, they drewe Iason and certaine brethren vnto the heades of the citie, crying, these are they which haue subuerted the state of the [b] worlde, and here they are.

b Into what countrey and place soeuer they come, they cause sedition and tumult.

7 Whome Iason hath receiued, and these all do against the decrees of Cesar, saying that there is another King one Iesus.

8 Then they troubled the people, and the heads of the citey, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

c When Iason had put them in good assurance that they should appeare.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

4 That is frō the time the word of the first preaching, which also was sette by the glory of God before it selfe as a marke whereunto it directed all, selfe, and neuer swarueth from it.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether those things were so.

5 The Lord seeketh out in one moment, and in one people diuers examples of his vnsearchable wisedome to cause them to feare him.

d He compareth the Iewes with the Iewes.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

6 Satan hath his, who are zealous for him, and that euen such as least of all ought.

13 ¶ [6] But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and mooued the people.

7 There is neither counsell, nor fury, nor madnesse against the Lord.

14 [7] But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

8 The sheepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commaundement vnto Silas and Timotheus, that they should come to him at once, they departed.

e It is not to be thought that the Iewes of Berea were so commended, for they brought Paul first from Macedon to Athens, and there is in distance betwixt those two, all Thessalia, and Beœotia, and Attica.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit was [f] stirred in him, when he saw the citie subiect to [g] idolatrie.

9 In comparing the wisdome of God with mans wisdome, men scoffe & mocke at that which they vnderstand not. And God vseth the curiositie of fooles to gather together his elect.

f He could not forbeare.

g Slauishly giuen to idolatrie: Pausanias writeth, there were more idoles in Athens then in al Grecia: yea they had altars dedicated to

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with [h] whomsoeuer he met.

h Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What wil this [i] babler say? Others said, He seemeth to be a setter foorth of strange gods (because he preached vnto them Iesus, and the resurrection.)

10 Two sects especially of the Philosophers, doe set themselues against Christ: the Epicures, which make a scoffe at all religion: and the Stoikes, which determine vpon matters of Religion according to their owne braines.

i Word for word, seede gatherer: a borowed kinde of speach taken of birdes which spoile corne, and is applied in them which without all art bluster out such knowledge as they haue gotten by hearing this man and that man.

19 And they tooke him, and brought him into [k] Mars streete, saying, May wee not know, what this new doctrine, whereof thou speakest, is?

k This was a place called as you would say, Mars hill, where the Iudges sate, which were called Areopagitæ, vpon waightie affaires, which in olde time attained Socrates, and afterward condemned him of impietie.

20 For thou bringest certaine strange things vnto our eares: we would know therefore, what these things meane.

Shame, and Fame, and Lust, whom they made goddesses.

21 [11] For all the Athenians, and strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stoode in the middes of Mars streete, and said, Yee men of Athens, I perceiue that in all things ye are too [l] superstitious.

23 For as I passed by, and beheelde your [m] deuotions, I founde an altar wherein was written, VNTO [n] THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 [13] God that made the worlde, and all things that are therein, seeing that he is Lord of heauen and earth, *dwelleth not in temples made with handes,

25 * Neither is worshipped with mens handes, as though he needed any thing, seeing he giueth to all life and breath, and all things,

26 [14] And hath made of [o] one blood all mankinde, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lorde, if so bee they might haue [p] groped after him, and found him, though doubtlesse hee be not farre from euery one of vs.

28 For in him wee liue, and moue, and haue our being, as also certaine of your owne Poets haue said, For we are also his generatiō.

29 * Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone [q] grauen by arte and the inuention of man.

30 [15] And the time of this ignorance God regarded not: but now he admonisheth al men euery where to repent,

31 Because he hath appointed a day in the which he wil iudge the world in righteousnes, by that man whom he hath appointed, whereof he hath giuen an [r] assurance of all men, in that he hath raised him from the dead.

32 [16] Nowe when they had heard of the resurrection from the dead, some mocked, and other said, Wee will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whome was also Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 *As Paul at Corinth 6 taught the Gentiles, 9 The Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence hee saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia hee strengtheneth the disciples: 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.*

AFter [1] these things, Paul departed from Athens, and came to Cozinthus.

2 And founde a certaine Iewe named *Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, (because that [a] Claudius had commanded al Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents)

4 [2] And he disputed in the Synagogue euery Sabbath day, and [b] exhorted the Iewes, and the Grecians:

5 Nowe when Silas and Timotheus were come from Macedonia, Paul, [c] forced in spirite, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted and blasphemed, hee *shooke his rayment, and saide vnto them, Your [d] blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And *Crispus the chiefe ruler of the Synagogue, beleeued in the Lorde with all his houshold: and many of the Cozinthians hearing it, beleeued and were baptized.

9 *Then said the Lord to Paul in the night by a vision, Feare not, but speake and hold not thy peace.

10 For I am with thee, and no man shall lay hand on thee to hurt thee: for I haue much people in this citie.

11 So he [e] continued there a yeere and sixe moneths, and taught the worde of God among them.

12 ¶ [5] Now when Gallio was deputie of [f] Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This fellowe perswadeth men to worship God otherwise then the Law appointeth,

[l] The wise-ome of man is antie.

[m] The Gala-s themselues ittler most ong and fa-le argu-ments inst their superstition. To stand in too uish and ser-e a feare of ur gods.

[n] Whatsoeuer en worship for ligions sake, hat we call uotion. Pausanias in Atticis ma-eth mention of e altar which e Athenians d dedicated to nknowen gods: nd Laertius in is Epimenides aketh mention f the altar that d no name in-ruled.

[o] It is a most oolish and vaine thing to compare he Creator with he creature, o limit him within a place which can be omprehended n no place, and o thinke to llure him with ifts, of whom ll men haue re-ceiued all things whatsoeuer they haue: And these re the foun-ains of all idos atrie.

Chap. 7.48. *Psal. 50.8.

[p] God is mon-erful in al his oynges, but especially in the worke of man: hat we should stand a-mased at his oynges, but that we should lift vp our eyes to the workeman.

[q] Of one stocke and one begin-ning.

[r] For as blind-men we could not seeke out God but onely by gropingwise, before the true light came and lightened the world. Esai. 40.19. Which stuffe, as golde, siluer, stones, are customably grauen as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.

[1] The true ministers are so farre from seeking their owne profite, that they bee willingly apart from their right, rather then the course of the Gospel should be hindered in the least wise that might be, *Rom. 16.3.

[a] Suetonius recordeth, that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christes meanes.

[2] The truth ought alwayes to be freely intreted, yet notwithstanding the doctrine may be moderated, as occasion of the profite that the people take thereby shall require.

[b] Exhorted so that he perswaded, and so the word signifieth.

[c] Was very much grieued in minde: whereby is signified the great earnestnes of his minde, which was greatly mooued: for Paul was so serious, that hee cleane forgat himselfe, and with a wonderfull courage gaue himself to preach Christ.

[3] Although he haue assayed all meanes possible, and yet in vaine, we must not leaue off from our worke, but forsake the rebellious, and goe to them that be more obedient. *Chap. 13.51. matth. 10.14.

[d] This is a kinde of speach taken from the Hebrewes, whereby he meaneth, that the Iewes are

[5] The olnesse of the errour doth not excuse them that erre, but it commendeth and setteth foorth the patience of God: who notwithstanding will bee a iust iudge to such as contemne him. [r] By declaring Christ to bee the iudge of the world, through the resurrection from the dead. 16 Men to shew foorth their variable, are diuersly affected and moued with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

cause of their owne destruction, and as for him, that he is without fault in forsaking them, and going to other nations. *1. Cor. 1.14. 4 God doeth auouch & maintaine the constancie of his seruants. [e] Word for word, sate, whereupon they in former time, tooke the name of their bishops seat: but Paul sate, that is, continued teaching the word of God: and this kinde of seate belongeth nothing to them, which neuer saw their seates with a minde to teach in them. 5 The wicked are neuer weary of wel doing, but the Lord mocketh their endeuors marueilously. [f] That is, of Grecia, yet the Romanes did not cal him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Paulanias recordeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O yee Iewes, I would according to s reason maintaine you.

15 But if it be a question of h wordes and i names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, & beate him before the iudgement seat: but Gallio cared nothing for those things.

18 [6] But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that [k] he had shorne his head in [l] Cenchrea: for he had a *vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 [7] Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewel, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, *[m] if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp to Hierusalem: and when hee had saluted the Church, hee went downe vnto Antiochia.

23 Now when he had taried there a while, hee departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 [8] And a certaine Iewe named *Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and [n] mighty in the Scriptures.

25 The same was instructed in the way of the Lorde, and hee spake feruently in the Spirite, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when *Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the [o] way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, hee holpe them much which had beleeued through [p] grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

s As much as in right I could.

h As if a man haue not spoken well, as the case of your religion standeth.

i For this prophane man thinketh that y controuersie of religion, is but a braule about words, and for no matter of substance.

6 Paul is made all to all, to winne all to Christ.

k That is, Paul.

l Cenchrea was a hauen of the Corinthians, *Numb. 16. 18. chap. 21. 24.

7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.

*1. Cor. 4. 19. Iames 4. 15.

m So we should promise nothing without this clause, for we know not what the day following will bring foorth.

8 Apollos, a godly and learned man, refuseth not to profite in the schoole of a base and abiect handicrafts man, and alls of a woman: and so becommeth an excellent minister of the Church. *1. Cor. 1. 12.

n Very well instructed in the knowledge of the Scriptures.

*Rom. 16. 3.

o The way that leadeth to God.

p Through Gods gracious fauour, or by those excellent gifts which God had bestowed vpon him.

CHAP. XIX.

1 *Certaine disciples at Ephesus,* 2 *hauing onely receiued Iohns baptisme,* 3 *And knew not the visible gifts of the holy Ghost wherewith God had beautified his Sonnes kingdome,* 5 *are baptized in the name of Iesus.* 13 *The Iewish exorcists* 16 *are beaten of the deuill.* 19 *Coniuring bookes are burnt.* 24 *Demetrius* 29 *raiseth sedition against Paul.*

AND [1] it came to passe, while Apollos was at Corinthus, that Paul when hee passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue yee receiued the [a] holy Ghost since yee beleeued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 [2] And he sayd vnto them, Vnto [b] what were ye then baptized? And they sayde, Vnto [c] Iohns baptisme.

4 Then sayd Paul, *Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, he went into the Synagogue, and spake boldly for the space of three moneths, disputing & exhorting to the things that appertaine to the kingdom of God.

9 [3] But when certaine were hardened, and disobeyed, speaking euill of the [d] way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one [e] Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no final miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchiefs, or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 [4] Then certaine of ỹ vagabond Iewes, [f] exorcistes, tooke in hand to name ouer them which had euill spirits, the Name of the Lorde Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euil spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirite was,

1 Paul being nothing offended at the rudenesse of the Ephesians, planteth a Church amongst them.

a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.

2 Iohn did onely begin to instruct the disciples whom Christ should make perfite.

b In what doctrine then, are you taught and instructed?

c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.

*Chap. 1. 5. & 2. 2. and 11. 16. mat. 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 26.

3 For a man to separate himself and others from infidels which are vtterly desperate, it is not to deuide the Church, but rather to vnite it, and make it sure.

d By this word Way, the Hebrewes vnderstand any kind of life, and here it is taken for Christianitie.

e This was a mans proper name.

4 Satan is constrained to giue witnesse against himselfe.

f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with deuils, were also so called.

was, ranne on them, and ouercame them, and preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 [5] And many that beleeued, came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it [i] fiftie thousand pieces of siluer.

20 So the worde of God grew mightily, and preuailed.

21 ¶ [6] Nowe when these things were accomplished, Paul purposed by the [k] Spirite to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but hee remained in Asia for a season.

23 [7] And the same time there arose no smal trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftesmen,

25 Whome hee called together, with the workemen of like things, and saide, Syrs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, & turned away much people, saying, That they be not gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our [m] portion shall bee reproued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the worlde worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul woulde haue entred in vnto the people, the disciples suffered him not.

31 [8] Certaine also of the chiefe of Asia which were his friendes, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And some of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hande, and woulde haue excused the matter to the people.

34 [9] But when they knewe that hee was a Iewe, there arose a shoute almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 [10] Then the towne clearke when hee had stayed the people, sayd, Yee men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which [n] came downe from Iupiter?

36 Seeing then that no man can speake against these things, yee ought to be appeased, and to doe nothing rashly,

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him, haue [o] matter against any man, the [p] lawe is open, and there are [q] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a [r] lawfull assembly.

40 For we are euen in ieopardy to be accused of this dayes sedition, for as much as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul appointeth to go to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutichus fell downe dead out of a window, 10 hee raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOwe [1] after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those partes, and had exhorted them with [2] manie wordes, he came into Grecia.

3 [3] And hauing tarried there three moneths, because the Iewes laide waite for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, & of them of Thessalonica, Aristarchus,

g He preuailed against them, though they were neuer so many.

3 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.

h Confessed their errors, and detested them openly, being terrified with the feare of ỹ iudgement of God: and what is this to eare shrift?

i They that make the least value of it, reckon it to be about eight hundred pounds English.

6 Paul is neuer wearie.

k By the motion of Gods Spirit: therefore we may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.

7 Gaine cloked with a shew of religion, is the very cause wherfore idolatrie is stoutly and stubburnly defended.

l These were certaine counterfet temples with Dianas picture in them, which they bought that worshipped her.

m As if he said, If Paul goe on thus as he hath begun, to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.

*Rom. 16.23. 1.cor.1.14.
*Colos.4.10.

8 There ought to be in all Christians, and especially in the ministers, an inuincible constancie, which may not by any feares or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisedom.

9 In steed of reason, the idolaters are sufficiently conuicted with their owne madnesse and outcries, & those are the greatest beleeuers that they haue.

10 An example of a politike man who reuerenceth peace and quietnesse with lies, which Paul would neuer haue done.

n The Ephesians beleeued superstitiously, that the image of Diana came down from heauen to them.

o Haue ought to accuse any man of.

p For there are certaine dates appointed for ciuil causes & matters of iudgement, & the Deputies sit.

q By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

r He speaketh of a lawful assembly not onely to except against the disordred hurly burly of the people, but also against al meeting & comming together, which was not by order: for there were certaine dates appointed to call the people together in.

1 Paul departeth from Ephesus by the consent of ỹ Church not to be idle or at rest, but to take paines in another place.

2 For after so great trouble, there was need of a long exhortation.

3 A frowarde zeale is ỹ guider and instructer to murders: and we are not deliuered by the wisdom of God to preuent the endeuours of wicked men.

Ariſtarchus, & Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia, Tychicus, and Trophimus.

5 Theſe went before, and taried vs at Troas.

6 And we ſailed foorth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode ſeuen dayes.

3 Aſſemblies in the night time cannot be iuſtly condemned, neither ought, when the cauſe is good.

7 [3] And the [b] firſt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

b Word for word, the firſt day of the Sabbath, that is, vpon the Lords day: ſo that by this place, and by 1. Cor. 16. 2. it is not amiſſe gathered, that in thoſe dayes the Chriſtians were woot to aſſemble themſelues ſolemnly together vpon that day.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

4 The deuil minding to trouble the Church with a great offence, giueth Paul a ſingular occaſion to confirme the goſpel.

9 And there ſate in a windowe a certaine yong man, named Eutychus, fallen into a dead ſleepe: and as Paul was long preaching, he ouercome with ſleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, & laid himſelfe vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, hauing ſpoken a long while till the dawning of the day, he ſo departed.

12 And they brought the boy aliue, and they were not a little comforted.

5 Paul an earneſt and diligent ſeeker of Chriſt making haſt to his bonds without any ceaſing & ſhopping in his race, doeth fulfill of all as it were, make his teſtament, wherin he giueth an account of his former life, defendeth the doctrine which he taught, and expoſeth the Paſtors of ſ church to perſeuere and goe forward with continuance in their office.

13 ¶ Then wee went before to ſhip, and ſailed vnto the citie Aſſos, that we might receiue Paul there: for ſo had he appointed, and would himſelfe goe afoote.

14 Nowe when he was come vnto vs to Aſſos, and we had receiued him, we came to Mitylenes.

15 And we ſailed thence, & came the nexte day ouer againſt Chios, and the nexte day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

c According as the ſituation of theſe places is ſet foorth, ſ diſtance betweene Epheſus and Miletum, was about 400. furlongs, which maketh almoſt fifty dutch miles.

16 [5] For Paul had determined to ſaile by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted to be, if he could poſſible, at Hieruſalem, at the day of Pentecoſt.

17 ¶ Wherefore from [c] Miletum, he ſent to Epheſus, and called the Elders of the Church.

18 [6] Who when they were come to him, he ſaid vnto them, Ye know from the firſt day that I came into Aſia, after what maner I haue bene with you at all ſeaſons.

6 A liuely image of a true Paſtor. d I refrained not to ſpeake, neither diſſembled in any reſpect whatſoeuer, either for feare or lucres ſake.

19 Seruing the Lorde with all modeſtie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue ſhewed you, & taught you openly and throughout euery houſe,

21 Witneſſing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Ieſus Chriſt.

7 He teſtifieth that he goeth to his bonds, by the commandement of God.

22 [7] And now behold, I goe [e] bound in the Spirit vnto Hieruſalem, and know not what things ſhal come vnto me there.

e He calleth that motion of the holy Ghoſt, which inforced him to take his iourny to Hieruſalem, the bond of the Spirit, whom he followed with all his heart.

23 Saue that the holy Ghoſt witneſſeth in euery citie, ſaying, that bonds and afflictions abide me.

f If you doe periſh, yet there ſhall be no fault in me, Looke chap. 18. 6.

24 But I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpel of the grace of God.

8 The doctrine of the Apoſtles is moſt perfite and abſolute.

25 And nowe behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

9 To keepe it, to feed and gouerne it.

27 [8] For I haue kept nothing backe, but haue ſhewed you all the counſell of God.

h A notable ſentence for Chriſts Godhead: which ſheweth plainly in his perſon, how that by reaſon of the ioyning together of the two natures in his owne perſon, that which is proper to one, is ſpoken of the other, being taken in the deriuatiue, and not in the primatiue: which in old time the godly fathers termed, a communicating or fellowſhip of proprieties, that is to ſay, a making common of that to two, which belongeth but to one.

28 Take heed therefore vnto your ſelues, & to all the flocke, whereof the holy Ghoſt hath made you Ouerſeers, to [g] feed the Church of God, which [h] he hath purchaſed with [i] that his owne blood.

i This word, That, ſheweth the excellencie of this blood.

29 [9] For I know this, that after my departing ſhal grieuous wolues enter in among you, not ſparing the flocke.

9 A prophecie of paſtors that ſhould straightway degenerate into wolues, againſt ſuch as boaſt and brag onely of a ſucceſſion of perſons.

30 Moreouer of your owne ſelues ſhall men ariſe ſpeaking peruerſe things, to [k] draw diſciples after them.

k This is great miſerie, to want the preſence of ſuch a ſhepheard, but greater to haue wolues enter in.

31 Therefore watch, and remember, that by the ſpace of three yeeres I ceaſed not to warne euery one, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the worde of his grace, which is able to builde further, and to giue you an [l] inheritance among all them which are ſanctified.

10 The power of God, and his free promiſes reueiled in his word, are the props and vphelders of the miniſterie of the Goſpel.

33 [11] I haue coueted no mans ſiluer, nor gold, nor apparell.

34 Yea, yee know, that theſe handes haue miniſtred vnto my * neceſſities, and to them that were with me.

35 I haue ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weake, and to remember the wordes of the Lord Ieſus, how that he ſayd, It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all abundantly, and

l As children, and therefore of free loue and good will. 11 Paſtors muſt beſore all things beware of couetouſneſſe. *1. Cor. 4. 12. 1. theſſ. 2. 9. 2. theſ. 3. 8. m As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them. 12 The Goſpel doeth not take away naturall affections, but rulerh and bridleth them in good order.

fell

fell on Pauls necke, and kissed him,

38 Being chiefly sory for the words which hee spake, That they should see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cæsarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 The Iewes laid hands on him: 32 Lysias the captaine taketh him from them.

AND [1] as we lanched forth, and were departed from thē, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboord, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, & sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, wee taried there seuen dayes. And they told Paul through the [a] Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, & they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and wee entered into the house of * Philip the Euangelist, which was one of the [b] seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bound his own hands and feete, and said, Thus saieth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, & shall deliuer him into the hands of the Gentiles.

12 And when wee had heard these things, both wee and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weping and breaking mine heart? For I am ready not to bee bound onely, but also to die at Hierusalem for the Name of the Lorde Iesus.

14 [2] So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes wee trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also certain of the disciples of Cesarea, and brought with them Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto James: and all the Elders were there assembled.

19 [3] And when he had embraced them, hee told by order al things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and sayd vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saiest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vowe,

24 Them take, and [d] purifie thy selfe with them, and [e] contribute with them, that they may * shaue their heades: and all shall know, that those things whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleeue, we haue written and determined that they obserue no such thing, but that they keepe themselues from things offred to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes of the purification, vntil that an offring should be offred for euery one of them.

27 [5] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they

1 Not onely men simply, but euen our friends and such as are endued with the Spirit of God, doe sometimes go about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God.

a They foretold through the Spirit what dangers hanged ouer Pauls head, and this they did as Prophets: but of a fleshly affection they fraied him from going to Hierusalem.

*Chap. 6. 5.

b He speaketh of the seuen Deacons which he mentioned before, chap. 6.

c They had a peculiar gift of foretelling things to come.

2 The will of God bindeth all affections in them which earnestly seeke the glory of God.

3 God is to be praised, whose the Author of all good sayings and deeds.

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntil such time as christian libertie was more fully reuiled to the Iews, charitie willeth vs to conforme or applie our selues willingly so farre as we may, to our brethren which do not stubburnly & maliciously resist the trueth, but are not throughly instructed, especially if the question be of a whole multitude.

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as we subiect to the vowe of the Nazarites.

e That it may be knowen, that thou wast not onely prelent at the vowe, but also a chiefeman in it: and therefore it is sayd afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somwhat vnto them, Num. 6. 21.

*Chap. 18. 18, numb. 6. 18.

f The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offred the same day, that their vow was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefs.

they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul and drew him out of the Temple, and foorthwith the doores were ſhut.

31 [6] But as they went about to kil him, tidings came vnto the chiefe captain of the band, that all Hieruſalem was on an vprore.

32 Who immediately tooke ſouldiers and Centurions, and ran down vnto them: & when they ſaw the chiefe captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, & commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commaunded him to be led into the caſtle.

35 And when he came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, he ſaid vnto the chiefe captaine, May I ſpeake vnto thee? Who ſayde, Canſt thou ſpeake Greeke?

38 Art not thou the [s] Egyptian who before theſe daies raiſed a ſedition, and led out into the wildernes foure thouſand men that were murtherers?

39 Then Paul ſayd, Doubtleſſe, I am a man which am a Iewe, and citizen of Tarſus, a famous citie of Cilicia, and I beſeech thee, ſuffer me to ſpeake vnto the people.

40 And when hee had giuen him licence, Paul ſtood on the grieces, and beckened with the hand vnto the people: and when there was made great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 *Paul yeeldeth a reaſon of his faith,* 22 *and the Iewes heare him a while:* 23 *But ſo ſoone as they cried out,* 24 *he is commaunded to be ſcourged and examined,* 27 *and ſo declareth that he is a citizen of Rome.*

[1] Paul making a briefe declaratiõ of his former life, proueth both his vocation & doctrine to be of god. a That is, his daily hearer: the reaſon of this ſpeach is this, for that they which teach ſit commonly in the higher place, ſpeaking to their diſciples which ſit vpon formes beneath & therfore beſides, at the feet of Gamaliel.

YE men, brethren and Fathers, heare my defence now towards you.

2 (And when they heard that he ſpake in the Hebrew tongue to thē, they kept the more ſilence, and he ſaid)

3 [1] I am verely a man, which am a Iew, borne in Tarſus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and inſtructed according to the perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I perſecuted this way vnto the death, binding and deliuering into priſon both men and women.

5 As alſo the chiefe Prieſt doth beare me witneſſe, and all the company of the Elders of whom alſo I receiued letters vnto the brethrē, and went to Damaſcus to bring them which were there, bound vnto Hieruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I iourneyed and was come nere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to mee, I am Ieſus of Nazareth, whom thou perſecuteſt.

9 Moreouer they that were with mee, ſawe in deed a light, and were afraid: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſaid, What ſhall I doe, Lord? And the Lord ſaid vnto me, Ariſe, and goe into Damaſcus: and there it ſhall be told thee of all things, which are appointed for thee to doe.

11 So when I could not ſee for the glory of that light, I was led by the hand of thē that were with me, and came into Damaſcus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and ſtood, and ſaid vnto me, Brother Saul, receiue thy ſight: and that ſame houre I looked vpon him.

14 And hee ſayd, The God of our fathers hath appointed thee, that thou ſhouldeſt know his will, and ſhouldeſt ſee that Iuſt one, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt be his witneſſe vnto all men, of the things which thou haſt ſeene and heard.

16 Now therfore why tarieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Hieruſalem, and prayed in the Temple, I was in a trance,

18 And ſawe him ſaying vnto mee, Make haſte, and get thee quickly out of Hieruſalem: for they will not receiue thy witneſſe concerning me.

19 Then I ſaid, Lorde, they know that I priſoned, and beate in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo ſtoode by, and conſented vnto his death, and kept the clothes of them that [b] ſlew him.

21 Then

[6] God findeth fault euen amongſt the wicked, to ſhame themſelues, to hinder the endeuors of the reſt.

[s] Touching this Egyptian which aſſembled thirtie thouſand men, read Ioſeph. booke 2. cha. 12.

b This is properly ſpoken: for Steuen was murdered of a ſort of cutthrotes, not by order of iuſtice, but by open force: for at that time the Iewes could not put any man to death by Lawe.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 [2] And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they [c] cried and cast off their clothes, and threw dust into the aire,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged & examined, that hee might know wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul sayde vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And hee said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which shoulde haue examined him: and the chiefe captaine also was afraide, after hee knew that he was a [d] Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him frō his bonds, and commaunded the hie Priestes and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him: 7 Dissension among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 He sendeth him to Felix the Gouernour.

AND [1] Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntil this day.

2 [2] Then the hie Priest Ananias commaunded them that stoode by, to smite him on the mouth.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whited wal: for thou sittest to iudge mee according to the Lawe, and [c] transgressing the Lawe, commaundest thou mee to be smitten?

4 And they that stoode by, saide, Reuilest thou Gods hie Priest?

5 [4] Then said Paul, I knew not, brethren, that hee was the hie Priest: for it is written, * Thou shalt not speake euil of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of Pharises, he [c] cryed in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 [6] And when he had said this, there was a dissension betweene the Pharises & the Sadduces, so that the multitude was deuided.

8 [7]* For the Sadduces say that there is no resurrection, neither [d] Angel, nor spirit: but the Pharises confesse both.

9 [8] Then there was a great cry: and the [e] Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 [9] And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commaunded the souldiers to goe downe, and take him from among them, and to bring him into the castell.

11 Nowe the night following, the Lorde stoode by him, and sayde, Bee of good courage Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 [10] And when the day was come, certaine of the Iewes made an assembly, and bound themselues [f] with a curse, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and saide, Wee haue bounde our selues with a solemne curse, that we will eate nothing, vntil we haue slaine Paul.

15 Now therefore, yee and the Councill signifie to the chiefe captaine, that he bring him foorth vnto you to morrowe: as though you would knowe some thing more perfectly of him, and wee, or euer hee come neere, will bee ready to kill him.

16 But when Pauls sisters sonne heard of their laying awaite, hee went, and entred into the castel, and tolde Paul.

17 [11] And Paul called one of the Centurions vnto him, and saide, Take this yong man hence vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called mee vnto him, and prayed mee to bring

2 Stout and stubburne prine will neither it selfe embrace the truth, neither suffer other to receiue it.
c The description of a seditious burly burly, and of an harebrained and mad multitude.
3 The wisdome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the proffite, according as it appeareth presently.
4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.

d Not by nation, but by the lawe of the citie.

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.
2 Hypocrites are constrained in length, to bewray themselues by their intemperancie.
b It is lawfull [illegible] to correct [illegible] to the iudgement seate of God, so that we doe it without hatred, and with a quiet and peaceable minde. a It appeareth plainely by the Greeke that Paul did not curse the hie Priest, but only pronounce the punishment of God. b This is a vehement and sharpe speach, but yet not reprochfully: for one may speake roundly, and yet be void of the bitter affection of a minde. c For the Lawe commaundeth the Iudge to heare the matter patiently, and to pronounce the sentence aduisedly.

4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants.
* Leuit. 22.27.
5 We may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so it be with no hinderance of the truth.
* Chap. 24.22. phil. 3.5.
6 The counsels of the wicked is weake, although they conspire together to oppresse the truth.
7 It is an olde heresie of the Sadduces, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.
* Matth. 22.23.
d Natures that want bodies.
8 The Lorde when it pleaseth him, findeth defendours of his cause, euen amongst his enemies.
e The Scribes office was a publike office, and the name of the Pharises was the name of a sect.
9 God will not forsake his to the end.
10 Such as are carried away with a foolish zeale, thinke that they may lie and murther, and doe whatsoeuer mischiefe they list.
f They cursing and banning themselues, promised.
g Yee and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demaunded of him at some priuate mans suite.

11 The wisdom of the Spirite must be ioyned with simplicitie.

bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he saide, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morrowe into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourtie men, which haue bounde themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and waite for thy promise.

11 There is no counsel against the Lorde and his seruants.

22 [11] The chiefe captaine then let the yong man depart, after he had charged him to vtter it to no man, that hee had ‖ shewed him these things.

‖ Greeke, that thou hast shewed these things vnto me.

23 And hee called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and tenne, and two hundred with dartes, at the third houre of the night.

24 And let them make readie an horse, that Paul being set on, may bee brought safe vnto Felix the Gouernour.

25 And hee wrote an Epistle in this maner:

13 Lysias is iustly made by the Lorde, Pauls patrone.

26 [13] Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him foorth into their Council.

29 There I perceiued that hee was accused of questions of their Law, but had no crime worthie of death, or of bonds.

30 And when it was shewed me, how that the Iewes laid waite for the man, I sent him straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince hee was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, saide hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 He answereth for himself. 21 Hee preacheth Christ to the gouernour and his wife. 27 Felix hopeth but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOw [1] after fiue dayes, Ananias the hie Priest came down with the Elders, and with Tertullus a certain Orator, which appeared before the Gouernour against Paul.

1 Hypocrites, when they can not doe what they would doe, by force and deceite, at length they goe about to compasse it by a shew of Law.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few wordes.

5 Certainely wee haue found this man a [c] pestilent fellowe, and a mouer of sedition among all the Iewes throughout the worlde, and a [d] chiefe mainteiner of the sect of the [e] Nazarites:

a Felix ruled that prouince with great crueltie and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certaine cut-throats, and put that deceiuing wretch the Egyptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoickes defined to be a perfite duetie and behauiour.

c Worde for worde, a plague.

d As you would say, a ring leader, or enfigne bearer.

e So they called the Christians, scoffingly, of the townes name where they thought that Christ was borne, whereupon it came, that Iulian the Apostate called him Galilean.

6 And hath gone about to pollute the temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands.

8 Commaunding his accusers to come to thee: of whome thou mayest (if thou wilt enquire) knowe all these things whereof we accuse him.

9 And the Iewes likewise [f] affirmed, saying that it was so.

f Confirmed Tertullus his saying.

10 [2] Then Paul, after that the Gouernour had beckened vnto him that hee should speake, answered, I doe the more gladly answere for my selfe, for as much as I knowe that thou hast bene of s many yeeres a Iudge vnto this nation,

2 Tertullus by the deuils rhetorike beginning with flatterie, maketh amends with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple denial.

11 Seeing that thou maiest knowe, that there are but twelue daies since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] proue the things, whereof they now accuse me.

14 [3] But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and in the Prophets,

g Paul pleaded his cause two yeeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him Gouernour of Iudea: Iosephus in the historie of the Iewes warre, lib. 2. cap. 11.

h They cannot lay fourth before thee, and prooue by good reason.

3 Paul goeth in the case of religion, from a state coniectures to a state of qualitie, not onely not denying that religion which was obiected against him, but also proouing it to bee true, to be heauenly and from God, and to be the olde st of all religions.

ere this word, reſie, or ſect, is ken in good rt.

Paul in con ation telleth the ng which was ne truely, hich Tertullus d before di rs waies cor upted.

And while I as buſie about oſe thngs.

Hereby it ap eareth that theſe Aſia were Paul is enemies, and thoſe that ſtirred up the people a gainſt him.

m Whither the Tribune brought me.

1 The Iudge ſuſpendeth his ſentence, becauſe the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderſtanding of that way which Paul profeſſed: and as for other matters touching the ſedition, he thinketh good to deferre it till he heare Lyſias, and therefore he gaue Paul ſomewhat more libertie.

6 God is a moſt faithfull keeper of his ſeruants, and the force of the trueth is wonderfull, euen amongſt men which are otherwiſe prophane.

o This Druſilla was Agrippa his ſiſter, of whome Luke ſpeaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emeſens, who was circumciſed, departed from him, and went to this Felix the brother of one Pallas, who was ſometime Nero his boardman.

7 In a naughtie minde, that is guiltie to it ſelfe, although ſometime there be ſome ſhew of equitie, yet by and by it will be extinguiſhed: but in the meane ſeaſon we haue neede of patience, and that continuall.

p For whereas he had behaued himſelfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he ſhould haue died for it: ſo that we may gather hereby, why hee would haue pleaſured the Iewes.

ter the way (which they call [i] hereſie) ſo worſhip I the God of my Fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the reſurrection of the dead, which they themſelues looke for alſo, ſhal be both of iuſt and vniuſt.

16 And herein I endeuour my ſelfe to haue alway a cleere conſcience toward God, and toward men.

17 [4] Now after many yeeres, I came and brought almes to my nation and offerings.

18 At [k] what time, certaine Iewes of [l] Aſia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene preſent before thee, [m] and accuſe me, if they had ought againſt me.

20 Or let theſe themſelues ſay, if they haue found any vniuſt thing in me, while I ſtood in the [m] Councill,

21 Except it be for this one voyce, that I cried ſtanding among them, Of the reſurrection of the dead am I accuſed of you this day.

22 [5] Now when Felix heard theſe things, he deferred them, and ſaid, When I ſhal more [n] perfectly knowe the things which concerne this way, by the comming of Lyſias the chiefe Captaine, I will decide your matter.

23 [6] Then he commanded a Centurion to keepe Paul, and that he ſhould haue eaſe, and that he ſhould forbid none of his acquaintence to miniſter vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife [o] Druſilla, which was a Jewe ſſe, and he called forth Paul, and heard him of the faith in Chriſt.

25 And as he diſputed of righteouſnes and temperance, and of the iudgement to come, Felix trembled, and anſwered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 He hoped alſo that money ſhould haue bene giuen him of Paul, that hee might looſe him: wherefore he ſent for him the oftner, and communed with him.

27 [7] When two yeeres were expired, Porcius Feſtus came into Felix roome: and Felix willing to [p] get fauour of the Iewes, left Paul bound.

CHAP. XXV.

1 Feſtus ſucceeding Felix, 6 commaundeth Paul to be brought forth. 11 Paul appealeth vnto Cæſar. 14 Feſtus openeth Pauls matter to king Agrippa, 23 & bringeth him before him, 27 that he may vnderſtand his cauſe.

WHen [1] Feſtus was then come into the Prouince, after three dayes he went vp from Ceſarea vnto Hieruſalem.

1 Satans miniſters are ſubtill and diligent in ſeeking all occaſions: but God who watcheth for his, hindreth all their counſels eaſily.

2 Then the hie Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: and they beſought him,

3 And deſired fauour againſt him, that he would ſend for him to Hieruſalem: and they laide waite to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelfe would ſhortly depart thither.

5 Let them therefore, ſaid he, which among you are able, come downe with vs: & if there be any wickednes in the man, let thē accuſe him.

6 ¶ [2] Nowe when hee had taried among them no more then ten daies, he went downe to Ceſarea, and the next day ſate in the iudgement ſeate, and commanded Paul to be brought.

2 We may repell an iniurie iuſtly, but not with iniurie.

7 And when hee was come, the Iewes which were come from Hieruſalem, ſtoode about him and laide many and grieuous complaints againſt Paul, whereof [a] they coulde make no plaine proofe,

a They could not prooue them certainly and with vndoubted reaſons.

8 Foraſmuch as he anſwered, that hee had neither offended any thing againſt the lawe of the Iewes, neither againſt the temple, nor againſt Ceſar.

9 [3] Yet Feſtus willing to get fauour of the Iewes, anſwered Paul and ſaide, Wilt thou goe vp to Hieruſalem, and there bee iudge of theſe things before me?

3 God weth not onely turne away the counſel of the wicked, but alſo turneth it vpon their owne heads.

10 Then ſaid Paul, I ſtand at Ceſars iudgment ſeate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man, to pleaſure them, can deliuer me to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with the Counſel, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou goe.

13 ¶ [4] And after certaine daies, King [b] Agrippa and Bernice came downe to Ceſarea to ſalute Feſtus.

4 Feſtus, ſhewing no ſuch thing, euen before Kings, bringing to light the wickednes of the Iewes, and Pauls innocencie, doeth marueilouſly confirme the Church of God.

b This Agrippa was Agrippa his ſonne, whoſe death Luke ſpake of before, & Bernice was his ſiſter.

14 And whē they had remained there many dayes, Feſtus declared Pauls cauſe vnto the King, ſaying, There is a certaine man left in priſon by Felix,

15 Of whome when I came to Hieruſalem, the high prieſts and Elders of the Iewes informed me, and deſired to haue iudgement againſt him.

16 To whom I anſwered, that it is not the maner of the Romanes for fauour to [c] deliuer any man to the death, before that hee which is accuſed, haue the accuſers before him, and haue place to defend himſelf, concerning the crime.

c The Romanes vſe not to deliuer any man to be puniſhed before, &c.

17 There-

17 Therfore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would go to Hierusalē, & there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 [6] Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morow, said he, thou shalt heare him.

23 And on the morow when Agrippa was come & Bernice with great [e] pompe, & were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, & all men which are present with vs, ye see this mā, about whome all the multitude of the Iewes haue called vpō me, both at Hierusalem, & here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthie of death, that he hath committed: neuertheles, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lord: wherfore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write,

27 For mee thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are laid against him.

CHAP. XXVI.

a *Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacie of words, 28 that almost hee perswadeth him to Christianitie: 30 But he and his company depart doing nothing in Pauls matter.*

THen Agrippa saide vnto Paul, Thou art permitted to speak for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 [1] I thinke my selfe happy, king Agrippa, because I shal answer this day before thee of al the things wherof I am accused of the Iewes.

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherfore I beseech thee to heare me patiently,

4 [2] As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which [a] knew me heretofore, euen from my [b] elders (if they would testifie) that after the [c] most straite sect of our religion, I liued a Pharisee.

6 [3] And nowe I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serue God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 [4] Why should it bee thought a thing incredible vnto you, that God should raise again the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 * Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my [d] sentence.

11 And I punished them throughout al the Synagogues, and [e] compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus with authoritie and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnes of the Sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a Minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from ỳ Gentiles, vnto whom now I send thee,

18 [5] To open their eies, that they may turn from darknes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, & inheritance among them, which are sanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 * But shewed first vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe

a What I was, and where, and how I liued.
b That my parents were Pharises.
c The sect of the Pharises was the most exquisite amongst all the sectes of the Iewes, for it was better then all the rest.
3 There are three chiefe and principal witnesses of true doctrine, God, the true Fathers, and the consent of the Church.
4 He proueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnesse.
* Chap.8.3.
d I consented to and allowed of their doing: for he was not a iudge.
e By extreme punishment.
* Chap.9.1.
5 The ende of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him, being laide holde on by faith.
6 Paul alleageth God to be author of the office of his Apostleship, and his grace, as a witnesse.
* Chap.9.22,26 and 13.4.

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt themselues: but the truth neuertheles abideth in the meane season safe and sure.
d This prophane man calleth the Iewish religion, superstition, and that before King Agrippa, but no maruele: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre themselues before Kings.
6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap.9.15.
e Gorgeously like a Prince.
f To Augustus. Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.
1 To haue a skilfull iudge, is a great and singular gift of God.
2 Paul diuideth the history of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the Fathers and Prophets.

doe woꝛks woꝛthie amendment of life.

21 Foꝛ this cause the Iewes caught mee in the * Temple, and went about to kill me.

22 [7] Neuertheleſſe, I obteined helpe of God, and continue vnto this day, witneſſing both to [f] ſmall and to great, ſaying none other things, then thoſe which the Pꝛophets & Moſes did ſay ſhould come,

23 To wit, that Chꝛiſt ſhould ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light vnto this people, and to the Gentiles.

24 [8] And as he thus anſwered foꝛ himſelf, Feſtus ſaid with a loude voice, Paul, thou art beſides thy ſelfe: much learning doeth make thee madde.

25 But he ſaid, I am not madde, O noble Feſtus, but I ſpeake the woꝛds of trueth and ſobernes.

26 Foꝛ the king knoweth of theſe things, befoꝛe whome alſo I ſpeake boldly: foꝛ I am perſwaded that none of theſe things are hidden from him: foꝛ this thing was not done in a [k] coꝛner.

27 [9] O king Agrippa, beleeueſt thou the Pꝛophets? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chꝛiſtian.

29 Then Paul ſaid, [l] I would to God that not onely thou, but alſo all that heare mee to day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when hee had thus ſpoken, the King roſe vp, and the Gouernour, and Bernice, and they that ſate with them,

31 And when they were gone apart, they talked betweene themſelues, ſaying, This mā doeth nothing woꝛthie of death, noꝛ of bonds.

32 Then ſaid Agrippa vnto Feſtus, This man might haue bene looſed, if he had not appealed vnto Ceſar.

CHAP. XXVII.

1 Paul 7.9 foreſelleth the perill of the voyage, 11 but he is not beleeued. 14 They are toſſed to and fro with the tempeſt, 21 41 and ſuffer ſhipwracke, 34 Yet all ſafe and ſound 44 eſcape to land.

NOwe [1] when it was concluded, that we ſhould ſaile into Italie, they deliuered both Paul & certain other pꝛiſoners vnto a cēturion named Julius, of ꝓ band of Auguſtus.

2 And * we entred into a ſhippe of Adꝛamyttium, purpoſing to ſaile by the coaſts of Aſia, and launched foꝛth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

3 And the nert day we arriued at Sidon: and Julius courteouſly entreated Paul, and gaue him libertie to goe vnto his friends, that they might refreſh him.

4 And from thence wee launched, and ſayled hard by Cyprus, becauſe the windes were contrarie.

5 Then ſailed wee ouer the ſea by Cilicia, and Pamphylia, and came to Mira, a citie in Lycia.

6 And there the Centurion found a ſhip of Alexandꝛia, ſailing into Italy, & put vs therin.

7 And when wee had ſayled ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the wind ſuffred vs not, we ſailed hard by Candie, neere to [a] Salmone,

8 And with much ado ſailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the city Laſea.

9 [2] So when much time was ſpent, and ſailing was nowe ieopardous, becauſe alſo the [b] Faſt was now paſſed, Paul exhoꝛted them,

10 And ſaide vnto them, Sirs, I ſee that this voyage will bee with hurt and much damage, not of the lading and ſhip onely, but alſo of our liues.

11 [3] Neuertheleſſe the Centurion beleeued rather the Gouernour and the maſter of the ſhip, then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southweſt and by Weſt, and Noꝛthweſt and by Weſt.

13 And when the Southerne wind blew ſoftly, they ſuppoſing to attaine their purpoſe, loſed neerer, and ſailed by Candie.

14 But anone after, there aroſe by [c] it a ſtoꝛmie wind called [d] Euroclydon.

15 And when the ſhip was caught, & could not reſiſt the wind, we let her goe, and were caried away.

16 And we ranne vnder a little Ile named Clauda, and had much adoe to get the boate.

17 Which they tooke vp, and vſed all helpe, vndergirding the ſhip, fearing leſt they ſhoulde haue fallen into Syrtes, and they ſtrake ſaile, and ſo were caried.

18 [4] The nert day when wee were toſſed with an exceeding tempeſt, they lightened the ſhip.

19 And the third day we caſt out with our owne hands the tackling of the ſhip.

20 And when neither ſunne noꝛ ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 [5] But after long abſtinence, Paul ſtood foꝛth in the mids of them, and ſaide, Sirs, yee ſhould haue hearkened to me, and not haue looſed from Candie: ſo ſhould ye haue gained this hurt and loſſe.

22 But nowe I exhoꝛt you to bee of good courage:

* Chap. 21. 30.

7 Chꝛiſt is the end of the Law and the Pꝛophets.

f To euery one.

g That Chꝛiſt ſhould not bee ſuch a king as the Iewes dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.

h The firſt of them which are raiſed from the dead.

i Life, yea and that a moſt bleſſed life which ſhall be endleſſe: and this is ſet againſt darknes, which almoſt in all tongues ſignifieth ſometime death, and ſometime miſerie and calamitie.

8 The wiſedome of God is madnes to fooles, yet notwithſtanding we muſt boldly auouch ꝓ trueth.

k Secretly, and priuily.

9 Paul as it were forgetting himſelfe that he ſtood a pꝛiſoner to defend his cauſe, forgetteth not the office of his Apoſtleſhip.

l I would to God that not only almoſt, but throughly and altogether, both thou and all that heare me this day, might be made as I am, my bonds onely except.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

1 Paul with many other pꝛiſoners, and through the miſtruſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet foꝛth and commended vnto the world with many ſingular teſtimonies.

* 2. Cor. 11. 25.

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the cauſes which God vſeth as meanes, but rather oꝛdereth and diſpoſeth their right vſe euen then when he openeth an extraoꝛdinarie iſſue.

b This is meant of the Iewes faſt which they kept in the feaſt of expiation, as we read, Leuit. 23. 27 which fell in the ſeuenth moneth which we call October, and is not good for nauigation or laying.

3 Men caſt themſelues willingly into an infinite ſoꝛt of dangers, when they chooſe to follow their owne wiſedome, rather then God ſpeaking by the mouth of his ſeruants.

c By Candie, from whoſe ſhoꝛe our ſhip was driuen by that meanes.

d Northeaſt wind.

4 The end proueth that none pꝛouide wiſe foꝛ themſelues, then they which commit themſelues to be gouerned onely by their owne wiſedome.

5 God ſpareth the wicked foꝛ a time, foꝛ his elect and chooſens ſake.

courage: for there shalbe no losse of any mans life among you, saue of the ship only.

23 For there stoode by me this night the Angel of God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

6 The promise is made effectuall through faith.

25 [6] Wherefore, sirs be of good courage: for I beleeue God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certain Iland.

7 We attaine not come to the promised inheritance though the middest of tempests and death it selfe.

27 [7] And when the fourteenth night was come, as we were caried to and fro in the [c] Adriatical Sea about midnight, the shipmen deemed that some Countrey [f] approched vnto them,

c For Ptolome writeth, that the Adriaticall sea beareth vpon the East shore of Sicilia.

28 And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fifteen fathoms.

f That they drew neere to some country.

29 Then fearing least they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

8 There is none to saile an acte, wherunto dissent and an euill conscience do not enforce men.

30 [8] Nowe as the mariners were about to flee out of the shippe, and had let downe the boate into the Sea vnder a colour as though they would haue cast ankers out of the foreshippe,

9 Although the performing of Gods promises doth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnes, which do not embrace those meanes which God offereth them, either vpon rashnes or distrust.

31 [9] Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

10 When the earth trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

33 [10] And when it began to be day, Paul exhorted them all to take meate, saying, This is the foureteenth day that yee haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread and gaue thankes to God, in presence of them all, and brake it, and began to eate.

5 This is a prouerbe which the Hebrewes vse, whereby is meant, that they shall be safe, and not one of them perish.

36 Then were they all of good courage, and they also tooke meate.

37 Nowe we were in the shippe in all two hundreth threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheate into the Sea.

11 Then are trumpets most of all to be feared and looked for, when the Port of Heauen is neere.

39 [11] And when it was day, they knew not the Countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

40 So when they had taken vp the ankers, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoysed vp the mayne saile to the winde, and drewe to the shoare.

41 And when they fell into a place, where [i] two Seas met, they thrust in the shippe: and the forepart stuck fast, and could not be moued, but the hinder part was broken with the violence of the waues.

i So is Isthmus called, because the Sea toucheth it on both sides.

42 [12] Then the souldiers counsell was to kil the prisoners, lest any of them, when he had swomme out, should flee away.

12 There is no where more vnfaithfulnes and vnthankfulnesse then in vnbeleeuers.

43 [13] But the Centurion willing to saue Paul, staied them from this counsell, and commanded that they that could swimme, should cast themselues first into the Sea, and goe out to land,

13 God findeth euen amongst his enemies them whose help he vseth to preserue his.

44 [14] And the other, some on boardes, and some on certaine pieces of the shippe: and so it came to passe that they came all safe to land.

14 The goodnes of God ouercommeth mans malice.

CHAP. XXVIII.

2 The Barbarians curtesie towards Paul and his companie. 3 A viper on Pauls hand: 6 He shaketh it off without harm: 8 Publius father 9 and others are by him healed. 11 They depart from Melita, 19 & come to Rome. 17 Paul openeth to the Iewes 20 the cause of his comming: 22 He preacheth Iesus 30 two yeeres.

AND when they were come safe, then they knew that the Ile was called [a] Melita.

a That is it, which at this day we call Malta.

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs euerie one, because of the present shower, and because of the cold.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.

3 [1] And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

2 Although extremitie be the punishment of sinne, yet seeing that God in punishing of men doth not alwayes respect sinne, they iudge rashly, which either doe not waite for the ende, or not iudge and esteeme of men, according to prosperitie or aduersitie.

4 [2] Nowe when the Barbarians sawe the worme hang on his hand, they saide among themselues, This man surely is a murtherer, whome, though hee hath escaped the sea, yet [b] Vengeance hath not suffered to liue.

b Right and reason.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue [c] swolne, or fallen downe dead suddenly: [3] but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and saide, That he was a God.

c The Greeke word signifieth to be inflamed or to swell: moreouer Dioscorides in his 6. booke, chap. 38. witnesseth that the biting of a viper, causeth a swelling of the body and so saith Nicander, in his remedies against poysons.

3 There is nothing more vnconstant euery way, then they which are ignorant of true religion. 4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.

7 [4] In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes curteously.

4 It is a signe of Gods fauour, when we are beloued of the godly.

8 And so it was, that the father of Publius lay sicke of a feuer, and of a bloodie flixe: to whom Paul entred in, and when hee prayed,

he laid his hands on him, and healed him.

9 [5] When this then was done, other also in the Ile, which had diseases, came to him, and were healed,

10 [6] Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ [7] Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whose [d] badge was Castor and Pollux.

12 And when we arriued at Syracuse, we taried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South winde blew, and wee came the second day to Putioli:

14 [8] Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 ¶ [9] And from thence, when the brethren heard of vs, they came to meet vs at the [e] Market of Appius, and at the three tauerns, whom when Paul sawe, he thanked God, and waxed bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by [f] himselfe with a souldier that kept him,

17 [10] And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 [11] But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they saide vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee,

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 [12] And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded & testifying the kingdome of God, and perswading them those things that concern Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

24 [13] And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the prophet vnto our fathers,

26 [14] Saying, * Goe vnto this people, and say, By hearing yee shall heare, and shal not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eies haue they [h] winked, least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 [15] Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 [16] And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 [17] And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concern the Lord Iesus Christ, with all boldnesse of speech, without let.

5 Although Paul were a captiue, yet the vertue of God was not captiue.

6 God doth well to strangers, for his children sake.

7 Idoles doe not defile y Saints, which doe in no wise consent vnto them.

d So they vsed to decke the forepart of their ships, whereupon the ships were called by such names.

8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him to fauor his.

9 God neuer suffereth his to be afflicted, aboue their strength.

e Appius way, was a pauement made by Appius the blinde, with the helpe of his souldiers, long and broade, and runneth out toward the sea, and there were three tauernes in it.

f Not in a common prison, but in a house which he hired for himselfe.

10 Paul in euery place remembreth himselfe to be an Apostle.

11 Wee may see the meanes which God giueth vs, but so, that we seeke the glory of God, and not our selues.

12 The Law and the Gospel agree well together.

g by good reasons, and proues that the kingdome of God foretold them by the Prophets, was come.

13 The Gospel is a sauour of life to them that beleeue, and a sauour of death to them that be disobedient.

14 The vnbeleeuers doe willingly resist the truth, and yet not by chance.

* Esa. 6, 9. matth. 13. 14. marke 4. 12. Luke 8. 10. iohn 12. 40. 1 cor. 11. 8.

h They make as though they saw not that which they saw against their willes: yea they did see, but they would not see.

15 The vnbeliefe of the reprobate and call always cannot cause the truth of God to be of none effect.

16 Not the Gospel, but the contempt of the Gospel is the cause of their destruction.

17 The word of God cannot be bound.

The Epistle of the Apostle Paul to the Romanes.

CHAP. I.

1 *He first sheweth on what authoritie his Apostleship standeth.* 15 *Then hee commendeth the Gospell,* 16 *by which God setteth out his power to those that are saued* 17 *by faith,* 21 *but were guiltie of wicked vnthankefulnesse to God:* 26 *For which his wrath was worthily powred on them,* 39 *so that they runne headlong to all kinde of sinne.*

1 The first part of the Epistle containing a most profitable Preface vnto verse 16.

PAVL [1] a [2] a seruant of IESVS CHRIST, called to be an [b] Apostle, *[c] put apart to preach the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Iesus Christ our Lorde (which was [e] made of the seede of Dauid [f] according to the flesh,

4 And [g] declared [h] mightily to be [i] Sonne of God, touching the Spirite of sanctification by the resurrection from the dead)

5 [i] By whom we haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his Name among all the Gentiles,

6 Among whom ye be also the [n] called of Iesus Christ:

7 To al you that be at Rome beloued of God, called to be Saintes: [o] Grace be with you, and peace from God our father, and from the Lord Iesus Christ.

8 [4] First I thanke my God through Iesus Christ for you all, because your faith is [p] published throughout the [q] whole world.

9 For God is my witnes (whom I serue in my [r] spirit in the [s] Gospel of his Sonne) that without ceasing I make mention of you:

10 Alwayes in my prayers beseeching, that by some meanes, one time or other I might haue a prosperous iourney by the will of God to come vnto you.

11 For I long to see you, that I might bestow vnto among you some spirituall gift, that you might be strengthened:

12 That is, that [t] I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Nowe my brethren, I would that ye should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue beene let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles,

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at [u] Rome.

16 For I am not ashamed of the Gospel of Christ: [5] for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the [y] Grecian.

17 [6] For by it the righteousnesse of God is reueiled from [z] faith to faith: [7] as it is written, * The iust shall liue by faith.

18 [8] For the wrath of God is reueiled from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withhold the [b] trueth in vnrighteousnesse.

19 [9] For that which may be knowen of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead are seene by the creation of the world, being [d] considered in his workes, to the intent that they should be without excuse:

21 Because that when they knewe God, they [e] glorified him not as GOD, neither

2 He mooueth the Romanes to giue diligent eare vnto him, in that he theweth that he commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the weightiest matter, that is, promised long since of God, by many fit witnesses, and now at the length performed in deede.

a A Minister, for this word, Seruant, is not taken in this place as set against this word Freeman, but declareth his ministerie and office.

b Whereas he said before in a generall terme, that hee was a Minister, nowe he commeth to a more speciall name, and saith he is an Apostle, and [illegible] tooke vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie. *Actes 13.1. c Appointed of God to preach the Gospel. 3 By declaring the summe of the doctrine of the Gospel, hee stirreth vp the Romanes to good consideration of the matter whereof he entreateth: So then he sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature, whereby he sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth. d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties. e Which tooke flesh of the Virgine, Dauid his daughter. f As he is man. for this word, Flesh, by the figure Synecdoche, is taken for man. g Shewed and made manifest. h The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death. i Of whom. k This marueilous liberall and gracious gift, which is giuen me, the least of all the Saintes, to preach, &c. Ephes. 3.8. l That men through faith might obey God. m For his Names sake. n Which through Gods goodnesse, are Christes. o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things. 4 He procureth their fauourable patience, in that he reckoneth by their true commendation, and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse. p Because your faith is such, that it is commended in all Churches. q In all Churches. r Very willingly and with all my heart. s In preaching his Sonne.

t Though Paul were neuer so excellent, yet by teaching the Church, hee might be instructed by it. u He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the ende of the Epistle.

5 The second part of the Epistle vnto the beginning of the 9. chap. Now the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.

x God his mightie and effectuall instrument to saue men by.

y When this word, Grecian, is set against this word, Iew, then doeth it signifie a Gentile.

6 The confirmation of the former propositions we are taught in the Gospel, that we are iustified before God by faith, which increaseth dayly: and therefore also saued.

z From faith which increaseth dayly.

7 The proofe as well of the first as the second propositions, out of Abakkuk, who attributeth and giueth vnto faith, both iustification and life before God. *Abak. 2.4. 8 Another confirmation of that principall question: All men being considered in themselues, or without Christ, are guiltie both of vngodlinesse and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needes seeke righteousnesse in some other. a Against all kindes of vngodlinesse. b By trueth Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man. 9 Their vngodlinesse he proueth therefore that although all men haue a most cleere and euident glasse wherein to behold the euerlasting and Almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines, in constituting and appointing the seruice of God. c In their hearts. d Thou seest not God, and yet thou acknowledgest him as God by his workes, Ciceto. e They did not honour him with that honour and seruice which was meete for his euerlasting power and Godhead.

were

were thankefull, but became f vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they g professed themselues to be wise, they became fooles.

23 For they turned the glory of the h incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beastes, and of creeping things.

24 10 Wherefore i also God k gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creatour, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such l recompence of their errour, as was meete.

28 11 For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a m reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, n couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knewe the o Lawe of God, howe that they which commit such things are worthy of death, yet not onely doe the same, but also p fauour them that doe them.

f if he said, me so mad emselues.

Or, thought mselues.

For the true d they tooke ther.

The vntighteousnesse of men setteth forth in this, that against nature following their lusts, they defile themselues one with another, by the ill iudgement God.

The contempt religion is the untaine of all chiefe.

As a iust iudge.

A meete reward their defertes.

He proueth the vnrighteousse of man by large rehearsal many kindes wickednesse, whereof (if not from all, yet the least from many of them) no man is altogether free.

Into a mad and froward minde, whereby it commeth to passe, that the conscience being once cast out, and hauing almost no more remorse of sinne, men runne headlong into all kind of mischiefe.

The vnkindfull of their couenants, and bargaines.

By the law of God he meaneth that which the Philosophers called the Lawe of nature, and the lawyers themselues termed the Lawe of Nations.

p Are fellowes and partakers with them in their wickednesse, and beside that, commend them which doe amisse.

CHAP. II.

1 *He bringeth all before the iudgement seate of God.* 12 *The excuse that the Gentiles might pretend* 14 *of ignorance, hee taketh quite away.* 17 *Hee vrgeth the Iewes with the written Law,* 23 *in which they boasted:* 27 *And so maketh both Iewe and Gentile alike.*

THerefore q thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we r know that the iudgement of God is according to s trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 t Or despisest thou u riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, * x heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 y * Who will reward euery man according to his workes:

7 That is, to them which through patience in well doing, seeke z glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious and disobey the a trueth, and obey vnrighteousnesse, shalbe b indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian.

10 But to euery man that doeth good, shal be glory, and honour, and peace: to the Iewe first, and also to the Grecian.

11 For there is c no respect of persons with God.

12 d For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe,

13 e (For the hearers of the Law are not righteous before God: but the doers of the Law shall be f iustified.

14 g For when the Gentiles which haue h not the Law, doe by i nature, the things conteined in the Lawe, they hauing not the Law, are a Law vnto themselues,

15 Which shewe the effect of the Lawe k written in their hearts, their conscience also bearing witnesse, and their thoughts accusing

q He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and saith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselues would be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues.

r Paul alleageth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reason as every man is perswaded of in his mind, so that the deuil himselfe is not able to plucke them cleane out.

s Considering and iudging things aright, and not by any outward shew.

t A lamentable complaint crying out against them that please themselues because they see more then other doe, and yet are no whit better then others are.

* Iames 5.3.

u While thou giuest thy selfe to pleasure, thinking to encrease thy goods, thou shalt finde God his wrath.

x The ground of the former imputation. That both the Iewes and Gentiles haue altogether precise of righteousnesse.

* Psal. 62.12. matth. 16.27. revel. 22.12.

y Glory which followeth good workes, which he laieth not out before vs, as though there were any that could attaine to saluation by his own strength, but, by laying this condition of saluation before vs, which no man can perform, to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap. 2. 21, 22. following.

z By trueth, he meaneth that Knowledge which we haue of nature.

a Gods indignation against sinners, which shall quickly be kindled.

b God doth not measure men either by their blood or by their countrey, either to receive them or to cast them away.

c He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

d He preuenteth an obiection which might be made by the Iewes, whom the Law doth not excuse, but condemne, because that not the hearing of the Lawe, but the keeping of the Law doth iustifie.

e Shalbe pronounced iust before Gods iudgement seate: which is true in deede, if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.

f He preuenteth an obiection which might be made by the Gentiles, who although they haue not the lawe of Moses, yet they haue no reason whereby they may excuse their wickednes, in that they haue somewhat written in their hearts in steade of a Lawe, as men, that forbid and punish some things as wicked, and commaund and commend other some as good.

g Not simply, but in comparison of the Iewes.

h Commaund honest things, and forbid dishonest.

i This knowledge is a naturall knowledge.

one another, or excusing,)

16 [7] At the day, when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iewe, and restest in the Lawe, and gloriest in God,

18 And knowest his will, and [n] ‖ triest the things that differ from it, in that thou art instructed by the Law:

19 And persuadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the [p] Lawe.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written,

25 [9] For circumcision verely is profitable, if thou doe the Lawe: but if thou be a transgressour of the Lawe, thy circumcision is made vncircumcision.

26 Therefore if the [q] vncircumcision keepe the ordinances of the Lawe, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it keepe the Lawe) condemne thee which by the [t] letter and circumcision art a transgressour of the Law?

28 For hee is not a Iewe, which is one [u] outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, and the circumcision is of the heart, in the [x] spirit not in the letter, whose praise is not of men, but of God.

7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most straite examination, not onely of words and deedes, but of thoughts also, be they neuer so hidden or secret.

m As this my doctrine witnesseth, which I am appointed to preach.

n He prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefites vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankfull and vnkindest of all men.

o Canst rie and discerne what things swarue frō God his will.

‖ Dost allowest the things that are excellent.

p The way to teach and frame other in ỹ knowledge of ỹ trueth.

9 As though he said, that ỹ Iewes vnder a colour of an outward seruing of God, challenged all to thēselues, when as in deed, they did nothing lesse then obserue the Law.

* Esa. 52.5. ezek. 36.20.

9 He precisely answereth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Lawe: So that he sheweth that the outward circumcision, if it be separated frō the inward, doth not only not iustifie, but also condemne them that are in deede circumcised, of whom it requireth that, which it signifieth, that is to say, cleannesse of the heart and the whole life according to the commandement of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of, then any Iewe that is circumcised according to the flesh only.

q This is the figure Metonymie, for, if the vncircumcised.

r The state and condition of the vncircumcised.

s He which is vncircumcised by nature & blood.

t Paul vseth often times to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall ende of the ceremonie, is true holinesse and righteousnesse, whereby the people of God is knowen from prophane and heathenish men.

u By the outward ceremonie onely.

x Whose force is inward, and in the heart.

CHAP. III.

1 He giueth the Iewes some preferment, for the couenants sake, 4 but yet such, as wholly dependeth on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 he proueth by Scriptures: 19 and shewing the vse of the Lawe, 28 he concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iewe? or what is the profit of circumcision?

2 Much euery manet of way: for [a] chiefly, because vnto them were of credite committed the [b] oracles of God.

3 For what, though some did not beleeue? shall their vnbeliefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true and euery man a lyer, as it is written, That thou mightest be [e] iustified in thy wordes, and ouercome, [f] when thou art iudged.

5 [2] Nowe if our [g] vnrighteousnesse commend the righteousnesse of God, what shall we say? is God vnrighteous which punisheth? (I speake as [h] a man.)

6 God forbid: els howe shall God iudge the world?

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come thereof? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for we haue already prooued, that all, both Iewes and Gentiles are [k] vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tongues to deceite: the poison of aspes is vnder their lips.

14 * Whose mouth is full of cursing and bitternesse.

15 * Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the [l] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 [5] Nowe we know that whatsoeuer the [m] Lawe sayeth, it sayeth it to them which are

1 The first meeting with, or preuenting an obiection of the Iewes: what then haue the Iewes no more preferment then the Gentiles? yes, that haue they, saith the Apostle, on Gods behalfe, for he committed the tables of the couenant to them, so that the vnbeliefe of a fewe, cannot cause the whole nation without exception to be cast away of God, who is true, and who also vseth their vnworthinesse to commend and set foorth his goodnesse.

a The Iewes state and condition was chiefest.

b Wordes.

c Brake the couenant.

d The faith that God gaue.

e That thy iustice might be plainely seene.

f Forasmuch as thou shewedst foorth an euident token of thy righteousnes, constancie and faith, by preserueing him who had broken his couenant.

2 An other preuention issuing out of the former answere: that the iustice of God is in such sort commended and set foorth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, & therefore a most seuere reuenger of vnrighteousnes.

g Treacherie, and all the fruites thereof.

h Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.

3 A third obiection, which addeth somewhat to the former. If sinnes doe turne to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending himselfe to curse and detest, pronounceth iust punishment against such blasphemers.

i The trueth and constancie.

4 An other answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath beene long since pronounced by the mouth of the Prophets.

k Are guilty of sinne. * Psal. 14. 53. & 53.1,3. * Psal. 5.10. * Psal. 140.3. * Psal. 10.7. * Esa. 59.7.

l An innocent and peaceable life. * Psa. 36.1.

5 He proueth ỹ this grieuous accusation which is directed by Dauid & Esaias, doth properly concerne the Iewes.

m The Law of Moses.

vnder

vnder the Lawe, that [6] euery mouth may be ſtopped, and all the worlde be [n] ſubiect to the iudgement of God.

20 Therefore by the [o] workes of the Law ſhall no [p] fleſh be [q] iuſtified in his [r] ſight: for by the Law commeth the knowledge of ſinne.

21 [7] But now is the righteouſnes of God made manifeſt without the Lawe, hauing witneſſe of the Law and of the Prophets,

22 [8] To wit, the righteouſneſſe of God by the faith of [ſ] Jeſus Chriſt, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue ſinned, and are depriued of the [t] glory of God,

24 [9] And are iuſtified [u] freely by his grace, through [x] redemption that is in Chriſt Jeſus.

25 [10] Whom God hath ſent forth to be a reconciliation through faith in his [x] blood to declare his righteouſneſſe, by the forgiueneſſe of the ſinnes that [y] are paſſed,

26 Through the [z] patience of God, to ſhew at [a] this time his righteouſneſſe, that he might be [b] iuſt, and a [c] iuſtifier of him which is of the [d] faith of Jeſus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iuſtified by faith, without the workes of the Lawe.

29 [12] God, is he the God of the [f] Iewes onely, and not of the Gentiles alſo? Yes, euen of the Gentiles alſo.

30 For it is one God, who ſhall iuſtifie [g] circumciſion of faith, and vncircumciſion through faith.

31 [13] Do we then make the Law of [h] none effect through faith? God forbid: yea, we [i] eſtabliſh the Law.

ther eſtabliſhed, as it ſhall be declared in his proper place. h Vaine, voide, to no purpoſe, and of no force. i We make it effectuall and ſtrong.

CHAP. IIII.

1 *He proueth that which he ſaid before of faith, by the example of Abraham, 3. 6 and the teſtimonie of the Scripture: and tenne times in the chapter he beateth vpon this word imputation.*

WHat [1] ſhall we ſay then, that Abraham our father hath found concerning the [a] fleſh?

2 [2] For if Abraham were iuſtified by workes, he hath wherein to reioyce, but not with God.

3 [3] For what ſaith the Scripture? Abraham beleeued God, and it was counted to him for righteouſneſſe.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by det:

5 But to him that worketh not, but beleeueth in him that [d] iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 [5] Euen as Dauid declareth the bleſſednes of the man, vnto whom God imputeth righteouſneſſe without workes, ſaying,

7 Bleſſed are they, whoſe iniquities are forgiuen, and whoſe ſinnes are couered.

8 Bleſſed is the man, to whom the Lord imputeth not ſinne.

9 [6] Came this [e] bleſſednes then vpon the circumciſion onely, or vpon the vncircumciſion alſo? For we ſay, that faith was imputed vnto Abraham for righteouſneſſe.

10 [7] Howe was it then imputed? when he was circumciſed, or vncircumciſed? not when he was circumciſed, but when he was vncircumciſed.

11 [8] After, he receiued the [f] ſigne of circumciſion, as the [g] ſeale of the righteouſneſſe

[6] A concluſion of all the former diſputation, from the 18. verſe of the firſt chapter. Therefore ſaith the Apoſtle, No man can hope to be iuſtified by any Lawe, whether it be that generall Law, or the particular Law of Moſes, and therefore to be ſaued: ſeeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are ſinners, & therefore worthie of condemnation in the ſight of God.

n Be found guiltie before God.

o By that, that the Law can by vs be performed.

p Fleſh is heere taken for man, as in many other places, & furthermore hath here a greater force: for it is put to ſhewe the contrarietie betwixe God and man: as if you would ſay, Man who is nothing els but a piece of fleſh defiled with ſinne, and God who is moſt pure and moſt perfit in himſelfe,

q Abſolued before the iudgement ſeat of God. r A ſecret ſetting of the righteouſneſſe which is before men, be they neuer ſo iuſt, againſt the iuſtice which can ſtand before God: nowe there is no righteouſneſſe can ſtand before God: but the righteouſneſſe of Chriſt onely. 7 Therefore ſaith the Apoſtle, Leaſt that men ſhould periſh, God doeth now exhibite that which he promiſed of olde, that is to ſay, a way whereby we may be iuſtified and ſaued before him without the Lawe. 8 The matter, as it were, of this righteouſneſſe is Chriſt Jeſus apprehended by faith, and for this ende offered to all people, as without him all people are ſhut out from the kingdome of God. ſ Which wee giue to Ieſus Chriſt, or which reſteth vpon him. t By the glory of God, is meant that marke which we ſhoote at, that is, euerlaſting life, which ſtandeth in that wee are made partakers of the glory of God. 9 Therefore this righteouſneſſe touching vs, is altogether freely giuen, for it ſtandeth vpon thoſe things which wee haue not done our ſelues, but ſuch as Chriſt hath ſuffered for our ſakes, to deliuer vs from ſinne. u Of his free gift, and meere liberalitie. 10 God then is the authour of that free iuſtification, becauſe it pleaſed him: and Chriſt is he, which ſuffered puniſhment for our ſinnes, and in whom we haue remiſſion of them: and the meane whereby we apprehend Chriſt, is faith. To be ſhort, the ende is the ſetting forth of the goodneſſe of God, that by this meanes it may appeare, that he is mercifull in deede, and conſtant in his promiſes, as he that freely, and of meere grace, iuſtifieth the beleeuers. x This name of blood, calleth vs backe to the figure of the olde ſacrifices, the trueth and ſubſtance of which ſacrifices is in Chriſt. y Of thoſe ſinnes which wee committed, when wee were his enemies. z Through his patience, and ſuffering nature. a To wit, when Paul wrote this. b That hee might be found exceeding true and faithfull. c Making him iuſt and without blame, by imputing Chriſtes righteouſneſſe vnto him. d Of the number of them which by faith lay hold vpon Chriſt: contrary to whom are they, which looke to be ſaued by circumciſion, that is by the Lawe. 11 An argument to proue this concluſion, that wee are iuſtified by faith without workes, taken from the ende of iuſtification. The ende of iuſtification is the glory of God alone: therefore we are iuſtified by faith without workes: for if we were iuſtified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iuſtification ſhould not be wholly giuen to God. e By what doctrine? nowe the doctrine of workes hath this condition ioyned with it, if thou doeſt: and the doctrine of faith, hath this condition, if thou beleeueſt. 12 An other argument of an abſurditie: if iuſtification depended vpon the Law of Moſes, then ſhould God be a Sauiour to the Iewes onely. Againe, if hee ſhould ſaue the Iewes after one ſort, and the Gentiles after another, he ſhould not be one and like himſelfe. Therefore hee will iuſtifie both of them after one ſelfe ſame maner, that is to ſay, by faith. Moreouer, this argument muſt be ioyned to that which followeth next, that his concluſion may be firme and euident. f God is ſaide to be their God, after the maner of the Scripture whom hee loueth and tendereth.

1 A new argument of great weight, taken from ye example of Abraham the father of all beleeuers: And this is the propoſition, If Abraham be conſidered in himſelfe by his workes, he hath deſerued nothing wherein to reioyce with God.

a By workes, as appeareth in the next verſe.

2 A preuenting of an obiection: Abraham may well reioyce, and enroll himſelfe amongſt men, but not with God.

3 A confirmation of the propoſition: Abraham was iuſtified by imputation of faith, therefore freely without any reſpect of his workes.

4 The firſt proofe of the confirmation, taken of contraries: in him that deſerueth any thing by his labour, the wages is not counted by fauour, but by det: but to him that hath done nothing but beleeueth in him which proueth freely, faith is imputed. b To him that hath deſerued any thing by his worke. c Is not reckoned nor giuen him. d That maketh him which is wicked in himſelfe, iuſt in Chriſt. 5 Another proofe of the ſame confirmation: Dauid putteth bleſſednes in free pardon of ſinnes, therefore iuſtification alſo. 6 A newe propoſition: that this maner of iuſtification belongeth both to the vncircumciſed, and alſo to the circumciſed: as is declared in the perſon of Abraham. e This ſaying of Dauid, wherein hee pronounceth them bleſſed. 7 He proueth that it belongeth to the vncircumciſed (ſo there was no doubt of the circumciſed) in this ſort: Abraham was iuſtified in vncircumciſion, therefore this iuſtification belongeth alſo to the vncircumciſed. May it doeth not appertaine to the circumciſed, in reſpect of the circumciſion, much leſſe are the vncircumciſed ſhut out for their vncircumciſion. 8 A preuenting of an obiection: Why then was Abraham circumciſed, if he were already iuſtified? That the gift of righteouſneſſe (faith he) might be confirmed in him. f Circumciſion, which is a ſigne: as wee ſay the Sacrament of Baptiſme, for Baptiſme which is a Sacrament. g Circumciſion, was called before, a ſigne, in reſpect of the outward ceremonie: nowe Paul ſheweth the force and ſubſtance of that ſigne, that is, to what ende it is vſed, to wit, not onely to ſignifie, but alſo to ſeale vp the righteouſneſſe of faith, whereby we come to poſſeſſe Chriſt himſelfe: for the holy Ghoſt worketh that inwardly in deede, which the Sacraments being ioyned with the word, doe repreſent.

of

of the faith which he had, when he was vncircumcised, 9 that he should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also.

12 10 And the father of circumcision not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abrahams, which he had when he was vncircumcised.

13 11 For the promise that he should be the h heire of the world, was not giuen to Abraham, or to his seede, through the i Lawe, but through the righteousnesse of faith.

14 12 For if they which are of the k Lawe, be heires, faith is made voide, and the promise is made of none effect.

15 13 For the Lawe causeth wrath: for where no Lawe is, there is no transgression.

16 14 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the l seede, 15 not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a 16 father of many nations) euen before m God whom he beleeued, who n quickeneth the dead, and o calleth those things which be not, as though they were.

18 17 Which Abraham aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be.

19 And he p not weake in the faith, considered not his owne body, which was now q dead, being almost an hundred yere olde, neither the deadnesse of Saraes wombe.

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue r glory to God,

21 Being s fully assured that he which had promised, was able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 18 Now it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also for vs, to whom it shall be imputed for righteousnes, which beleeue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death for our t sinnes, & is risen againe for our iustification.

t To pay the ransome for our sinnes.

CHAP. V.

1 He amplifieth 2 Christes righteousnesse, which is layed hold on by faith, 5 who was giuen for the weake, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with Life, 20 and the Law with Grace.

1 THen being 1 iustified by faith, wee haue peace toward God through our Lord Iesus Christ,

2 * 2 By whom also through faith, we haue a had this accesse into this grace, b wherein we c stand, 3 and d reioyce vnder the hope of the glory of God.

3 4 Neither that onely, but also we * reioyce in tribulations, 5 knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 6 And hope maketh not ashamed, because the e loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 7 For Christ, when we were yet of no strength, at his f time died for the * vngodly.

7 8 Doubtlesse one will scarce die s for a righteous man: but yet for a good man it may be that one dare die.

8 But God h setteth out his loue towards vs, seeing that while we were yet i sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from k wrath through him.

10 For if when wee were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life,

11 9 And not onely so, but we also reioyce

1 Another argument taken of the effects: we are iustified by that, which truely appeaseth our conscience before God: but faith in Christ doth appease our conscience: not the Law, as it was before said, therefore by faith we are iustified and not by the Law. *Ephes.2.18.

2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effectual.

a We must here knowe, that we haue yet still the same effect of faith.

b By which grace, that is, by which gracious loue & good will, or that state whereunto we are graciously taken.

c We stand stedfast.

3 A preuenting of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicitie is laid vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happines, then if they did presently enioy it. d Our mindes are not onely quiet and setled, but also we are maruelously glad, and conceiue great ioy for that heauenly inheritance which waiteth for vs. 4 Tribulation it selfe giueth vs diuers & sundry wayes occasion to reioyce, much lesse doeth it make vs miserable. *Iam.1.2. 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnes of God, and this experience confirmeth & fostereth our hope, which neuer deceiueth vs. 6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we cal faith, wherefore it followeth, that through faith our consciences are quieted. e Wherewith he loueth vs. 7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength & while they were yet sinners, that he died for them, how can he neglect them being made sanctified and liuing in him? f In time fit and conuenient which the Father had appointed. *Hebr.9.15.1.pet.3.18. 8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. Howe can it be then that Christ being nowe aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth? g In the stead of some iust man. h He setteth out his loue vnto vs, that in the midst of our afflictions, we may knowe assuredly, hee will be present with vs. i While sinne reigned in vs. k From affliction and destruction. 9 He now passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ: to that to the remission of sinnes, there is added moreouer and besides, the gift of Christs righteousnes imputed or put vpon vs by faith, which swalloweth vp the vnrighteousnes which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely craue to be vniust, but we begin also to be iust.

9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also hee maketh Abraham. 10 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of the promise, whereby he was made the father of all nations. b That all the nations of the world should be his children: or by the world may be vnderstood the land of Canaan. i For works that he had done, or vpon this condition, that he should fulfill the Law. 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Lawe, and therefore it should be frustrate: the other, that the condition of faith should be ioyned in vaine to that promise which should be apprehended by works. k If they be heires which haue fulfilled the Law. 13 A reason of the first confirmation: why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, forasmuch as no man can obserue it.

14 The conclusion of this argument: The saluation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth holde on the promise made vnto Abraham, and which promise, Abraham himselfe first of all layed holde on. l To all the beleeuers. 15 That is to say, not onely of them which beleeue and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. m Before God, that is by a spirituall kindred, which hath place before God, and maketh vs acceptable to God. n Who restoreth to life. o With whom those things are already, which as yet are not indeede, as he that can with a word make what he will of nothing. 17 A description of true faith wholly resting in the power of God, and his good will, set forth in the example of Abraham. p Very strong and constant. q Void of strength, and vnmeete to get children. r Acknowledged and prayed of God, as most gracious & true. s A description of true faith. 18 The rule of iustification is alwayes one, both in Abraham and in al the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him.

in God through our Lorde Jeſus Chriſt, by whom we haue now receiued the atonement.

12 [10] Wherefore, as by [l] one man [m] ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: [n] in whom all men haue ſinned.

13 [11] For vnto the [o] time of the Lawe was ſinne in the world, but ſinne is not [p] imputed, while there is no lawe.

14 [12] But death reigned from Adam to Moſes, euen ouer [q] them alſo that ſinned not after the like [r] maner of the tranſgreſſion of Adam, [13] which was the figure of him that was to come.

15 [14] But yet the gift is not ſo, as is the offence: for if through the offence of [s] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jeſus Chriſt, hath abounded vnto many.

16 [15] Neither is the gift ſo, as that which entred in by one that ſinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to [t] iuſtification.

17 [16] For if by the offence of one, death reigned through one, much more ſhall they which receiue that abundance of grace, and of that gift of that righteouſneſſe, [u] reigne in life through one, that is, Jeſus Chriſt.

18 [17] Likewiſe then as by [ẏ] offence of one, the fault came on all men to condemnation, ſo by the iuſtifying of one, the benefite abounded toward all men to the [x] iuſtification of life.

19 [18] For as by one mans [y] diſobedience [z] many were made ſinners, ſo by that obedience of that one ſhall many alſo be made righteous.

20 [19] Moreouer the Lawe [a] entred there-

vpon that the offence ſhould abound: neuertheleſſe, where ſinne abounded, there grace [b] abounded much more.

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternal life through Jeſus Chriſt our Lord.

CHAP. VI.

1 He commeth to ſanctification, without which, that no man putteth on Chriſts righteouſneſſe, he proueth 4 by an argument taken of Baptiſme, 12 and thereupon exhorteth to holineſſe of life, 16 briefly making mention of the Law tranſgreſſed.

WHat [1] ſhall we ſay then? Shall we continue ſtill in [a] ſinne, that grace may abound? God forbid.

2 [2] How ſhall we that are [b] dead to ſinne, liue yet therein?

3 [3] Knowe ye not, that * all we which haue beene baptized into [c] Jeſus Chriſt, haue beene baptized into his death?

4 *We are buried then with him by baptiſme into his death, [ẏ] like as Chriſt was raiſed vp from the dead [d] to the glory of [ẏ] father, ſo [e] we alſo ſhould * walke in newnes of life.

5 [4] * For if we be planted with him to the [f] ſimilitude of his death, euen ſo ſhall we [g] be to the ſimilitude of his reſurrection,

6 Knowing this, that our [h] olde man is crucified with [i] him, that the body [k] of ſinne might be deſtroyed, that hence forth we ſhould not [l] ſerue ſinne.

7 [5] For he that is dead, is freed frō ſinne.

8 Wherefore, if we be dead with Chriſt, we beleeue that we ſhall liue alſo with him.

9 Knowing that Chriſt being raiſed from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died [m] once to ſinne: but in that he liueth, he liueth to [n] God.

11 Likewiſe thinke ye alſo, that ye are dead to ſinne, but are aliue to God in Jeſus Chriſt our Lord.

10 From Adam in whom all haue ſinned, both guiltineſſe and death (which is the puniſhment of the guiltineſſe) came vpon all.

l By Adam, who is compared with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth ſinne into them that are his euen of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſſe by grace, and that vnto life.

m By ſinne, is meant that diſeaſe which is ours by inheritance, and men commonly call it originall ſinne: for ſo he vſeth to cal that ſinne in the ſingular number, whereas if hee ſpeake of the fruites of it, he vſeth the plurall number, calling them ſinnes.

n That is, in Adam.

11 That this is ſo, that both guiltineſſe and death began not after the giuing and tranſgreſſing of Moſes Law, it appeareth manifeſtly by that, that men died before that Lawe was giuen: for in that they died, ſinne, which is the cauſe of death, was then: and in ſuch ſort, that it was alſo imputed: whereupon it followeth that there was then ſome Lawe, the breach whereof was the cauſe of death. o Euen from Adam to Moſes. p Where there is no Law made, no man is punished as faultie and guiltie. 12 But that this Law was not that vniuerſall Law and that death did not proceede from any actual ſinne of euery one particularly, it appeareth hereby, that the very infants, which neither could euer knowe nor tranſgreſſe that naturall Lawe, are notwithſtanding dead as well as Adam.

q Ouer infants. r Not after that ſort as they ſinne that are of moe yeeres, following their luſtes: but yet the whole poſteritie was corrupted in Adam, when ashe wittingly and willingly ſinned. 13 Now that firſt Adam anſwereth the latter, who is Chriſt, as it is afterward declared. 14 Adam and Chriſt are compared together in this reſpect, that both of them bee giue and yeelde to theirs, that which is their owne: but herein firſt they differ, that Adam by nature hath ſpred his fault to the deſtruction of many, but Chriſts obedience hath by grace ouerflowed many.

s That is, Adam. 15 Another inequalitie conſiſteth in this, that by Adams one offence men are made guilty, but the righteouſnes of Chriſt imputed vnto vs freely, doth not onely abſolue vs from that one fault, but from all other. t To the ſentence of abſolution, whereby we are quit and pronounced righteous. 16 The third difference is, that the righteouſneſſe of Chriſt, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his poſteritie to death. u Be partakers of true and euerlaſting life. 17 Therefore to be ſhort, as by one mans offence, the guiltines came on al men to make them ſubiect to death: ſo on the contrary ſide, the righteouſneſſe of Chriſt, which by Gods mercy is imputed to all beleeuers, iuſtifieth them, that they may become partakers of euerlaſting life. x Not onely becauſe our ſinnes are forgiuen vs, but alſo becauſe the righteouſnes of Chriſt is imputed to vs. 18 The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks or rootes, ſo that out of the one, ſinne by nature, out of the other, righteouſnes by grace doth ſpring ſooth vpon others. y So then, ſinne entred not into vs only by following the ſteps of our forefather, but we take corruption of him by inheritance. z This word Many, is ſet againſt this word, A few. 19 Preuenting of an obiection: why then did the Law of Moſes enter thereupon? that men might be ſo much ẏ more guilty, & the benefite of God in Chriſt Jeſus be ſo much the more glorious. a Beſide ẏ diſeaſe which all men were infected withal by being defiled with one mans ſinne, the Law entred.

b Grace was powred ſo plentifully from heuen, that it did not onely conteruaile ſinne, but aboue meaſure paſſed it.

1 He paſſeth vnto another benefite of Chriſt, which is called ſanctification & regeneration.

a In that corruption, for though the guiltineſſe of ſinne be not imputed to vs, yet the corruption remaineth ſtil in vs: the which, Sanctification that followeth Iuſtification, killeth by litle and litle.

2 The benefit of Iuſtification and Sanctification, are alwayes ioyned together inſeparably, and both of them proceed from Chriſt by the grace of God: Maine, Sanctification is the abolliſhing of ſinne, that is, of our naturall corruption, into whoſe place ſucceedeth the cleannes and pureneſſe of nature reſtored.

b They are ſaid of Paul to be dead to ſinne, which are in ſuch ſort made partakers of the vertue of Chriſt, that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruites: And on the other ſide, they are ſaid to liue to ſinne, which are in the fleſh, that is, whom the ſpirit of God hath not deliuered from the ſlauerie of the corruption of nature. 3 There are three parts of this Sanctification: to wit, the death of the old man of ſinne, his buriall, and the reſurrection of the new man, deſcending into vs from the vertue of the death, buriall, and reſurrection of Chriſt, of which benefite our baptiſme is the ſigne and pledge. *Gal. 3.27. c To the end that growing vp in one with him, we ſhould receiue his ſtrength, to quench ſinne in vs, and to make vs newe men. * Col. 2.12. d That Chriſt himſelfe being diſcharged of his infirmitie and weakeneſſe, might liue in glory with God for euer. e And we which are his members riſe for this ende, that being made partakers of the ſelfe ſame vertue, wee ſhould begin to leade a newe life, as though wee were already in heauen. *Epheſ. 4.23. coloſ. 3.8. hebr. 12.1. 1.pet. 2.1. 4 The death of ſinne, and the life of righteouſneſſe, or our ingraffing into Chriſt, and growing vp into one with him, cannot be ſeparated by any meanes, neither in death nor life: wherby it followeth, that no man is ſanctified, which liueth ſtil in ſinne, and therefore is no man made partaker of Chriſt by faith, which repenteth not and turneth not from his wickednesſe: for as he ſaide before, the Law is not ſubuerted but eſtabliſhed by faith. *1. Cor. 6.14. 2. tim. 2.11. f In ſo much as by meanes of the ſtrength which commeth from him to vs, we ſo die to ſinne as he is dead. g For we become euery day more perfite then other: for we ſhal neuer be perfectly ſanctified, as long as we liue here. h All our whole nature, as we are conceiued and borne into this world with ſinne, which is called old, partly by comparing that old Adam with Chriſt, & partly alſo in reſpect of the deformation of our corrupt nature, which we change with a new. i Our corrupt nature is attributed to Chriſt, not in deede, but by imputation. k That naughtines which ſticketh faſt in vs. l The end of ſanctification which we ſhoote at, and ſhall at length come to, to wit, when God ſhall be all in all. 5 He proueth it by the effects of death, vſing a compariſon of Chriſt the head with his members. m Once for all. n With God.

6 An exhortation to contend and striue with corruption and all the effects thereof.

12 6 Let not sinne o reigne therefore in your mortall body, that ye should obey it in the lustes thereof:

13 Neither p giue yee your q members as r weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

14 7 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 8 What then? shall wee sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 *Know ye not, that to whomsoeuer ye giue your selues as seruants to obey his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of obedience vnto righteousnesse?

17 9 But God be thanked, that yee haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the s forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannesse & to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousnesse in holinesse.

20 For when yee were the seruants of sinne, ye were t freed from righteousnes.

21 10 What fruite had yee then in those things, whereof ye are nowe ashamed? for the u ende of those things is death.

22 But nowe being freed from sinne, and made seruants vnto God, ye haue your fruite in holines, and the ende, euerlasting life.

23 11 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

6 To be vnder the Lawe and vnder sinne signifie all one, in respect of them which are not sanctified, as on the contrary side to be vnder grace and righteousnes, agree with them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousnes expel sinne.
*Iohn 8.34.

7 By nature we are slaues to sinne & free from righteousnesse, but by the grace of God wee are made seruants to righteousnes, and therefore free from sinne.

8 This kinde of speach hath a force in it: for he meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which we are cast into, to be framed and fashioned like vnto it.

9 Righteousnes had no rule ouer you.

10 An exhortation to the studie of righteousnes and hatred of sinne, the contrary ends of both, being set downe before vs.

11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

o By reigning, S. Paul meaneth that chiefetie and high rule, which no man striueth against, and if any doe, yet it is in vaine.

p To sinne, as to a Lord or tyrant.

q Your minde and all the powers of it.

r As instruments to commit wickednes withall.

7 He granteth, that sinne is not yet so dead in us that it is vtterly extinct: but he promiseth victory to them that contend manfully, because we haue the grace of God giuen vs which worketh it, that the Law is not now in his power and instrument of sinne.

s Wherein we were instructed.

t Sinne and righteousnes are alwayes contrary one to another, and therefore cannot dwell together at once in one man. Now as long as we are in the flesh, there is in vs a mixture of both the natures and of the workes of them: but the grace of God in Christ doth so preuaile, that it ouercommeth and subdueth the corruption of nature, and maketh vs to bring forth the fruites of the Spirit. Therefore we are said to be freed from sinne, when sinne is so ouercome in vs, that it cannot raigne in vs.
*Rom 8.34. Gal. 5.19.

CHAP. VII.

1 *He declareth what it is, to be no more vnder the Lawe,*
2 *by an example taken of the Lawe of mariage:* 7. 12 *And lest the Lawe should seeme faultie,* 14 *he proueth, that our sinne is the cause* 13 *that the same is an occasion of death,* 17 *which was giuen vs, vnto life:* 21 *He setteth out the battell betweene the flesh and the spirit.*

1 By ypotomosing the similitude of mariage, he compareth the state of man both before and after regeneration together. The lawe of matrimonie, saieth hee, is this, that so long as the husband liueth, the marriage abideth in force, but if hee be dead, the woman may marry againe.

KNowe 1 yee not brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth?

2 *For the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man be dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, she taketh another man, she shall be a called an *adulteresse: but if the man be dead, she is free from the Lawe, so that shee is not an adulteresse, though she take another man.

4 2 So ye, my brethren, are dead also to the Lawe by the b body of Christ, that ye should be vnto another, euen vnto him that is raised vp from the dead, that we should bring forth c fruit vnto d God.

5 3 For when we e were in the flesh, the f affections of sinnes, which were by the g Lawe, had h force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Lawe, hee i being dead k in whome we were l holden, that we should serue in m newnesse of Spirit, and not in the oldnesse of the n letter.

7 4 What shall wee say then? Is the Lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowen o lust, except the Law had said, *Thou shalt not lust.

8 But sinne tooke an occasion by the commaundement: and wrought in mee all maner of concupiscence: for without the Lawe sinne is p dead.

9 5 For I once was aliue, without the q Lawe: but when the commandement r came, sinne reuiued.

10 But I s died and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

*1. Cor. 7. 39.

a That is, she shall be an adulteresse, by the consent and iudgement of all men.
*Matth. 5. 32.

2 An application of the similitude thus. So, saith he, doeth it fare with vs: for nowe we are ioyned to the Spirit, as it were to the second husband, by whom we must bring forth new children, were are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.

b That is, in the body of Christ, to giue vs to vnderstand, how straite and neere that fellowship is betwixt Christ and his members.

c He calleth the children, which the wife hath by her husband, fruite.

p Which are acceptable to God.

3 A declaration of the former saying: for the concupiscences (saith he) which the Lawe stirred vp in vs: were in vs, as it were a husband, of whome were brought forth very deadly and cursed children:

But nowe since that husband is dead, and so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the Spirit, so that we bring forth now, not those rotten & dead, but liuely children.

e When we were in the state of the first mariage, which he calleth in the next verse following the oldenesse of the letter.

f The motions that egged vs to sinne, which shewe their force euen in our mindes.

g He saith not of the Law, but by the Law, because they spring of sinne which dwelleth within vs, & take occasion to worke thus in vs, by reason of the restraint that the Law maketh, not that the fault is in the Law but in our selues.

h Wrought their strength. As if he said, The bond which bound vs, is dead, and vanished away, insomuch that sinne which helde vs, hath not now wherewith to hold vs.

k For this husband is within vs.

l Satan is an vniust possessour, for he brought vs in bondage of sinne and himselfe, deceiuefully: and yet notwithstanding so long as we are sinners, we sinne willingly.

m As becometh them which after the death of their olde husband are ioyned to the Spirit: as whom the Spirit of God hath made new men.

n By the letter, he meaneth the Law, in respect of that old condition: for before that our will bee framed by the holy Ghost, the Law speaketh but to deafe men, and therefore it is dumbe and dead to vs, as touching the fulfilling of it.

4 An obiection: What then? are the Law and sinne all one, and doe they agree together? nay saith he: Sinne is reproued and condemned by the Law. But because sinne cannot abide to be reproued, and will not in a manner feele, until it was prouoked and stirred vp by the Law, it taketh occasion thereby to be more outragious, and yet by no fault of the Law.

o By the word, Lust in this place he meaneth not euill lusts themselues, but the fountaine from whence they spring for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkly, But as for this fountaine of them, they could not so much as suspect it, and yet it is the very seate of that naturall and vncleane spot, and filth.
*Exo. 20. 17. deut. 5. 21.

p Though sinne be in vs, yet it is not knowen for sinne, neither doeth it so rage, as it rageth after that the Lawe is knowen.

5 De-

himselfe before vs for an example, in whom all men may behold, first what they are of nature before they earnestly thinke vpon the Law of God: to wit, blockish, senseless to sinne and wickednesse, without all true sense and feeling of sinne, then what maner of persons they become, when their conscience is reproued by the testimonie of the Law, to wit, stubburne and more enflamed with the desire of sinne, then euer they were before.

q When I knew not the Law, then me thought I liued in deede: for my conscience neuer troubled me, because it knew not my disease.

r When I began to vnderstand the commandement.

s In sinne, or by sinne.

11 For sinne tooke occasion by the cõmandement, & deceiued me, and thereby slew me.

12 [6] Wherefore the Law is * holy, & that [t] commandement is holy and iust and good.

13 [7] Was that then which is good, [u] made death vnto mee? God forbid: but sinne that it might [x] appeare sinne, wrought death in me by that which is good, that sinne might be [y] out of measure sinfull by the commandement.

14 [8] For wee know that the Lawe is spirituall, but I am carnall, sold vnder sinne.

15 [9] For I [10] alow not that which I doe: for what I [11] would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I would not, I consent to the Law that it is good.

17 Now then, it is no more I, that doe it, but [z] sinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my flesh dwelleth no good thing: for to will is present with me: but I finde [a] no meanes to performe that which is good:

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 [13] I finde then [ẏ] when I would do good, I am thus poked, that euil is present with me.

22 For I delite in the Lawe of God concerning the [b] inner man:

23 But I see another Lawe in my members, rebelling against the Law of my [c] minde, leading mee captiue vnto the Lawe of sinne, which is my members.

24 [14] [d] O wretched man that I am, who shall deliuer me from the body of this death!

25 I [e] thanke God through Jesus Christ our Lord. Then I [f] my selfe in my minde serue the Lawe of God, but in my flesh the lawe of sinne.

6 The conclusion: That the Lawe of it selfe is holy, but all the fault is in vs which abuse the Law.

* 1. Tim. 1. 8.

t Touching not coueting.

7 The proposition, That the Law is not the cause of death, but our corrupt nature being therewith not onely discouered, but also stirred vp: and tooke occasion thereby to rebel, as which the more that things are forbidden it, the more it desireth them, and from hence commeth guiltines, and occasion of death.

u Beareth it the blame of my death?

x That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deede.

y As euil as it could, shewing all the venoume it could.

8 The cause of this matter, is this: because that the Lawe requireth a heauenly pureness, but men such as they be borne, are bondslaues of corruptiõ, which they willingly serue.

9 He setteth himselfe being regenerate, before vs, for an ensample, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Lawe of God, and our wickednes. For since that the Lawe in a man not regenerate bringeth forth death onely, therefore in him, it may easily bee accused: but seeing that in a man which is regenerate, it bringeth foorth good fruit, it doth better appeare that euil actions proceed not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also what the true vse of the Law is, irreproouing sinne in the regenerate, vnto the end of the chapter: as a little before (to wit, from the seuenth verse vnto this fifteenth) he declared the vse of it in them which are not regenerate.

10 The deedes of my life, saith he, answere not, nay they are contrary to my will: Therefore by the consent of my will with the Lawe, and repugnancie with the deedes of my life, it appeareth euidently, that the Law and a right ruled will do persuade one thing, but corruption which hath her seat also in the regenerate, an other thing.

11 It is to be noted, that one selfe same man is saide to will and not to will, in diuers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as hee was borne. But because the part which is regenerate, at length becommeth conqueroure, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward hee graunteth that this euil is in his flesh, or in his members.

12 That naturall corruption, which cleaueth fast euen to them that are regenerate, and not cleane conquered.

13 This vice, or sinne, for law of sinne, doeth wholy possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate.

a This doeth in deed agree to that man, whom the grace of God hath made a new man: for where the spirit is not, how can there be any strife there?

14 The conclusion: As ẏ Law of God exhorteth to goodnes, so doth the Law of sinne (that is, the corruption wherin we are borne) force vs to wickednes: but the Spirit, that is, the minde, in that that is regenerate, consenteth with the Law of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to be short, wickednes and death are not of the Lawe, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and do euil: But in them that are regenerate, it striueth against the Spirit or lawe of the minde, so that they cannot either liue so well as they would, or be so voyd of sinne as they would.

b The inner man, and the newe man are all one, and are answerable and set as contrary to the old man, neither doth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man, from top to toe, so long as that man is not borne a new by the grace of God.

c The Law of the minde in this place, is not to be vnderstood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.

14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but we must cry to the Lord, who will by death it selfe at length make vs conquerors, as we are alreadie conquerors in Christ.

d Wearied with miserable and continual conflicts.

e He recouereth himselfe, & sheweth vs that he resteth only in Christ.

f This is the true perfection of them that are borne anew, to confesse that they are imperfect.

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his spirit, 3 howsoeuer they be as yet burdened with sinnes: 9 for they liue through that Spirit, 14 whose testimonie 15 driueth away all feare, 28 and relieueth our present miseries.

NOw [1] then there is no condemnation to them that are in Christ Jesus, which [2] walke not after the [a] flesh, but after the spirit.

3 [3] For the [b] Lawe of the Spirit of [c] life, which is in [d] Christ Jesus, hath [e] freed mee from the Lawe of sinne and of death.

3 [4] For, (that that was [f] impossible to the Lawe, in as much as it was weake, because of the [g] flesh) God sending his owne Sonne, in the similitude of [h] sinfull flesh, and for [i] sinne, [k] condemning sinne in the flesh,

4 That that [l] righteousnesse of the Lawe might be fulfilled [5] in vs, which walke not after the flesh, but after the Spirit.

5 [6] For they that are after the [m] flesh

1 A conclusion of all ẏ former disputation, from verse 16. chap. 1. euē to this place. Seeing that we, being iustified by faith in Christ, doe obtaine remission of sinnes and imputation of righteousnes, & are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctification which is begun in vs, do not ingraft vs into Christ, but do declare that we are grafted into him.

a Folow not the flesh for their guide: for he is not said to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he slep awry.

3 An inuenting of an obiection: seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because saith he, that vertue of the quickening spirit which is so weake in vs, is most perfect and most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accompted of, as though there were no reliques of corruption and death in vs. Therefore hitherto Paul disputed of remission of sinnes, and imputation of fulfilling the Law, & also of sanctification which is begun in vs: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the ful appeasing of our consciences: For our sinnes are defaced by the blood of Christ, & the guiltines of our corruption is couered with the imputation of Christs obedience: & the corruption it selfe (which the Apostle calleth sinful sinne) is healed in vs by litle & litle, by the gift of sanctification: but yet lacketh besides that, another remedie, to wit, the perfect sanctification of Christs own flesh, which also is to vs imputed.

b The power & authorite of the Spirit, against which, is set the tyrannie of sinne.

c Which mortifieth the old man, and quickneth the new man.

d To wit, absolutely & perfitly.

e For Christs sanctification being imputed to vs, perfiteth our sanctification which is begun in vs.

4 He vseth no argument here, but expoundeth the misterie of sanctification, which is imputed vnto vs: for because saith he, that the vertue of the Law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfite, & for that it rather kindled the disease of sinne, then did put it out & extinguish it, therefore God clothed his sonne in flesh like vnto our sinful flesh, wherein he vtterly abolished our corruption, that being accompted throughly pure & without fault in him apprehended and laid hold on him by faith, we might be found to haue fully that singular perfection which the Law requireth, & therfore that there might be no condemnation in vs.

f Which is not proper to the Law, but cõmeth by our fault.

g In man not borne anew, whose disease the Law could point out, but it could not heale it.

h Of mans nature which was corrupt through sinne, vntil he be sanctified in.

i To abolish sinne in our flesh.

k Shewed ẏ sinne hath no right in vs.

l The very substance of the Lawe of God might be fulfilled, or that same which the Law requireth, ẏ we may be found iust before God: for if without iustification, there be ioyned the sanctification which is imputed to vs, we are iust, according to ẏ perfit forme which the Lord requireth.

5 He returneth to ẏ which he said, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentifull fruit of a godly & honest life.

6 A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit, agreeth & is meete for them: Because saith he, that they which are after the flesh, saueur the things of the flesh, but they that are after the Spirit, the things of the Spirit.

m They that liue as the flesh leadeth them.

saueur

sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace.

7 [8] Because the wisdome of the flesh is enimitie against God: [9] for it is not subiect to the Law of God, neither in deede can be.

8 [10] So then they that are in the flesh, can not please God.

9 [11] Nowe ye are not in the flesh, but in the Spirit, because the spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 [12] And if Christ bee in you, the [u] body is dead, because of sinne: but the Spirit is life for righteousnesse sake.

11 [13] But if the Spirit of him that raised vp Jesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirite that [o] dwelleth in you.

12 [14] Therefore brethren, wee are debters not to the flesh, to liue after the flesh:

13 [15] For if yee liue after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 [16] For as many as are led by the Spirit of God, they are the sonnes of God.

15 [17] For ye haue not receiued the [p] Spirit of bondage, to [q] feare againe: but yee haue receiued the Spirit of [r] adoption, whereby we cry Abba, Father.

16 The same Spirit beareth witnes with our spirit, that we are the children of God.

17 [18] If we be children, we are also [s] heires euen the heires of God, and heires annexed with Christ: [19] if so be that we suffer with him, that we may also be glorified with him.

18 [20] For I [t] count that the afflictions of this present time are not worthy of the glorie, which shalbe shewed vnto vs.

19 [21] For the feruent desire of the [u] creature waiteth when the sonnes of God shall be reueiled.

20 Because the creature is subiect to [x] vanitie, not of it [y] owne will, but by reason [z] of him, which hath subdued it vnder [a] hope.

21 Because the creature also shall be deliuered from the [b] bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and [c] trauaileth in paine together vnto this present.

23 [22] And not onely the creature, but we also, which haue the first fruites of the Spirit, euen wee doe sigh in our [d] selues, waiting for the adoption, euen * [e] the redemption of our bodie.

24 [23] For we are saued by hope: but [f] hope that is seene, is not hope: for howe can a man hope for that he seeth?

25 But if we hope for that we see not, wee doe with patience abide for it.

26 [24] Likewise the spirit also [g] helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh [h] request for vs with sighes, which can not bee expressed.

27 But he that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for the Saints, [k] according to the wil of God.

28 [25] Also wee knowe that [l] all things worke together for the best vnto them that loue God, euen to them that are called of his [m] purpose.

29 For those which hee knewe before, hee also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreouer whom he predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 He that spared not his owne Sonne, but gaue him for vs all, how shall he not with him also giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.

34 Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen on the right hand of God, and maketh request for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, For thy sake we are killed all the day long: we are counted as sheepe for the slaughter.

37 Nay in all these things we ouercome mightily, through him that loued vs.

38 For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor deepe, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Jesus our Lord.

7 He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendereth death: and whatsoeuer the Spirit sauoureth, that tendeth to ioy and life euerlasting.
8 A reason and proofe why the wisdome of the flesh is death, because saith he, it is the enemie of God.
9 A reason why the wisdome of the flesh is enemie to God, because it neither wil neither can be subiect to him, and by flesh he meaneth a man not regenerate.
10 The conclusion: Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ.
11 Hee commeth to the others, to wit, to them which walke after the Spirit, of whom he haue to vnderstand contrary things, to the former: and first of all, he declareth what it is to be in the Spirit, or to be sanctified: to wit, to haue the Spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated. 12 Hee confirmeth the faithfull against the reliques of flesh & sinne, granting that they are pet (as it appeareth by the corruption which is in them) touching one of their parts (which hee calleth the body, that is to say, a lumpe) which is not yet purged from this earthly filthinesse in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this litle sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruites of righteousnes, is the seede of life.
n The flesh, or all that, which as yet sticketh fast in the clefts of sinne and death.
13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: Therefore at length it shal do the same in you, if it did in Christ, to wit, when all infirmities being vtterly layd aside, and death ouercome it shal cloth you with heauenly glory.
o By the vertue & power of it, which shewed the same might first in our head, and daily worketh in his members. 14 An exhortation to oppres the flesh daily more & more by the vertue of the Spirit of regeneration, because (saith he) you are debters vnto God, for so much as you haue receiued so many benefits of him. 15 An other reason of the profit that ensueth: for such as striue and fight valiantly shal haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his spirit, therefore shal they haue life euerlasting. 17 He declareth & expoundeth by the way, in these two verses by what right this name, to be called the children of God, is giuen to the beleeuers because saith he, they haue receiued the grace of the Gospel, wherein God sheweth himself, not (as before in the publishing of the Law) terrible & fearful, but a most benigne & louing father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith.
p By the Spirit, is ment the holy Ghost, who we are said to receiue, whē he worketh in our minds.
q Which feare, it stirred vp in our minds, by the preaching of the Law.
r Which sealeth our adoption in our minds, & therfore openeth our mouthes. 18 A proofe of the cōsequent of the cōfirmation: because he which is the sonne of God, doth enioy God with Christ.
s Partakers of our fathers goods, and freely, because we are children by adoption. 19 Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit by the crosse, as Christ himselfe did: & therewithal openeth vnto them fountaines of comfort: as first that we haue Christ a companion & fellow of our afflictions: secondly, that we shalbe also his felowes in that euerlasting glory.
20 Thirdly the glory which we looke for, both a thousand parts surmounteth the misery of our afflictions.
t All being well considered, I gather.
21 Fourthly, he plainely teacheth vs that it shal certainely be renued from that confusion and horrible transformation of the whole world, which cannot continue, as it was not at the beginning: But as it had a beginning by the sinne of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect.
u All this world.
x Is subiect to a vanishing and flitting state.
y Not by their naturall inclination.
z That they should obey the Creators commandement, whē it pleased to shew by their sickle state how greatly he was displeased with man.
a God would not make the world subiect to euerlasting curse for the sinne of man, but gaue it hope that it should be restored.
b From the corruption which they are now subiect to, they shall be deliuered and changed into the blessed state of incorruption, which shall be reuealed, when the sonnes of God shall be aduanced to glory.
c By this word is meant, not onely exceeding sorow, but also the fruite that followeth of it. 22 Fiftly, if the rest of the world looke for a reioycing, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs bee more certainely perswaded of our redemption to come, for as much as we haue the first fruites of the spirit.
d Euen from the bottome of our hearts. * Luke 21.28.
e That last restoring, which shall be the accomplishment of our adoption. 23 Sixtly, hope is necessarily ioyned with faith: seeing then that wee beleeue those things, which wee are not yet in possession of, and hope respecteth not the thing that is present, wee must therefore hope and patiently waite for that which wee beleeue shall come to passe.
f This is spoken by the figure Metonomie: Hope, for that which is hoped for.
24 Seuenthly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe: which can not bee frustrate, seeing they proceede from the spirite of God which dwelleth in vs.
g Beareth our burden, as it were, that wee faint not vnderit.
h Prouoketh vs to prayers, and telleth vs as it were within, what wee shall say, and howe we shall grone.
i What sobs and sighs proceed from the instinct of his Spirit.
k Because he teacheth the godly to pray according to Gods will. 25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profite: who as he chose vs from the beginning, so hath hee predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in time, being called and iustified, to glory, by the crosse.
l Not onely afflictions, but whatsoeuer else.
m Hee calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure.

30 Moreouer whome hee [a] predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 [26] What shall wee then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him [o] giue vs all things also?

33 [27] Who shall lay any thing to the charge of Gods chosen? it is [p] God that iustifieth,

34 Who shal condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [q] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we killed all day long: wee are counted as sheepe for the slaughter.

37 [r] Neuertheless, in all these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs frō the loue of God, which is in Christ Iesus our Lord.

[a] The thirde part of this Epistle euen to the twelfth Chapter, wherein Paul ascendeth to the highest causes of faith and first of all, because he purposed to make much of the calling of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithal granting vnto them all their prerogatiues. a The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his own soule for euer: for this word, separate, betokeneth as much in this place. b Being brethren by flesh, as of one nation and countrey. c The Arke of the couenant, which was a token of Gods presence.

[o] He vseth the time past, for the time present, as the Hebrues vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and he hath also regard to Gods continual working. [p] Mainthly, we haue no cause to feare that the Lord will not giue vs what soeuer is profitable for vs, seeing that he hath not spared his owne Sonne to giue vs. Giue vs freely. [q] A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue nede to be afraid of before God, seeing that God himselfe absolueth vs as iust: and therefore much lesse need we to feare condemnation seeing that we rest vpon the death and resurrection, the almightie power and loue of Iesus Christ. Therefore what can there be so waightie in this life, or of great force and power, that might feare vs, as though wee might fal from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by stedfast faith. Who pronounceth vs not onely guiltlesse, but also perfitly iust in his Sonne. Wherewith Christ loueth vs. * Psalme 44.22. r We are not onely not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

1 *He answereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two sorts of Abrahams children,* 15 *and that God worketh all things in this matter according to his will,* 20 *euen as the potter doth.* 24. 30 *Hee prooueth aswell the calling of the Gentiles,* 31 *as also the reiecting of the Iewes,* 25.27 *by the testimonies of the Prophets.*

I Say [1] the trueth in Christ, I lye not, my conscience bearing mee witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be [a] separated from Christ, for my brethren that are my kinsemen according to the [b] flesh,

4 Which are the Israelites, to whome perteineth the adoption, and the [c] glorie, and the * [d] Couenants, and the giuing of the [e] Lawe, and [f] seruice of God, and the [g] promises.

5 Of whom are the fathers, and of whome concerning the flesh, Christ came, who is [2] God ouer all, blessed for euer, Amen.

6 *[3] Notwithstanding it can not bee that the Word of God should take none effect: for all they are not [h] Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham: *[4] but, In [i] Isaac shall thy seede be called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the * children of the [l] promes, are counted for the seede.

9 [6] For this is a worde of promes, * In this same time will I come, and Sara shall haue a sonne.

10 [7] Neither hee onely felt this, but also *Rebecca when shee had conceiued by one, euen by our father Isaac.

11 For yet the children were borne, and and when they had neither done good, nor euill (that the [m] purpose of God might [8] remaine according to election, not by workes, but by him that calleth.)

12 [9] It was said vnto her, * The elder shall serue the ponger.

13 As it is written, * Iaue loued Iacob, and haue hated Esau.

14 [10] What shall wee say then? Is there [n] vnrighteousnesse with God? God forbid.

* Chap. 2.17. Ephes. 2.12. d The tables of the couenant, and this is spoken by the figure Metonymia. e Of the iudicial Law. f The ceremonial Law. g Which were made to Abraham and to his posteritie. 2 A most manifest testimonie of the Godhead and diuinitie of Christ. * Chap. 2.28. 3 He entreth into the handling of predestination, by a kind of preuenting an obiection: How may it bee, that Israel is cast off, but that therewithal we must also make the couenant which God made with Abraham and his seede, frustrate and voyde? He answereth therefore, that Gods worde is true, although that Israel be cast off for the election of the people of Israel is so general and common, that notwithstanding the same, God chuseth by his secret counsel, such as it pleaseth him. So

then this is the proposition and state of this treatise: The grace of saluation is offered generally in such sort, that notwithstanding it, the efficacie thereof perteineth onely to the elect. h Israel in the first place, is taken for Iacob: and in the second, for the Israelites. * Genes. 21.12. Hebr. 11.18. 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accompted the sonne, and that by Gods ordinance: although that Israel also was borne of Abraham, and circumcised before Isaac. i Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing. 5 A generall application of the former proofe or example. k Which are borne of Abraham by the course of nature. * Gala. 4.28. l Which are borne by vertue of the promes. 6 A reason of that application: Because that Isaac was borne by the vertue of the promes, and therefore hee was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth: that is, that the elect bee borne elect, and not that they bee first borne, and then after elected, in respect of God who doeth predestinate. * Gene. 18.10. 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of promes, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off onely Iacob was chosen: and that before their birth, that neither, any goodnesse of Iacobs, might bee thought to bee the cause of his election, neither any wickednesse of Esaus, of his casting away. * Genesis 25.11. m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other. 8 Paul saieth not, might be made, but, being made might remaine. Therefore they are deceiued which make foreseene faith the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 Hee prooueth the casting away of Esau by that, that her was made seruaunt to his brother: and prooueth the chusing of Iacob, by that, that hee was made Lorde of his brother: although his brother was the first begotten. And least that any man might take this saying of God, and referre it to eternall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the Lordship of Iacob with the loue of God. * Genesis 25.23. * Malachi. 1.2. 10 The first obiection, if God doeth loue or hate vpon no consideration of worthinesse or vnworthinesse, then is hee vniust, because hee may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterwarde answereth it seuerally, point by point. n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

15 [11] For

11 He answereth first touching them which are chosen to saluation: in chusing of whom he denieth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed ende, but by the meanes of his mercie, which is a cause nexte vnder predestination. Now mercy presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankind, & corruption presupposeth a pure and perfect creation. Moreouer mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length wee come to glorification, as the Apostle wil shewe afterward. Nowe al these things orderly folowing the purpole of God, doe cleares by proue that hee can by no meanes seeme vniust in louing and sauing his.

15 [11] For he saith to Moses, *I wil [o] haue mercie on him, to whom I will shewe mercie: and wil haue [p] compassion on him, on whom I wil haue compassion.

16 [12] So then it is not in him that [q] willeth, nor in him that runneth, but in God that sheweth mercie.

17 [13] For the [r] Scripture saith vnto Pharao, * For this same purpose haue I [s] stirred thee vp, that I might [14] shewe my power in thee, and that my Name might bee declared throughout all the earth.

18 [15] Therefore he hath mercy on whome he [t] wil, and whom he will, he hardeneth.

19 [16] Thou wilt say then vnto mee, Why doeth hee yet complaine [*]: for who hath resisted his will [*]:

20 [17] But, O man, who art thou which pleadest against God [*]: [18] shall the *thing [u] formed say to him that formed it, Why hast thou made me thus [*]:

21 *[19] Hath not the potter power of the clay to make of the same lumpe one [20] vessel to [x] honour, and another vnto [21] dishonour [*]:

22 [22] What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the [y] vessels of wrath, prepared to [23] destruction [*]:

23 And that he might declare the [z] riches of his glory vpon the vessels of mercie, which he hath prepared vnto glory [*]:

24 [24] Euen vs whom he hath called, not of the [a] Iewes onely, but of the Gentiles,

25 [25] As hee also sayeth in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall bee in the place where it was saide vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

27 [26] Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 For hee will make his account, and gather it into a [b] short summe with righteousnesse: for the Lord will make a short account in the earth.

29 * And as Esaias saide before, Except the Lorde of [c] hostes had left vs a [d] seede, wee had bene made as Sodom, and had bene like to Gomorrha.

30 [27] What shall wee say then [*]: That the Gentiles which followed [e] not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

*Iere 8.6.

19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the Creators minde) to a lumpe of clay whereof afterward God maketh and doeth dispose, according as he purposed from euerlasting, both such as should bee elect, and such as should be reprobate, as is to this word, Making declareth.

20 Whereas the obiection is propounded, mention was onely made of bessels to dishonour, per be speaketh of the other also in this answere, for that he presupposeth the Creator to be iust in either of them, as the rule of contraries requireth.

x To honest vse.

21 Seeing that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction, and they that are offended with this kinde of speach betray their owne folly.

22 The seconde answere is this, that God, moreouer and besides that hee doeth iustly decree whatsoeuer hee doeth decree, vseth that moderation in executing of his decrees as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and permitteth them to enioy many and singular benefites vntil at length hee iustly condemne them: and that to good ende and purpose, to wit, to shewe himselfe to bee an enemie and reuenger of wickednesse, that we may appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set forth in deede, howe great his mercie is towardes the elect.

y By vessels, the Hebrewes vnderstande all kindes of instruments.

23 Therefore againe, wee may say with Paul that some vessels are made of God the Creator to destruction.

z The vnmeasurable and monstrous greatnesse.

24 Hauing established the doctrine of the eternal predestination of God on both parts: that is, as wel of the reprobate, as of the elect, he commeth now to shewe the vse of it, teaching vs that wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is manifest, and set forth in the Church, propounding vnto vs the example of Iewes and Gentiles, that the doctrine may be better perceiued.

a He saith not, that all and euery one of the Iewes are called, but some of the Iewes, and so of the Gentiles.

25 Our vocation or calling, is free and of grace, and without predestination is: and therefore there is no cause why either our owne vnworthinesse, or the vnworthinesse of our ancestors should cause vs to thinke that wee are not the elect and chosen of God, if wee bee called of him, and so embraced through faith the saluation that is offered vs. *Hose.2.23.1.peter 2.10. *Rom 9.25. Esa 1.10.

26 Contrarywise, Neither any outwarde generall calling, neither any worthinesse of our ancestors, is a sufficient witnes of election, vnlesse faith and beleefe wee answere Gods calling: which thing came to passe in the Iewes, as the Lord had foretolde. *Esai 10.21. b God purposeth to be iust in the vnkinde and vnthankefull people to an extreme fewnesse. *Esai 1.9. c Armies, by which worde the chiefest power that is, is giuen to God. d. Euen a very few.

27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. e So then the Gentiles had no workes to prepare and procure Gods mercie before hand: and for that the Gentiles attained to that which they sought not for, the mercie of God is to bee thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.

*Esai 45.9. u This similitude agreeth very fitly in the first creation of mankinde.

31 [28]But Israel which followed the Law of righteousnesse, could not attaine vnto the Law of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the [f] workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, *Behold, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him shall not be ashamed.

CHAP. X.

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the ende of the Law. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

BRethren, [1] mine heartes desire and prayer to God for Israel is, that they might bee saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteousnes of God, and going about to [b] stablish their owne righteousnes, haue not submitted themselues to the righteousnes of God.

4 *[3] For Christ is the [c] ende of the Lawe for righteousnesse vnto [d] euery one that beleeueth.

5 [4] For Moses thus describeth the righteousnes which is of the Law, * That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, * [e] Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? * The [f] worde is neere thee, euen in thy mouth, & in thine heart. This is the word of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lorde Iesus, and shalt beleeue in thine heart, that [h] God raised him vp from the dead, thou shalt be saued:

10 For with the heart man [i] beleeueth vnto righteousnes, and with the mouth man confesseth to saluation.

11 [7] For the Scripture saith, * Whosoeuer [k] beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him.

13 *[8] For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

14 But howe shall they call on him, in whom they haue not beleeued? & how shall they beleeue in him, of whom they haue not heard? and howe shall they heare without a preacher?

15 And howe shall they preach, except they be sent? as it is written, * Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not [l] all obeyed the Gospell: for Esaias saith, * Lord, Who hath beleeued our report?

17 [11] Then faith is by hearing, and hearing by the [m] word of God.

18 [12] But I demaunde, Haue they not heard? * No doubt their sounde went out through all the earth, and their wordes into the endes of the world.

19 [13] But I demaund, Did not Israel know God? First Moses saith, * I will prouoke you to enuie by a [n] nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is [o] bolde, and saith, I was found of them that sought me not, and haue beene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

The pride of men is the cause that they contemne vocation, so that the cause of their damnation need not to be sought for any other where but in themselues.

Seeking to come by righteousnes, they followed the Law of righteousnes, Gal. 2.18, 22. & 3.14 and 28. Rom. 9.31. 1.pet.2.6.

Purposing to set forth in the Iewes an example of marueilous obstinacie he vseth an amplification.

The first entrance into the vocation vnto saluation, is to renounce our owne righteousnesse: the next is, to embrace that righteousnes by faith, which God freely offereth vs in the Gospel.

The ignorance of the Lawe which we ought to know, excuseth none before God, especially it excuseth not them that are of his houshold.

Ignorance hath alway pride ioyned with it. Galat. 3.24.

The proofe: The Lawe it selfe hath rejected vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law, is vaine and foolish: but Christ is offred for saluation to euery beleeuer.

a The end of the Law is to iustifie them that keepe the Law: but seeing we do not obserue the Law through the fault of our flesh, wee attaine not vnto this ende: but Christ saueth this disease, for he fulfilled the Law for vs. d Not only to the Iewes, but also to the Gentiles. 4 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that now no man can aske, Who can ascend vp into heauen, to bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. *Leuit. 18.5. ezek. 20.11. galat. 3.12. *Deut. 30.12. e Thinke not with thy selfe, as men that are staggering vse to doe. 5 Vocation commeth by the word preached. *Deut. 30.14. f By the word, Moses vnderstood the Law which the Lord published with his owne voyce: and Paul applied it to the preaching of the Gospel, which was the perfection of the Lawe. 6 That is in deede true faith which is setled not onely in the head, but also in the heart of man, whereof also we haue testimonie, by our outward life, and which tendeth to Christ as to our alone and onely Sauiour, euen as hee setteth foorth himselfe in his word. g If thou professe plainely, sincerely, and openly, that thou takest Iesus onely to be thy Lord and Sauiour. h The Father, who is said to haue raysed the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set forth the fathers counsel touching our redemption in the resurrection of the Sonne.

i Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also said to saue. 7 Howe he prooueth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoeuer he lusteth without any difference, and this he confirmeth by a double testimonie. *Isai 28.16. k To beleeue in God is to yeeld and consent to God his promise of our saluation by Christ, and that not onely in generall, but when we know that the promises pertaine to vs, whereupon riseth a sure trust. *Ioel 2.38. 8 True calling vpon the name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling, of true election. 9 That is, true faith, which seeketh God in his word, and that preacher: according as God hath appointed in the Church. *Isai. 52.7. Nahum. 1.15. 10 Wherefore euer faith is, there is also the word, but not contrariwise, wherefoeuer the word is, there is faith also: for many refuse and reiect the word. l He speaketh this because of the Iewes. *Isai. 53.1. iohn. 12.38. 11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election. m By Gods commandement. 12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that saith the Apostle, seeing that there is no nation which hath not beene called? much lesse can I say, that the Iewes were not called. *Psalm 19.3. 13 The defendour and maintainer of the Iewes cause, goeth on still to alke, whether the Iewes also knew not God which called them. Esai (saith the Apostle) denieth it: and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of smal or no efficacie, vnlesse it be apprehended or laid hold on by faith, by the gift of God: otherwise by vnbeliefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deut. 32.21. n Hee calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation. *Isai. 65.1. o Speaketh without feare. *Isai. 65.2.

CHAP. XI.

1 Least the casting off of the Iewes should be limitted according to the outward appearance, 4 he sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shall be holy. 18, 24 He exhorteth the Gentiles to be humble, 33 and crieth out, that Gods iudgements are vnsearchable.

I demaund

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore he teacheth us that all the Iewes in particular, are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they bee of the number of the elect or not. 2 The first proofe: I am a Iew, & yet elected, therefore we may and ought fully resolue vpō our election, as hath bene before said: but of another mans we cannot be so certainly resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because God is faithful in his league & couenant, although men be vnfaithful: So then seeing that God hath said, that he will be the God of his vnto a thousand generations, we must take heed, that we thinke not that ỹ whole race & offspring is cast off, by reason of the vnbelife of a fewe, but rather that we hope well of euery member of ỹ Church, because of Gods league & couenant.

1 Demād then, [1] Hath God cast away his people: God forbid: for [2] I also am an Israelite, of ỹ seed of Abraham, of ỹ tribe of Beniamin.

2 [3] God hath not cast away his people which hee [a] knew before. [4] Knowe yee not what the Scripture saith of Elias, howe hee commuueth with God against Israel, saying,

3 * Lorde, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life:

4 But what saith ỹ answer of God to him: * I haue [b] reserued vnto my self seuen thousād men, which haue not bowed ỹ knee to [c] Baal.

5 Euen so thē at this present time is there a remnant according to the [d] election of grace.

6 [5] And if it be of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtayned that hee sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 [6] According as it is written, * God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * [i] Let their table bee made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, and bow downe their backe alwayes.

11 [7] I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them.

12 Wherfore if the fall of them be the [k] riches of the world, and the diminishing of them the riches of the Gentiles, how much more shal their [l] abundance be?

13 [8] For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, [m] I magnifie mine office,

14 To the if by any meanes I might prouoke them of my flesh to follow them, & might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be, [n] but life from the dead?

16 [9] For if the [o] first fruites be holy, so is the whole lumpe: and if the roote [p] be holy, so are the branches.

17 * [10] And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in [q] for them, and made [r] partaker of the roote, and fatnesse of the Oliue tree:

18 [s] Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well, through vnbeliefe they are broken off, and thou standest by faith: bee not hie minded, but [t] feare.

21 For if God spared not the [u] natural branches, take heed, lest he also spare not thee.

22 [11] Beholde therefore the [x] bountifulnes and seuerities of God: towarde them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in his [y] bountifulnes: or els thou shalt also be cut off.

23 [12] And they also, if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by [z] nature, and wast

1 Which he loued and chose from euerlasting. 4 The third proofe taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftetimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out. * 1. King. 19.10. * 1. King. 19. 18. b He speaketh of remnants and reserued people which were chosen from euerlasting. & not of rēnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect. c Baal signifieth as much as Master or patrone, or one in whose power another is, which name the idolaters at this day giue their idoles, naming them patrones and patronesses or Ladies. d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnesse. 5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercy of God, impute it vnto themselues. e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes, whereby our iustifiers of themselues doe teach, that workes are either wholy or partly the cause of our iustification. f Looke Mar. 3. 5. 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault. when as he so punisheth the vnthankful by taking from them all sence and perseuerance, & by doubling their darknes, that the benefits of God which are offered vnto them, doe redound to their iust destruction * Isa. 6.9. & 29.10. mat. 13.14. Ioh 12.40. act. 28 26. g A very dead sleepe which taketh away all sense. h That is, eyes vnfit to see. * Psa. 63.23. i As vnhappy birds are intised to death by that which is their sustenance, so did that only thing turne to the Iewes destruction, out of which they sought life, to wit, the Lawe of God, for the preposterous zeale whereof, they refused the Gospel. 7 God appointeth this calling off of the Iewes, that it might be an occasion to cal the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed & prouoked by emulation of the Gentiles, might themselues at length imbrace the Gospel. And hereby we may learne, that the seueritie of God ferueth as well to the setting forth of his glory, as his mercy doth, & also that God prepareth himself a way to mercy, by his seueritie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke thē to an holy emulation that God may be glorified in them also. k By riches he meaneth the knowledge of the Gospel to euerlasting life: & by the world, all nations dispersed throughout the whole world.

1 Of the Iewes, when the whole nation without exception shal come to Christ. 8 He witnesseth by his owne example, that he goeth before al other in this behalfe. m I make noble and famous. n It shal come to passe that when the Iewes come to the Gospel, the world shal as it were quicken againe, and rise vp from death to life. 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy although that many of the branches be cut off. Therefore in iudging of our brethrē, we must not stick in their vnworthines, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant, & rather go backe to their Ancestors which were faithful, ỹ we may know that the blessing of the couenant resteth in some of their posteritie, as we also find proued here of in our selues. o He alludeth to the first fruites of those loaues, by the offring whereof all the whole croppe of corne was sanctified, & they might vse the rest of the yeere following with good conscience. p Abraham. * Iere. 11. 16. 10 There is no cause why the Gentiles which haue obteined mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes ancestors. But let them rather take heede, that that also bee not found in them which is worthily condemned in the Iewes. And hereof also this general doctrine may be gathered & taken, that we ought to be studious of Gods glory, euen in respect of our neighbours: so farre ought we to bee from bragging and glorying, for that, that were are preferred before other by a singular grace. q In place of those boughes which are broken off. r It is against the common course of husbandry, that the barren iuice of the impe is changed with the iuice of the good tree. s Wee may reioyce in the Lorde, but to that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs. t See thee thou stand in awe of God modestly and carefully. u He calleth them natural, not because they had any holines of nature, but because they are borne of them whom the Lord set apart for himselfe, from other nations, by his league & couenant which he freely made with them. 11 Seeing the matter it selfe declareth, that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed that that be not found in our selues, which we thinke blame worthy in others, for the election is sure, but they that are truly elect are ingraffed, are not proud in themselues with contempt of other, but with due reuerence to God, and loue towards their neighbour, runne to the marke which is set before them. x The tender and louing heart. y In that state which God his bountifulnesse hath aduanced thee vnto: and we must marke here, that hee speaketh not of the election of euery priuate man, which remaineth stedfast for euer, but of the election of the whole nation. 12 Many are nowe for a season cut off, that is, are without the roote, which in their time shall be graffed in: and againe there are a great sort, which after a sort, and touching the outward shew seeme to be ingraffed, which notwithstanding through their owne fault afterward are cut off, and cleane cast away: Which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. z Vnderstand nature, not as it were first made, but as it was corrupted in Adam, and so deriued from him to his posteritie.

graffed

grafted contrary to nature in a [a] right Oliue tree, how much more shall they that are by nature, be grafted in their owne Oliue tree?

25 [13] For I would not, brethren, that yee should be ignorant of this secret (lest ye should be arrogant in your [b] selues) that partly obstinacie is come to Israel, until the fulnesse of the Gentiles be [c] come in.

26 And so all Israel shall be saued, as it is written, *The deliuerer shall come out of Sion, and shal turne away the vngodlinesse from Jacob.

27 And this is my couenant to thē, *When I shall take away their sinnes.

28 [14] As concerning the [d] Gospell, they are enemies for your sakes: but as touching the [e] election, they are beloued for the fathers sake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For euen as yee in times past haue not beleeued God, yet haue now obteined mercy through their vnbeliefe:

31 Euen so nowe haue they not beleeued by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath shut vp [f] all in vnbeliefe, that he might haue mercy on all.

33 [17] O the depenesse of the riches, both of the wisedome, and knowledge of God! how vnsearcheable are his [g] iudgements, and his wayes past finding out!

34 *[18] For who hath knowen the minde of the Lorde? or who was his counsellour?

35 Or who hath giuen vnto him [i] first, and he shall be recompensed?

36 For of him, and through him, and for [k] him are all things: to him be glory for euer. Amen.

a Into the people of the Iewes, which God had sanctified of his meere grace: and he speaketh of the whole nation, not of any one part.

13 The blindnesse of ỹ Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets haue foretolde) shall effectually embrace that, which they doe now so stubburnly for the most part reiect and refuse.

b That ye be not proud within your selues.

c Into the Church.

*Esai. 59.20.

*Esai. 27.9.

14 Againe, that he may ioyne the Iewes & Gentiles together as it were in one body, and especially may teach what dutie the Gentiles owe to the Iewes, he beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery.

d For asmuch as they receiue it not.

e In that, that God respecteth not what they deserue, but what he promised to Abraham.

15 The reason or proofe: because the couenant made with the nation of life euerlasting cannot be frustrate and vaine. 16 Another reason: Because that although that they which are hardened, are worthily punished, yet hath not this stubburnesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, & afterward the Iewes being enflamed with emulation of that mercy which is shewed to the Gentiles, might themselues also be partakers of the same benefite, & so it might appeare that both Iewes and Gentiles are saued onely by the free mercy and grace of God, which could not haue bene so manifest, if at the beginning God had brought all together into the Church, or if hee had saued the nation of the Iewes without this interruption. f Both Iewes and Gentiles. 17 The Apostle crieth out as astonished with this wonderfull wisedom of God, which he teacheth vs ought to bee religiously reuerenced, and not curiously and prophanely to bee searched beyond the compasse of that that God hath reuealed vnto vs. g The course that hee holdeth in gouerning all things both generally and particularly.

h The order of his counsels and doings. *Iob 41.2. esai. 40.13. 1. corinth. 2.16.

18 He diuideth three maner of wayes, the wicked boldnesse of man: First, because that God is aboue all, most wise, and therefore it is very absurd, & plainely godlesse to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore wee must referre all things to his glory, much lesse may we contend and debate the matter with him. i This saying ouerthroweth the doctrine of foreseene works and merites. k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new works which he worketh in his elect.

CHAP. XII.

1 *He exhorteth 2 to that worshipp which is acceptable to God: 9 to loue vnfained, 14. 20 euen towards our enemies.*

I Beseech [1] you therefore brethren, [a] by the mercies of God, that ye [b] giue vp your [c] bodies a [d] liuing sacrifice, holy, acceptable vnto God, which is your [e] reasonable seruing of God.

2 [2] And fashion not your selues like vnto this world, but bee yee changed by the renewing of your [f] minde, that ye may * prooue what that good, and acceptable and perfect will of God is.

3 [3] For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man [h] presume to vnderstand aboue that which is meete to vnderstand, but that hee vnderstand according to [i] sobrietie, as God hath dealt to euery man the * measure of [k] faith.

4 [4] For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, and euery one, one anothers members.

6 *[5] Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue prophesie, let vs prophesie according to the [l] portion of faith:

7 Or an office, let vs waite on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: he that [o] distributeth, let him doe it *with simplicitie: he that [p] ruleth, with diligence: he that [q] sheweth mercy, with cheerefulnesse.

9 * Let loue bee without dissimulation. * Abhorre that which is euill, and cleaue vnto that which is good.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this, That euery man consecrate himselfe wholy to the spirituall seruice of God, and do as it were sacrifice himselfe, crossing to the grace of God.

a By this preface he sheweth the Gods glory is the vtmost end of all our doings.

b In times past the sacrifices were presented before the altar, but now the altar is euery where.

c Your selues in times past, other bodies then our owne, now our owne must be offered.

d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.

e Spirituall.

2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholy renouncing this world, set before vs as out marke, the wil of God, as is manifested and opened vnto vs in his word. f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castel, nor for mans free will, which the Popish schoolemen dreame on, if the mind must be renued. Looke Ephes. 1.18. and 2.3. and 4.17. and Colos. 1.21. *Ephes 5.17. 1. thes. 4.3. 3 Thirdly, he admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. g I charge. h That he please not himselfe too much, as they do, which perswade themselues they know more then in deed they doe. i We shalbe sober, if we take not that vpon vs, which we haue not, and if we brag not of that we haue. *1. Cor. 12.11. ephes 4.7. k By faith he meaneth the knowledge of God in Christ, & the gifts which the holy Ghost powreth vpon the faithfull. 4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but also to the great preiudice of other, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gifts, redoundeth to our commoditie: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery priuate gift is common. *1. Peter 4.10. 5 That which he spake before in generall, he applieth particularly to ỹ holy functions, where in men offend with greater danger. And hee deuideth them into two sortes, to wit, into Prophets & Deacons: and againe hee deuideth the Prophets into Doctours and Pastours. And of Deacons he maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church coffers, whom he calleth properly Deacons: the other to be the gouernours of the discipline who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the company of widowes were. l That euery man obserue the measure of that which is reuealed vnto him. m Whose office is onely to expound ỹ Scriptures. n Who in other places is called the Pastour. o To wit, the almes, that he distribute them faithfully, and without respect of person. *Mat. 6.3. 2. Cor. 9.7. p The Elders of the Church. q They that are busied about tending on the poore, must do it with cheerefulnesse, least they adde sorow to sorow. 6 Now he commeth to the dueties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charitie by sinceritie, hatred of euil, earnest studie of good things, good affection to helpe our neighbour, and whole finall end is ỹ glory of God. *Amos 5.15.

*Ephe.4.2. 1.pet.2,17.

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, go one before another.

11 Not slouthfull to do seruice: feruent in spirit, [r] seruing the Lord,

12 [7] Reioycing in hope, patient in tribulation, *continuing in prayer,

13 * [s] Distributing vnto the [t] necessities of the Saints: * giuing your selues to hospitalitie.

14 * Bleſſe them which persecute you: bleſſe, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: * bee not hie minded: but make your selues equall to them of the [u] lower sort: bee not [x] wise in your selues.

17 * Recompence to no man euill for euill: procure things honest in the sight of all men.

18 *If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, saieth the Lord.

20 * Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape [y] coales of fire on his head.

21 Be not ouercome of euil, but ouercome euil with goodnesse.

r This peece is well put in, for it maketh difference betweene Christian duties, and Philosophical duties.

7 He reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulatiō, equanimitie, continuance in prayer, liberalitie towards the saints hospitalitie, moderation of mind, euen in helping our enemies, a self same feeling with others as well in aduersitie as prosperitie, modestie, endeuour to maintaine honest conuerse so nigh as we may with all men, which cannot be extinguished by any mans iniuries.

s 1.Peter 5.8.

t Luke 18.1. 1.Cor.16.1.

u A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can.

x Not vpon pleasures and needlesse duties, but vpon necessarie vses. *Hebr.83.2. 1.pet.4.13. *Matt.5.44. *Prou.3. 7. isai.5.11.

y There is nothing that doeth so much breake concord as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft.

z Be not puffed vp with opinion of your owne wisdom. * Prouerbes 20.23. matth.5. 39. 2.cor.8.15. 1.pet.3 9. *Hebr.12.14. *Eccle.2.18. mat.5.39. *Deut.32.35. hebr.10.30. *Prou.25.22.

a After this sort doeth Salomon point out the wrath of God that hangeth ouer a man.

CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

LEt * [1] euery [2] soule bee subiect vnto the [3] higher powers: [3] for there is no power but of God: and the powers that bee, are [b] ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinaunce of God: and they that resist, shall receiue to themselues condemnation.

3 [4] For Magistrates are not to be feared for good workes, but for euil. [5] Wilt thou then be without feare of the power? doe well: so shalt thou haue prayse of the same.

4 For hee is the minister of God for thy wealth, [6] but if thou do euil, feare: for hee beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doeth euil.

5 [7] Wherefore ye must be subiect, not because of wrath onely, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

7 * Giue to all men therefore their duetie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom [e] feare: honor, to whom ye owe [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, *Thou shalt not commit adulterie, Thou shalt not kil, Thou shalt not steale, Thou shall not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is [h] briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the *fulfilling of the Lawe.

11 [11] And that, considering the season, that it is now time that we should arise from sleep: for nowe is our saluation neerer, then when we beleeued it.

12 The night is past, and the day is [i] at hand, let vs therefore cast away the workes [k] of darknesse, and let vs put on the armour of light,

13 So that wee walke honestly, as in the day: not in *gluttonie, and drunkennesse, neither in chambering & wantonnesse, nor in strife and enuying.

14 * But [l] put ye on the Lord IESVS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

*Titus 3.1. 1.pet.2.13.

1 Now he sheweth generally, what subiects owe to their magistrates, to wit, obedience: Frō which he sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.

2 Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyrannie of the Pope ouer all kingdoms must downe to the ground.

2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours should be subiect vnto them?

3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamitie.

b Be distributed: for some are greater, some smaller. 4 The third argument taken from the ende wherefore they were made, which is most profitable: for that God by this meanes preserueth the good and diuideth the wicked: by which words, the Magistrates themselues are put in mind of that duetie which they owe to their subiects.

5 An excellent way to beare this yoke, not onely without grieſe, but also with great profit.

6 God hath armed the Magistrate euen with a reuenging sword.

c By whom God reuengeth the wicked.

7 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience.

d So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God, then men.

8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects.

*Matt.22.21.

e Obedience, & that from the heart.

f Reuerence, which (as reason is) we must giue to the Magistrate.

9 He sheweth how deep few iudgements need to be executed, to wit, if we so order our life as no man may iustly require any thing of vs, beſides that onely, that we owe one to another, by the perpetuall lawe of charitie. 10 He commendeth Charitie, as an abridgement of the whole Lawe.

g Hath not onely done one commandement, but performed generally that which the Lawe commaundeth. *Exod. 20.14. deut. 5.18. h For the whole Lawe commaundeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the duties we owe one to an other, we must restraine this worde, Lawe, to the second Table. * Leuiticus 19.18. matth. 22.39. marke 12.31. galat.5.14. iames 2.8. *1.Tim.1.1. 11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth, after that the darknesse of ignorance and wicked affections by the knowledge of Gods trueth bee driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnes & honestie, being fully grounded vpon the vertue of the Spirit of Christ.

i In other places we are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twylight.

k That kinde of life which they lead, that flee the light. * Luke 21. 34. *Galathians 5. 16. 1.peter 2.11.

l To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

CHAP. XIIII.

1 He willeth that we so deale with the weake in faith, 15 that through our fault they be not offended. 10 And an

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the other side he commaundeth them not rashly to iudge of the stranger: 19 That within the bounds of edification 20 & charitie, 22 Christian libertie may consist.

HIm [1] that is weake in the faith, [a] receiue vnto you, but not for [b] controuersies of disputations.

2 [2] One [c] beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

4 *[5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 [6] This man esteemeth one day aboue another day, and another man counteth euery day alike: [7] let [d] euery man be fully perswaded in his mind.

6 [8] He that [e] obserueth the day, obserueth it to the Lorde: and he that obserueth not the day, obserueth it not to the [f] Lord. He that eateth, eateth to the Lorde: [9] for he giueth God thankes: and he that eateth [h] not, eateth not to the Lord, and giueth God thankes.

7 [10] For none of vs liueth to [i] himselfe, neither doeth any die to himselfe,

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died & rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doest thou condemne thy brother? or why doest thou despise thy brother? * for we all shall appeare before the iudgement seate of Christ.

11 For it is written, * [k] I liue, saieth the Lord, and euery knee shall bowe to me, and all tongues shall [l] confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 [12] Let vs not therefore iudge one another any more: but vse your iudgement rather in [m] this, that no man put an occasion to fall, or a stumbling blocke before his brother:

14 [13] I know, and am perswaded through the [n] Lord Iesus, that there is nothing vnclean of it [o] selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother bee grieued for the meat, now walkest thou not charitably: * [14] destroy not him [p] thy meate, for whom [15] Christ died.

16 [16] Cause not your commoditie to bee euil spoken of.

17 [17] For the kingdom of God, is not meat nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer in [p] these things serueth Christ, is acceptable vnto God, and is approued of men.

19 [18] Let vs then followe those things

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we apply our selues to their ignorance in such matters, according to the rule of charitie.

a Doe not for a matter or thing which is indifferent, and such as you may doe or not doe, shun his company, but take him to you.

b To make him by your doubtful and vncertaine disputations goe away more in doubt then hee came, or start backe with a troubled conscience. 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to bee obserued as a thing prescribed by the Lawe (not knowing that it was taken away) whereas on the contrary side such as had profited in the knowledge of the Gospel, knew well that this scholemastership of the Lawe was abolished. c Knoweth by faith. 3 In such a matter, saieth the Apostle, let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth, be iustly condemned: Now the first proposition is declared in the first verse following. *Iam. 4. 12. 5 An other reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saieth the Apostle, he that is ignorant to day, may be indued to morow, with further knowledge, so that he also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the Law. 7 Hee setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their liberty, of what maner and sort it is, and how they ought to vse it: and against the weake may daily profite, lest either they abuse the gift of God, or these please themselues in their ignorance. d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must bee grounded vpon the word of God. 8 A reason taken from the nature of indifferent things, which a man may with good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet vnderstood not the abrogating of the Lawe, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meats. Therefore saieth the Apostle verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Lawe, and were deceiued by simple ignorance, and not of malice, (for to such the Apostle yelded not, no not for a moment) nor superstition, but of a religious feare of God. e Obserueth precisely. f God shal iudge whether he do wel or no: And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. g He that maketh no difference of meats. 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake: But what if we haue to doe with infidels? Then must we here take heed of two things as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which sate downe to meat in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offred to Idoles, in the butchers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother. h He that toucheth not meates which he taketh to be vncleane by the Lawe,

10 We must not sticke, saieth he, in the weake it selfe, but in the vse of the weake, so that he is inwardly to be perswaded that he liueth so, that he casteth not his cares vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simplie that we might eate this meate or that.

i Hath respect to himselfe onely, which the Hebrues were after this sort, Doeth well to his owne soule.

11 The conclusion: we must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euil, the strong must not despise their weake brethren, much lesse condemne them. But this consequent can not be taken of equal force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know, that they which doe not obserue a day and eate, obserue it not to the Lorde, as the strong men know that the weake which obserue a day and eate not, obserue the day to the Lord, and eate not to the Lord. * 2. Cor. 1. 10. * Isai. 45. 23. philip. 2. 10. k This is a forme of an othe, proper to God onely, for he and none but he liueth, and hath his being of himselfe. l Shal acknowledge me for God. 12 After that hee hath concluded what is not to bee done, he sheweth what is to bee done: to wit, wee must take heede that wee bee not vtterly cast downe with abusing our libertie, our brother which is not yet strong. m Hee rebuketh by the way these malicious iudgers of others which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence. 13 The preuenting of an obiection: It is true that the schoolemastership of the Lawe is taken away by the benefite of Christ, to such as knowe it, but yet notwithstanding we haue to consider in the vse of this liberty, what is expedient, that wee may haue regard to our weake brother, seeing that our libertie is not lost thereby. n By the Spirite of the Lorde Iesus, or by the Lorde Iesus, who I am sure brake downe the wall at his comming. o By nature. *1. Corinthians 8. 11. 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospell. 15 An other argument: Wee must followe Christes example: who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospell is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and bewraieth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outward things, but in the studie of righteousnesse and peace, and comfort of the holy Ghost. p Hee that liueth peaceably, and doeth righteously through the holy Ghost. 18 A generall conclusion: The vse of this libertie, yea, and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

which

which concerne peace, and wherwith one may edifie another.

20 Destroy not ỹ worke of God for meats sake: * all things in deed are pure: but it is euil for the man which eateth with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing wherby thy brother stumbleth, or is offended, or made weake.

22 [19] Hast thou [q] faith? haue it wt thy selfe before God: blessed is he that condemneth not himselfe in that thing which he [r] alloweth.

23 For he that [r] doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of faith, is sinne.

*Titus 1.5.
*2. Cor. 8.13.
19 He giueth a profitable warning in these matters, one, which pertaineth to the strong, that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably, as hath bene sayd: the other which remaineth the weake, that they doe nothing rashly by other mens example with a wauering conscience. for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh and approueth it. q He shewed before, vers. 14. what hee meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth. s Reasoneth with himselfe.

CHAP. XV.

1 *The stronger must imploy their strength to strengthen the weake.* 3 *by Christes example,* 7 *who receiued* 8 *not onely the Iewes,* 10 *but also the Gentiles.* 11 *The cause why he wrote this Epistle.*

1 Now the Apostle reasoneth generally of tollerating or bearing with the weake by all means, so farre forth as may be for their profite.
a And despise others.
b For his profite and edification.
2 A confirmation taken of the example of Christ, who suffered all things, in dying not onely for the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.
*Psal. 69.10.
3 The preuenting of an obiection: Such things as are taken out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, wee should in patience and hope beare one with another. c By Moses and the Prophets. d The Scriptures are sayd, to teache and comfort, because God vseth them to teach and comfort his people withall. 4 We must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may tying one another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthie. 1. Cor. 1.10. e He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory. 5 An applying of the example of Christ to the Iewes, whom he vouchsafed this honour for the promises which hee made vnto their fathers, although they were neuer so vnwoorthy. that he executed the office of a Minister amongst them in marueilous patience: therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised Iewes, for as long as hee liued, hee neuer went out of their quarters. g That God might be seene to be true. 6 An amplifying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes, as strangers.

WE [1] which are strong, ought to beare the infirmities of the weake, and not to [a] please our selues.

2 Therfore let euery man please his neighbour in that that is [b] good to edification.

3 [2] For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

4 [3] For whatsoeuer things are written [c] afore time, are written for our learning, that we through patience, & comfort of the [d] Scriptures might haue hope.

5 [4] Now the God of patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

6 That ye with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also [e] receiued vs to the glory of God.

8 [5] Now I say, that Iesus Christ was a minister of the [f] circumcision, for the [g] trueth of God, to confirme the promises made vnto the fathers.

9 [6] And let the Gentiles praise God, for his mercy, as it is written, * For this cause I will [h] confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, * There shall be a roote of Iesse, & he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 [7] Now the God of [i] hope fill you with [k] all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 [8] And I my selfe am also perswaded of you, my brethren, that [l] ye also are full of goodnesse, & filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the [m] offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 [9] I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by mee, to make the Gentiles obedient in word & deed,

19 With the [o] power of signes and wonders, by the power of the Spirite of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, lest I should haue built on another mans foundation,

21 But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 * [10] Therefore also I haue bene oft let to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agoe to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see

*Psal. 18.50.
h I will openly professe, and set forth thy Name.
*Deut. 32.43.
*Psal. 117.1.
*Esai. 11.10.
7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them.
i In whom we hope.
k Abundantly & plentifully.
8 The conclusion of the Epistle, wherein he first excuseth himself, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your owne accord, and of your selues.
m By the offering vp of the Gentiles, he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.
9 He commendeth his Apostleship highly by the effects, but yet so, that moreouer and besides that he speaketh all things truly, he giueth all the glory to God as the onely author: and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the trueth of the doctrine which he propounded vnto them.
n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I can not say, what he hath done by me, to bring the Gentiles to obey the Gospel.
o In the first place this word, Power, signifieth the force and working of the wonders in pearcing mens mindes: and in the latter, it signifieth Gods mighty power which was the worker of those wonders. *Isa. 52.15. *Chap. 2.17. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swarueth not a iote from the rule of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a litle digression as it were, the liberalitie of the Churches of Macedonia, he prouoketh them modestly to follow their godly deed. *1. Thes. 1.17.

you

you in my iourney, & to be brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Hierusalem, to [p] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

27 [11] For it hath pleased them, & their detters are they: * for if the Gentiles bee made partakers of their spiritual things, their duetie is also to [q] minister vnto thē in carnall things.

28 Whē I haue therefore performed this, and haue [r] sealed them this [s] fruite, I will passe by you into Spaine.

29 [12] And I know when I come, that I shall come to you with abundance of the blessing of the Gospell of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christes sake, and for the [t] loue of the spirite, that yee would striue with mee by prayers to God for me,

31 That I may bee deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 He commendeth Phebe. 3 He sendeth greeting to many, 17 and warneth to beware of them which are the cause of diuision.

I [1] Commend vnto you Phebe our Sister, which is a seruaunt of the Church of Cenchrea:

2 That ye receiue her in the [a] Lord, as it becommeth Saintes, and that ye assist her in whatsoeuer businesse she needeth of your aide: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete * Priscilla, and Aquila my fellow helpers in Christ Iesus,

4 (Which haue for my life laid downe their owne necke. Unto whom not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruits of Achaia in Christ.

6 Greet Mary which bestowed much labour vpon vs.

7 Salute Andronicus and Iunia my cosines and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute thē which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete thē which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [e] kisse. The Churches of Christ salute you.

17 [2] Now I beseech you brethren, [f] marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with [g] faire speach and flattering deceiue the hearts of the simple.

19 [3] For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you [h] wise vnto that which is good, and [i] simple concerning euil.

20 [4] The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ be [k] with you.

21 * [5] Timotheus my helper, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine host, & of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Iesus Christ be with you all. Amen.

25 * [7] To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation

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[p] Doing his dutie for the Saints, to carry them that money which was gathered for their vses.

[q] Almes are voluntarie, but yet such as we giue by the Law of charitie. [r] 1. Cor. 6, 11.

[s] To serue their turnes.

[t] Perfourmed it faithfully, & sealed it as it were with my ring.

[1] This money which was gathered for the vse of the poore: which almes is very fitly called fruite.

[2] He promiseth thē through the blessing of God, not to come emptie vnto them: and requiring of them the dutie of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

[a] For that mutuall coniunction, wherewith the holy Ghost hath tied our hearts and mindes together.

[b] Hauing made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration with purpose, to note, that the Romanes might know, who are worthy to be honoured and made accompt of among them: and also whom they ought to set before them to follow and thereunto be attributeth vnto euery of them peculiar and singular testimonies.

[c] For Christes sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues. Acts 18, 3.

[d] Where were diuers companies.

[e] Christ: and this kind of speach is an allusion to the ceremonies of the Law.

[f] Ingrafted by faith.

[1] 1. Cor. 16, 20. 2. cor. 13, 12. 1. per. 5, 14.

[e] He calleth the an holy kisse, which proceedeth from an heart that is full of that holy loue now this is to be referred to the maner vsed in those dayes.

[2] As by namely describing them which were inwrythy of commendation, he sufficiently declareth whom they ought to heare and follow, so forth he now paineth vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

[f] Warily & diligently, as though you should keep out for your enemies in a watch tower. [2] 1. Iohn 2, 9.

[g] The woorde which he vseth, signifieth a promising which performeth nothing, & if thou heareth any such, thou mayst assure thy selfe that he that promiseth thee, is more carefull of thy matters, then of his owne.

[3] Simplicitie must be ioyned with wisedom.

[h] Furnished with the knowledge of the trueth, and wisdom, that you may embrace good things, and eschew euil, beware of the deceits and snares of false prophets, and resist them openly: and this place doth plainly destroy the Papists faith of credite, whereas they maintaine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vsing these daily speaches, We beleeue as our fathers beleeued, and we beleeue as the Church beleeueth.

[i] As men that know no way to deceiue, much lesse to deceiue in deed.

[4] We must fight with a certaine hope of victorie. *Acts 16, 1. phil. 2, 19.

[5] He annexeth salutations, partly to renue mutuall friendship, and partly to the ende that this Epistle might be of some waight with the Romanes, hauing the confirmation of so many that subscribed vnto it.

[k] Wrote it as Paul vttered it.

[6] Now taking his leaue of them this third time he wisheth that vnto them, whereupon dependeth all the force of the former doctrine. *Ephes. 3, 20.

[7] He setteth forth the power and wisdome of God with great thanksgiuing, which especially appeare in the Gospel, and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of his saluation. *Ephes. 3, 9. col. 1, 26. 2. tim. 1, 10, titus 1, 2.

of the [l] myſterie, which was kept ſecret ſince the world began:

26 (But now is opened, and [m] publiſhed among all nations by the Scriptures of the Prophets, at the commandement of the euerlaſting God for the obedience of faith)

27 To God, I ſay, onely wiſe, be praiſe through Jeſus Chriſt for euer. Amen.

Written to the Romanes from Corinthus, and ſent by Phebe, ſeruant of the Church, which is at Cenchrea.

l That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.

m Offered and exhibited to all nations to be knowen.

The firſt Epiſtle of Paul to the Corinthians.

CHAP. I.

1 *After the ſalutation,* 10 *which in effect is an exhortation,* 12 *he reprehendeth the Corinthians ſects and diuiſions,* 17 *and calleth them from pride to humilitie:* 20 *For, ouerthrowing all worldly wiſedome,* 23,25 *hee aduanceth onely the preaching of the croſſe.*

1 The inſcription of the Epiſtle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithſtanding ſo, that alwayes he letteth them to wit, that he is the ſeruant of God and not of men.

PAul [1] called to be an [2] Apoſtle of Jeſus Chriſt, through the will of God, and our brother [3] Soſthenes,

2 [4] Vnto the Church of God, which is at Corinthus, to them ỹ are [*5] ſanctified in [a] Chriſt Jeſus, [*] Saints by [b] calling, [*] with all that [c] call on the Name of our Lorde Jeſus Chriſt in euery place, both their Lord, and ours:

3 [6] Grace be with you, & peace from God our Father, and from the Lord Jeſus Chriſt.

4 [7] I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Jeſus Chriſt.

5 That in all things yee are made rich in him, [8] in [d] all kinde of ſpeech, and in all knowledge:

6 [9] As the teſtimonie of Jeſus Chriſt hath bene [e] confirmed in you:

7 So that yee are not deſtitute of any gift: [*10] waiting for the [f] appearing of our Lord Jeſus Chriſt,

8 [*11] Who ſhall alſo confirm you vnto the end, that ye may bee [g] blameleſſe, in the day of our Lord Jeſus Chriſt.

9 [*] God is [h] faithfull, by whom ye are called vnto the fellowſhip of his Sonne Jeſus Chriſt our Lord.

10 [12] Now I beſeech you, brethren, by the Name of our Lord Jeſus Chriſt, that [13] yee all ſpeake one thing, and that there be no diſſentions among you: but bee ye [i] knit together in one mind, and in one iudgement.

11 [14] For it hath bene declared vnto mee, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.

12 Now [k] this I ſay, that euery one of you ſaith, I am Pauls, and I am [*] Apollos, and I am Cephas, and I am Chriſts.

13 [15] Is Chriſt diuided? was [16] Paul crucified for you? either were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but [*] Criſpus and Gaius,

15 Leaſt any ſhould ſay, that I had baptized into mine owne name.

2 If he be an Apoſtle, then hee muſt be heard, although hee ſometime reprehend the harſhly, ſeeing hee hath not his office in hand, but is a meſſenger that bringeth ỹ commandements of Chriſt.

3 He ioyneth Soſthenes with himſelf, that this doctrine might be confirmed by two witneſſes.

4 It is a Church of God, although it hath great faults in it, ſo that it obey them which admoniſh them. * Act.15.9. 1.theſſ.4.7. 5 A true definition of the Catholike Church which is one. a The father ſanctifieth vs, that is to ſay, ſeparateth vs from the wicked, in giuing vs to his Sonne, that he may be in vs, and we in him. * Rom.1.7. ephe.1.1. coloſſ.1.22. 1.tim.1.9. tit.2.3. b Whome God of his gracious goodnes & meere loue hath ſeparated for himſelfe, or whom God hath called to holineſſe: the firſt of theſe two expoſitions, ſheweth frō whence our ſanctification commeth, and the ſecond ſheweth to what end it tendeth. * 2.Tim.1.22. c He is ſaide properly to call on God, who crieth vnto the Lorde when hee is in danger, and craueth helpe at his hands: and by the figure Synecdoche it is taken for all the ſeruice of God: and therefore to call vpon Chriſtes Name, is to acknowledge and take him for very God. 6 The foundation & the life of the Church, is Chriſt Jeſus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, leſt he might ſeeme after to deſcend to chiding, being moued with malice or enuie: yet ſo, that he referreth all to God as the author of them, and that in Chriſt, that the Corinthians might be maze aſhamed to prophane & abuſe the holy gifts of God. 8 Hee toucheth that by name, which they moſt abuſed. d Seeing that while we liue here, we know but in part, and prophelie in part, this word (All) muſt bee reſtrained to the preſent ſtate of the faithfull: but by Speech he meaneth not a vaine kinde of babling, but the gift of holy eloquence, which the Corinthians abuſed. 9 He ſheweth that the true vſe of theſe gifts conſiſteth herein, that the mighty power of Chriſt might thereby be ſet forth in them, that hereafter it might euidently appeare how wickedly they abuſed them to glory & ambition. e By thoſe excellent gifts of the holy Ghoſt. * Tit.2.11. philip.3.20. 10 He ſaith by the way, that there is no cauſe why they ſhould pleaſe themſelues ſo much in thoſe gifts which they had receiued, ſeeing that thoſe were nothing in compariſon of them which are to be looked for. f He ſpeaketh of the laſt comming of Chriſt. * 1.Theſſ.3.13. and 5.23.

11 He teſtifieth that he hopeth well of the hereafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithall ſheweth that as well this beginning as the accompliſhing of our ſaluation is onely the worke of God.

g He calleth them blameleſſe, not whom man never found fault with, but with whom no man can iuſtly finde fault, that is to ſay, them which are in Chriſt Jeſus, in whome there is no condemnation. See Luke 1.6.

* 1.Theſ.5.24.

h True and conſtant, who doeth not onely call vs, but giueth vs the gift of perſeuerance alſo.

12 Hauing made an end of the preface, he commeth to the matter it ſelfe, beginning with a moſt graue obteſtation, as though they ſhould heare Chriſt himſelf ſpeaking and not Paul. 13 The firſt part of this Epiſtle, wherein his purpoſe is, to call backe the Corinthians to brotherly concord, and to take away all occaſion of diſcord. So then this firſt part concerneth the taking away of ſchiſmes. Now a ſchiſme is whē men which otherwiſe agree & conſent together in doctrine, do yet ſeparate themſelues one from another. i Knit together, as a body that conſiſteth of all his parts fitly knit together. 14 He beginneth his reprehenſion and chiding by taking away of an obiection: for that he vnderſtood by good witneſſes, that there were many factions among them. And therewithal he openeth the cauſe of diſſentions, because that ſome hanged on one doctour, ſome on another, and ſome were ſo addicted to themſelues, that they neglected all doctours and teachers, calling themſelues the diſciples of Chriſt only, ſhutting forth their teachers. k The matter I would ſay to you, is then

* Act.18.24. 15 The firſt reaſon why ſchiſmes ought to be eſchewed: becauſe Chriſt ſeemeth by that meanes, to be diuided and torne in pieces, who cannot be the head of two diuers and diſagreeing bodies, being himſelfe one. 16 Another reaſon: Becauſe they cannot without great iniurie to God, ſo hang of men as Chriſt: which thing no doubt they do, which allow whatſoeuer ſome man ſpeaketh, euen for his perſons ſake: as theſe men allowed one ſelfeſame Goſpel, being preached of one man, and did lothe it being preached of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth down his owne name, not only to grieue no man, but alſo to ſhewe that hee pleadeth not his owne cauſe. 17 The third reaſon taken of the forme and end of baptiſme, wherein we make a promiſe to Chriſt, calling on alſo the Name of the Father and the holy Ghoſt. Therefore although a man do not fall from the doctrine of Chriſt, yet if he hang vpon ſome certaine teachers, and deſpiſe others, he forſaketh Chriſt: for if he hold Chriſt his only maſter, he would heare him, teaching by whomſoeuer. 18 He proteſteth that he ſpeaketh ſo much the more boldly of theſe things, becauſe that through Gods prouidence, he is voide of all ſuſpicion of chalenging diſciples vnto himſelfe, and taking them from others. Wherby we may vnderſtand, that not the ſcholers only, but the teachers alſo are here reprehended, which gathered themſelues flocks apart. * Act.18.8.

16 I baptized alſo the houſhold of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For CHRIST ſent mee not to baptize, but to preach the Goſpel, [20] not with *[1] wiſedom of words, leſt the [21] croſſe of Chriſt ſhould be made of none effect.

18 For that [m] preaching of the croſſe is to them that perish, fooliſhneſſe: but vnto vs, which are ſaued, it is the *[n] power of God.

19 [21] For it is written, * I will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent.

20 Where is the wiſe? where is [o] the Scribe? where is the [p] diſputer of this worlde? hath not God made the wiſedome of this world fooliſhneſſe?

21 [23] For ſeeing the [q] worlde by wiſedome knew not God in the [r] wiſedome of GOD, [24] it pleaſed God by the [s] fooliſhneſſe of preaching to ſaue them that beleeue:

22 *[25] Seeing alſo that the Iewes require a ſigne, and the Grecians ſeeke after wiſedom,

23 But we preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians, fooliſhneſſe:

24 But vnto thē which are called, both of the Iewes & Grecians, we preach Chriſt, the power of God, and the wiſedome of God.

25 For the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men.

26 [26] For brethren, you ſee your [t] calling, howe that not many wiſe men [u] after the fleſh, not many mighty, not many noble are called.

27 But God hath choſen the fooliſh things of the world to confound the wiſe, & God hath choſen the weake things of the world, to confound the mightie things.

28 And vile things of the world and things which are deſpiſed, hath God choſen, & things which [x] are not, to bring to [y] nought things that are,

29 That no [z] fleſh ſhould reioyce in his preſence.

30 But yee are [a] of him in Chriſt Ieſus, [27] who of God is made vnto vs wiſedome and righteouſneſſe, and ſanctification, and redemption,

31 That, according as it is written, *[b] He that reioyceth, let him reioyce in the Lord.

19 The taking away of an obiection: that he gaue not himſelf to baptize many amongſt them: not for the contempt of Baptiſme: but becauſe he was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had ſtore. And ſo he declared ſufficiently how farre he was from al ambition: wherein on the other ſide, they, whome he reprehendeth, as though they gathered diſciples vnto themſelues and not vnto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized.

20 Now he turneth himſelf to the doctors themſelues, which pleaſed themſelues in braue and ambitious eloquence, to the end that they might drawe more diſciples after them. He confeſſeth plainly that he was vnlike vnto them, appoling gravely as it became an Apoſtle, his example againſt their peruerſe iudgements: So that this is another place of this Epiſtle, touching the obſeruing of a godly ſimplicity both in words and ſentences in teaching of the Goſpel. * Chap. 2. 13. 1. pet. 1. 16. 1 With eloquence: which Paul caſteth oft trō him not onely as not neceſſarie, but alſo as ſtat contrary to the office of his Apoſtleſhip: and yet had Paul his kind of eloquence, but it was heauenly not of man, & voyd of painted words. 21 The reaſon why he vſed not the pompe of words, and painted ſpeech: becauſe it was Gods wil to bring the world to his obedience by that way, whereby the moſt idiots amongſt men might vnderſtand, that this worke was done of God himſelfe without the arte of man. Therefore as ſaluation is ſet forth vnto vs in the Goſpel by the croſſe of Chriſt, then which nothing is more contemptible, and more farre from life, ſo God would haue the manner of the preaching of the croſſe, moſt different from thoſe means, with which men do vſe to draw and entiſe other, either to heare or beleeue: therfore it pleaſed him by a certaine kind of moſt wiſe follie, to triumph ouer the moſt fooliſh wiſedome of the world, as he had ſaide before by Eſay, that he would. And hereby we may gather, that both thoſe doctors which were puffed vp with ambitious eloquence, and alſo their hearers, ſtraye farre away from the end and marke of their vocation. m The preaching of Chriſt crucified, or the kind of ſpeech which we vſe. * Rom. 1. 16. n It is that wherin he declareth his marueilous power in ſauing his elect, which woulde not ſo euidently appeare, if it hanged vpon any helpe of man, for ſo, man might attribute that to him ſelfe, which is proper onely to the croſſe of Chriſt. 22 The Apoſtle proueth, that this ought not only to ſeeme ſtrange, ſeeing that it was foretolde ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort which ſo pleaſeth it ſelfe in it owne wiſedom: and therefore that that is vaine, yea a thing of nothing, and ſuch as God reiecteth as vnprofitable, which they ſo carefully laboured for, & made ſo great accompt of. * Eſai. 29. 14. o Where are thou, O thou learned fellowe, and thou that ſpendeſt thy dayes in turning thy bookes? p Thou that ſpendeſt all thy time in ſeeking out the ſecret things of this world, and in expounding all hard queſtions: and thus triumpheth hee againſt all the men of this worlde, for there was not one of them that could ſo much as dreame vpon this ſecret and hidden myſterie. 23 He ſheweth that the pride of men was worthily puniſhed of God, becauſe they would not behold God, as meete was they ſhould, in the moſt cleare glaſſe of the wiſedom of the world, which is the workmanſhip of the world. q By the world he meaneth all men which are not borne anew, but remaine as they were, when they were firſt borne. r In the workemanſhip of this world, which hath the marueilous wiſdom of God ingraued in it, ſo that euery man may behold it. 24 The goodnes of God is wonderful, for while he goeth about to puniſh the pride of the world, he is very prompteuit and careful for the ſaluation of it, and teacheth men to become fooles, that they may be wiſe to God. ſ So hee calleth the preaching of the Goſpel as the enemies ſuppoſed it: but in the meane ſeaſon he taunteth them very ſharply, who had rather charge God with follie, then acknowledge their owne, and craue pardon for it. * Matt. 12. 38. 25 A declaration of that which he ſaide: that the preaching of the Goſpel, is fooliſh. It is fooliſh, ſaith he, to them whom God hath not indued with new light, that is to ſay, to all men being conſidered in themſelues: for the Iewes requite miracles, and the Grecians arguments, which they may comprehend by their wit and wiſedom: and therefore they doe not onely not beleeue the Goſpel, but alſo they mocke at it. Notwithſtanding in this fooliſh preaching, there is the great vertue and wiſdom of God, but ſuch as thoſe onely which are called doe perceiue: God ſhewing moſt plainly, that euen then when madde men thinke him moſt fooliſh, he is farre wiſer then they are: and that he ſurmounteth all their might and power, when he vſeth moſt vile and abiect things, as it hath appeared in the fruit of the preaching of the Goſpel.

26 A confirmation take of thē things which came to paſſe at Corinth, where the Church eſpecially conſiſted of the baſeſt and common people, in ſo much that the Philoſophers of Greece were bylden to ſhame when they ſaw that they could doe nothing with their wiſedome and eloquence, in compariſon of the Apoſtles, whom notwithſtanding they called idiots and vnlearned. And here withall doth he beate downe their pride: for God did not preferre them before thoſe noble and wiſe men becauſe they ſhould be proud, but y they might be conſtreined euen whether they would or not, to reioyce in the Lord, by whoſe mercy although they were the moſt abiects of all, they had obtained in Chriſt, both this wiſedome, & all things neceſſary to ſaluation. t What way the Lord hath taken in calling you. u After that kinde of wiſedome which men make account of, as though there were none elſe: who becauſe they are carnal, know not ſpirituall wiſdome. x Which in mans iudgement are almoſt nothing. y To ſhew that they are all vaine and vnprofitable, and nothing worth. See Rom. 3. 31. z Fleſh, is oft as we ſee, taken for the whole man: and he vſeth this word Fleſh, very fitly, to ſet the weake and miſerable condition of man, and the malice of God, one againſt the other. a Whom he caſt downe before, now he lifteth vp, yea, higher then all men: yet ſo, that he ſheweth them that all their worthineſſe is without themſelues, that is, ſtandeth in Chriſt, and that of God. 27 He teacheth that eſpecially and aboue all things, the Goſpel ought not to be contemned, ſeeing it conteineth the chiefeſt things that are to be deſired, to wit, true wiſedome, the true way to obteine righteouſneſſe, the true way to liue honeſtly and godly, the true deliuerance from all miſeries and calamities. * Iere. 9. 24. 2. cor. 10. 17. b Let him yeeld all to God and giue him thanks: and ſo by this place is mans free will beaten downe, which the Papiſts ſo dreame of.

CHAP. II.

1 *He ſetteth downe a platforme of his preaching,* 4 *which was baſe in reſpect of mans wiſedome,* 7.13 *but noble in reſpect of the ſpiritual power & efficacie.* 14 *and ſo concludeth that fleſh and blood cannot rightly iudge therof.*

AND [1] I, brethren, when I came to you, came not with * excellencie of words, or of wiſedome, ſhewing vnto you the [a] teſtimony of God.

1 He returneth to the 17. verſe of that former chapter, that is to ſay, to his owne example: confeſſing that he vſed not among them either excellencie of words or entiſing ſpeech of mans wiſedome, but with great ſimplicitie of ſpeech bothinward & preached Ieſus Chriſt crucified humble & abiect, as touching the fleſh. * Chap. 1. 17. 2 The Goſpel. b I purpoſed not to profeſſe any knowledge but the knowledge of Chriſt & him crucified. * Act. 18. 1.

2 For I [b] eſteemed not to knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 * And I was among you in [c] weakeneſſe, and in feare, and in much trembling.

4 Neither ſtoode my worde, and my preaching in the * entiſing ſpeech of mans

c He ſetteth weakneſſe, againſt excellencie of words, and therefore ioyneth with it feare and trembling which are the companions of true modeſtie, not ſuch feare and trembling as terrifie the conſcience, but ſuch as are contrarie to vanitie and pride. * Chap. 1, 17. 2. pet. 1, 16.

wiſedome,

wiſedome, [2] but in plaine [d] euidence of the ſpirite and of power.

5 [3] That your faith ſhould not bee in the wiſedome of men, but in the power of God.

6 [4] And we ſpeake wiſedome among them that are [e] perfect: not the wiſedome of this worlde, neither of the [f] princes of this worlde, which come to nought.

7 [5] But wee ſpeake the wiſedome of God in a myſterie, euen the hid wiſedome, which God had determined before the worlde, vnto our glory.

8 [7] Which none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glory.

9 [8] But as it is written, * The things which eie hath not ſeene, neither eare hath heard, neither came into [i] mans heart, are, which God hath prepared for them that loue him.

10 [9] But God hath reuealed them vnto vs by his Spirite: for the ſpirite [k] ſearcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, ſaue the [l] ſpirite of a man, which is in him? euen ſo the things of God knoweth no man, but the ſpirit of God.

12 Now we haue receiued not the [m] ſpirit of the worlde, but the Spirit, which is of God, [11] that wee might [n] know the things that are giuen to vs of God.

13 [12] Which things alſo we ſpeake, not in

1 He turneth that now to the commendation of his miniſterie, which he had granted to his aduerſaries: for his vertue and power which they knew wel enough, was ſo much the more excellent, becauſe it had no worldly helpe ioyned with it.

d By plaine euidence he meaneth ſuch a proofe, as is made by certaine and neceſſary reaſons.

3 And he telleth the Corinthians, that he did it for their great profite, becauſe they might thereby know manifeſtly that the Goſpel was from heauen. Therefore he plainly rebuketh them, becauſe that in ſeeking paine offenſion, they wilfully depriued themſelues of the greateſt helpe of their faith.

4 Another argument taken of the nature of the thing, that is, of the Goſpel, which is true wiſedome, but

knowen to them onely which are deſirous of perfection: and is vnſauerie to them which otherwiſe excel in the worlde, but yet dainly and frailely. e Thoſe are called perfect here, not which had gotten perfection alreadie, but ſuch as tend to it, as Philippians 3.15. ſo that perfect, is ſet againſt weake. f They that are wiſer, richer, or mightier then other men are. 5 He ſheweth the cauſe why this wiſedom cannot be perceiued of thoſe excellent worldly wits: to wit, becauſe indeed it is ſo deep, that they cannot attaine vnto it. g Which men could not ſo much as dreame of.

6 He taketh away an obiection: If it be ſo hard, when and how is it knowen? God ſaith he, determined with himſelfe from the beginning, that which his purpoſe was to bring foorth at this time out of his ſecrets, for the ſaluation of men.

7 He taketh away another obiection: why then, how commeth it to paſſe, that this wiſedome was ſo reiected of men of higheſt authoritie, that they crucified Chriſt himſelfe? Paul anſwereth: becauſe they knew not Chriſt ſuch as he was. h That mightie God, ful of true maieſtie and glorie: Now this place hath in it a moſt euident proofe of the Diuinitie of Chriſt & of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead ioyned with the manhood: which kind of ſpeech, is called of the olde fathers, a making common of things belonging to ſome one, with other to whome they doe not belong. i Another obiection: But how could it be that thoſe witty men could not perceiue this wiſedom? Paul anſwereth: Becauſe we preach thoſe things which paſſe all mans vnderſtanding. * Eſa. 64.4. i Man cannot ſo much as thinke of them, much leſſe conceiue them with his ſenſes. 9 A queſtion: If it ſurmount the capacitie of men, how can it be vnderſtood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirite, wherewith whoſoeuer is inſpired, he can enter euen to the very ſecrets of God. k There is nothing ſo ſecret and hidden in God, but the ſpirit of God pierceth into it. 10 He ſetteth that forth by a ſimilitude, which he ſpake of the inſpiration of the Spirite. As the force of mans wit ſearcheth out things pertaining to man, ſo doth our mind by that power of the holy Ghoſt, vnderſtand heauenly things. l The minde of men which is indued with the ableneſſe to vnderſtand and iudge. m The Spirit which we haue receiued, doeth not teach vs things of this world, but lifteth vs vp to God, & this place teacheth vs againſt the Papiſts, what faith is, from whence it commeth and what force it is of. 11 That which he ſpake generally, he reſtraineth now to thoſe things which God hath opened vnto vs of our ſaluation in Chriſt: leaſt that any man ſhould ſeparate the Spirit from the preaching of the word of Chriſt: or ſhould thinke that thoſe fantaſticall men are gouerned by the Spirite of God, which wandring beſides the word, thruſt vpon vs their vain imaginations for the ſecrets of God. n This word (know) is take here in his proper ſenſe, for true knowledge, which the Spirit of God worketh in vs. 13 Now he returneth to his purpoſe, and concludeth the argument which hee began verſe 6. and it is thus: the words muſt be applied to the matter, and the matter muſt be ſet forth with words which are meet and conuenient for it: now this wiſedome is ſpirituall and not of man, and therefore it muſt be deliuered by a ſpirituall kind of teaching, and not by entiſling words of mans eloquence, that the ſimple, and yet wonderful maieſtie of the holy Ghoſt may therein appeare.

the * words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, [o] comparing ſpirituall things with ſpirituall things.

14 [13] But the [p] naturall man perceiueth not the things of the Spirite of God: for they are foolihneſſe vnto him: neither can hee know them, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpirituall, [r] diſcerneth all things: yet [15] hee himſelfe is iudged of [ſ] no man.

16 [16] For who hath knowen the minde of the Lord, that hee might [t] inſtruct him? But we haue the [u] mind of Chriſt.

* Chap. 1.17. 2.Pet. 1,16.

o Applying the words vnto the matter, to wit, that as we teach ſpiritual things, ſo muſt our kind of teaching be ſpiritual.

13 Againe he preuenteth an offence or ſtumbling blocke: How commeth it to paſſe that ſo few allow theſe things? This is not to be marueiled at, ſaith the Apoſtle, ſeeing that men

in their naturall powers (as they terme them) are not indued with that faculitie whereby ſpirituall things are diſcerned (which faculitie commeth another way) and therfore they accompt ſpirituall wiſdome as folly: & it is as if he ſhould ſay, It is no marueile that blind men cannot iudge of colours, ſeeing that they lacke the light of their eyes, & therefore light is to them as darkneſs. p The man that hath no further light of vnderſtanding, then that which he brought with him, euen from his mothers womb, as Iude defineth it, Iude 19. q By the vertue of the holy Ghoſt. 14 He amplifieth [p] matter by contraries. r Vnderſtandeth & diſcerneth. 15 The wiſedom of the fleſh, ſaieth Paul, determineth nothing certainly, no not in it ſelfe affaires, much leſſe can it diſcerne ſtrange, that is, ſpirituall things. But the Spirit of God, wherwith ſpirituall men are indued, can be deceiued by no means, and therefore be reproued of no man. ſ Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man. * Eſai. 40.13. rom. 11.34, 16 A reaſon of the former ſaying: for he is called ſpirituall, which hath learned that by the vertue of the Spirit, which Chriſt hath taught vs. Now if that which we haue learned of that maiſter, coulde be reproued of any man, he muſt needs be wiſer then God: whereupon it followeth, that they are not only foolish, but alſo wicked, which thinke that they can deuiſe ſome thing that is eyther more perfect, or that they can teach the wiſedome of God a better way then they knew or taught which vndoubtedly were indued with Gods ſpirit. t Lay his head to his, and teach him what he ſhould do. u We are indued with the Spirit of Chriſt, who openeth vnto vs thoſe ſecrets, which by all other meanes are vnſearchable, and alſo all trueth whatſoeuer.

CHAP. III.

1 *He yeeldeth a reaſon why he preached ſmall matters vnto them:* 4 *He ſheweth howe they ought to eſteeme of miniſterie.* 6 *The miniſters office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things,* 18 *through the proud wiſedome of the fleſh.*

AND [1] I coulde not ſpeake vnto you brethren, as vnto ſpirituall men, but as vnto [a] carnall, euen as vnto babes in Chriſt.

2 I gaue you milke to drinke, and not [b] meate: for ye were not yet [c] able to beare it, neither yet nowe are able.

3 For yee are yet carnall: for whereas there is among you enuying, and ſtrife, & diuiſions, are ye not carnall, and walke as [d] men?

4 For when one ſaieth, I am Pauls, and another, I am Apollos, are ye not carnall?

5 [2] Who is Paul then? and who is A-

1 Hauing declared the worthineſſe of heauenly wiſdome, & of the Goſpel, & hauing generally condemned the blindneſſe of mans minde, now at length he applyeth it particularly to the Corinthians, calling them carnal, that is, ſuch in whome as yet the fleſh preuaileth againſt the Spirit. And he diſagreeth a double teſtimonie of it: firſt, for that he had propred them to be ſuch, inſomuch that he dealt with them no otherwiſe then with ignorant men, and ſuch as are almoſt babes in the doctrine of godlineſſe, and ſecondly, becauſe they ſhewed indeed by theſe diſſentions, which ſprang vp by reaſon of the ignorance of the vertue of the Spirit, and heauenly wiſedom, that they had profited very little or nothing. a He calleth them carnal, which are as yet ignorant, and therfore to expreſſe it the better, he termeth them babes. b Subſtantiall meat, or ſtrong meat. c To be fed by me with ſubſtantial meat: therfore as the Corinthians grew vp in age, ſo the Apoſtle nouriſhed them by teaching, firſt with milke, then with ſtrong men, which difference was onely but in the maner of teaching. d By the square and compaſſe of mans wit and iudgement. 2 After that he hath ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now he ſheweth how the true miniſters are to be eſteemed, that we attribute not vnto them, more or leſſe then wee ought to doe. Therefore he teacheth vs, that they are they by whom wee are brought to faiths ſaluation: but yet as the miniſters of God, and ſuch as do nothing of themſelues, but God ſo working by them as it pleaſeth him to furniſh them with his gifts. Therefore we haue not to marke or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and we muſt depend onely vpon him which ſpeaketh by his ſeruants.

pollos, but the ministers by whome yee beleeued, and as the Lord gaue to euery man?

6 [3] I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is he that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and hee that watereth, are one: *and euery man shall receiue his wages according to his labour.

9 For wee together are Gods [c] labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: [4] but let euery man take heed how he buildeth vpon it.

11 [5] For other foundation can no man lay, then that which is layed, which is Iesus Christ.

12 [6] And if any man builde on this foundation, golde, siluer, precious stones, timber, hay or stubble,

13 [7] Euery mans worke shall bee made manifest: for the day shall declare it, because it shalbe reuealed by the fire: and the fire shal trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall lose, but [8] he shalbe saued himselfe: neuertheless yet as it were by the fire.

3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a field which God maketh fruitfull, when it is sowen and watered through the labour of his seruants: next, by comparing it to an house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes, tend to this purpose, to shew that all things are whol[y] accomplished by Gods onely authoritie and might, so that we must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may we diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, in so much that they neede one anothers helpe. * Psalm. 62. 12. galath. 6. 5. c Seruing vnder him: Now they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chapte. 15. 10. and 2. Cor. 3. 6. and all the increase that commeth by their labour, doth so proceed from God, that no part of the praise of it may be giuen to the vnder seruant. 4 Now he speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chief builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly he sheweth, that they must take heede that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer perteineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation builde the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For, false doctrines, whereof he speaketh not heere, are not saide properly to be built vpon this foundation, vnlesse peraduenture in shew only. 7 He testifieth, as indeede the truth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but howsoeuer this worke of euill builders, saith he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length as day shall dissolue this darkenesse, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his spirit and word trie all buildings, and so shall it come to passe, that such as be found pure and sound, shal still continue so, to the praise of the workeman: but they that are otherwise, shal be consumed and vanish away, and so shall the workeman be frustrate of the hope of his labour, which pleased himselfe in a thing of naught. 8 Hee taketh not away hope of saluation from the vnfaithfull and foolish builders, which holde fast the foundation, of which sort were those Rhetoricians rather then Pastors of Corinth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours.

16 *[9] Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceiue himselfe. If any man amongst you seeme to bee wise in this world, let him be a foole, that he may be wise.

19 For the wisdome of this worlde is foolishnesse with God: for it is written, *He catcheth the wise in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 [11] Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death: whether they be things present, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

* Chap. 6. 19. 2. cor. 6. 16.

9 Continuing still in the metaphor of building, he teacheth how this ambition is not onely vaine, but also sacrilegious: For he saith that the Church is as it were the temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they prophane the temple of God, because those parts wherin they please themselues so much, are to be reiected, as many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednes shal not be suffered vnpunished. f Defileth it and maketh it vncleane, being holy: and surely they do defile it, by Paul his iudgment, which by fleshly eloquence defile the puritie of the Gospel. 10 He concludeth by the contrary, that they professe pure wisdome in the Church of God, which refuse and cast away all those vanities of men: g if they be mocked of the world, it is sufficient for them that they be wise according to the wisedom of God, and so he wil haue them to be wise. * Iob 5. 13. g Bee they neuer so craftie, yet the Lord wil take them when he shall discouer the ir trecherie. * Psal. 44. 11. 11 He returneth to the proposition of the 2. verse, first warning the hearers, that henceforward they esteeme not as Lords, those whome God hath appointed to be Ministers and not Lords of their saluation: which thing they doe, that depend vpon men, and not vpon God that speaketh by them. h Please himselfe. i Helpes, appointed for your benefite. 12 Hee passeth from the persons to the things themselues, that his argument may be more forcible: yea he ascendeth from Christ to the Father, to shew that we rest our selues no not in Christ himself, in that that he is man, but because he carieth vs vp euen to the father, as Christ witnesseth of himselfe euery where, that he was sent of his Father, that by this band wee may be all knit with God himselfe.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to bee an honour then a shame vnto him, 9 he bringeth in proofe, whereby it may euidently appeare, 10 that he neither had care of glory, nor of his bellie. 17 He commendeth Timothie.

LEt [1] a [a] man so thinke of vs, as of the Ministers of Christ, and disposers of the secrets of God:

2 [2] And as for the rest, it is required of the disposers, that euery man be found faithfull,

3 [3] As touching mee, I passe very little to be iudged of you, [4] or of mans [b] iudgement: no, [5] I iudge not mine owne selfe.

1 He concludeth the duetie of the hearers towards their Ministers that they esteem them not as Lords: and yet notwithstanding that they giue eare vnto them, as to them that are sent from Christ, sent I say to this ende and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. 2 Euery man. 2 Last of all, he warneth the Ministers, that they also behaue themselues not as Lords, but as faithfull seruants, because they must render an accompt of their stewardship vnto God. 3 Because in reprehending others, he set himself for an example, he vseth a preoccupation or preuenting of an obiection, and by using the grauitie of an Apostle, he sheweth that hee careth not for the censures iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And he bringeth good reasons why he was nothing moued with the iudgements which they had of him. 4 First, because that, that which men iudge in these cases of their owne braines, is no more to be accompted of, then when the vnlearned do iudge of wisdome. b Word for word, Day, after the maner of speech of the Cilicians. 5 Secondly, saieth he, how can you iudge howe much or how litle I am to be accompted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare pronounce that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe: for I knowe that I am not vnblameable, all this notwithstanding: much lesse therefore shoulde I please my selfe as you doe.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 6 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shal euery man haue d praise of God.

6 7 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that yee might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though f thou hadst not receiued it?

8 9 Now yee are full: nowe yee are made rich: ye reigne as kings without vs, & I would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for wee are made a g gasing stocke vnto the world, and to the Angels, and to men.

10 We are fooles for Christs sake, and ye are wise in Christ: we are weake, and ye are strong: ye are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, and we pray: we are made as the h filth of the world, the offscowring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you be ye followers of me.

17 For this cause haue I sent vnto you, Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my i wayes in Christ as I teach euery where in euery Church.

18 11 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, * if the Lord will, and will know, not the k words of them which are puffed vp, but the power.

20 For the kingdom of God is not in word, but in power.

21 12 What will ye? shal I come vnto you with a rod, or in loue, and in the l spirit of meekenesse?

c I permit my selfe to the Lords iudgement.

6 A third reason proceeding of a conclusion as it were out of the former reasons. It is Gods office to esteeme euery man according to his value, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you.

* Matth.7.1.

d One could not be praised aboue the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this lore was this, that they gaue more to some men, then meet was.

7 Hauing reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were their shame: so farre was he from preferring himselfe to any.

e By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name.

8 He threweth a good meanes to driue pride: first if thou consider how things came: secondly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnes. And what wise man is he that will brag of anothers goodnesse, and that against God?

f There is nothing then in vs of nature, that is worthie of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confesse.

9 He discendeth to a most graue mock, to cause those ambitious men to blush euen against their wils.

g Hee that will take a right view how like Paul and the Pope are, who lyingly boasteth that hee is his successour, let him compare the delicates of the Popish court, with Saint Pauls state as we see it here.

* Acts 20.34. 1.thess. 2.9. 2.thess.3.8.

* Matth. 5.44. luke 23.34. acts 7.60.

h Such as by sweeping is gathered together.

10 Notwithstanding the sharpnesse of his mocke, hee putteth them in minde to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seeme vile according to the outward shew in respect of others, yet mightie by the efficacie of Gods Spirite, as they had triall of in themselues.

i What way and rule I follow euery where in teaching the Churches.

11 Last of all he discendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some amongst them.

* Acts 19.21. iames 4.15.

k By words, he which hee setteth against their painted and coloured kind of eloquence, against the vertue of the spirit.

12 A passing ouer to another part of his Epistle, wherein he reprehendeth most sharply a very hainous offence, the which the vile of ecclesiastical correction.

l Meekely affected towards you.

CHAP. V.

1 That they haue winked at him who cõmitted incest with his mother in Law, 2. 6. hee sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kinde of wickednesse is left to be punished with excommunication, 12 least other be infected with it.

IT 1 is heard certeinly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deed, might be put from among you.

3 3 For I verily as absent in bodie, but present in a spirite, haue determined alreadie as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirite, in the b Name of our Lorde Iesus Christ, that such one, I say, 4 by the power of our Lord Iesus Christ,

5 5 Be c deliuered vnto Satan, for the d destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus.

6 7 Your reioycing d is not good: knowe ye not that a litle leauen, leaueneth the whole lumpe?

7 8 Purge out therefore the olde leauen, that yee may bee a newe e lumpe, as ye are vn-

1 They are greatly to be reprehended which by suffering of wickednesse, let forth the Church of God to be mocked and scorned of the infidels.

2 There are none more proud then they 9 least know themselues.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after the matter is diligently examined.

a In minde, thought and will.

b Calling vpon Christ his name.

4 There is no doubt but that iudgement is remitted in heauen, wherein Christ himselfe sitteth as Iudge.

5 The excommunicate is deliuered to the power of Satan, in that that he is cast out of the house of God.

c What it is to be deliuered to Satan, 1 Lord himself declareth when he saith, Let him be vnto thee as an Heathen & Publicane, Matt. 18. 17. that is to say, to be disfranchised and put out of the right & libertie of the citie of Christ, which is the Church, without which Satan is lord & master.

6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may be tamed, that he may learne to liue to the Spirit.

7 Another end of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the Church that the one be not infected by the other.

d Is naught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found amongst you.

8 By alluding to the ceremonie of the Passeouer, he exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: Insomuch that he was holden as vncleane and vnworthie to eate the Passeouer, whosoeuer had but tasted of leauen. Now we all our whole life must be as it were 9 feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations all impuritie.

e By lump he meaneth the whole body of the Church, euery member whereof must be vnleauened bread, that is, be renewed in Spirit, by plucking away the old corruption.

leauened: for Christ our f Passeouer is sacrificed for vs.

8 Therfore let vs keep the feast, not with old leauen, neither in the leauen of maliciousnesse, and wickednesse: but with the vnleauened bread of sincerity and trueth.

9 g I wrote vnto you in an Epistle, that ye should not company together with fornicators,

10 And not h altogether with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 10 For what haue I to do, to iudge them also which are without? doe ye not iudge them which are within?

13 But God iudgeth them that are without: Put away therefore from among your selues that wicked man.

1 The lambe of the Passeouer. 2 Let vs leade our whole life, as it were a continual feast, honestly, and vprightly. 3 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are knowen to bee wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meat, either he meaneth those feasts of loue wherein the Supper of the Lord was receiued, or els their common diete and maner of life: which is rightly to be taken, lest any man should thinke, that either matrimonie were broken by excommunication, or such dueties hindered and cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neigbour to neighbour to winne one another vnto God. h If you should vtterly abstaine from such mens companie, you should go out of the world: therefore I speake of them, which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whome you must labour by all meanes possible, to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must bee left to the iudgement of God.

CHAP. VI.

1 *He inueyeth against their contentions in lawe matters,* 6 *wherwith they vexed one another vnder iudges that were infidels to the reproch of the Gospel,* 9 *and then sharply threatneth fornication.*

DAre 1 a any of you, hauing businesse against another, bee iudged b vnder the vniust, 2 and not vnder the Saints?

2 3 Do ye not know, that the Saints shall iudge the worlde? If the worlde then shalbe iudged by you, are ye vnworthy to iudge the smallest matters?

3 Know ye not that we shal iudge the Angels? how much more, things that perteine to this life?

4 4 If then ye haue c iudgements of things perteining to this life, set vp them which are d least esteemed in the Churche.

5 5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 6 Now therfore there is altogether e infirmity in you, in that ye go to law one with another: 7 * why rather suffer ye not wrong? why rather susteine ye not harme?

8 * Nay, ye your selues doe wrong, and do harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? 8 Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdom of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the f Name of the Lord Iesus, and by the spirit of our God.

12 ¶ * 9 All things are lawful vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the h power of any thing.

13 10 Meates are ordeined for the bellie, and the bellie for the meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lorde, and * shal raise vs vp by his power.

2 The third question is of ciuil iudgements. Whether it be lawful for one faithfull to draw another faithful before the iudgement seate of an infidel? He answereth that it is not lawfull for offence sake, for it is not euil of it selfe. a As if he said, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men? b Before the vniust. 2 He addeth that he doth not forbid that one neighbour may goe to law with another if neede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe wil make the Saints iudges of the world and of the deuils, with his sonne Christ: much more ought they to iudge these light and small causes which may bee by equitie, and good conscience determined. 4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their priuate affaires betweene themselues by chosen abiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are practised betwixt the faithfull and the infidels, neither of publike iudgements, but of controuersies which may bee ended by priuate arbiters. c Courts and places of iudgement. d Euen the most abiect among you.

5 He applieth the generall proposition to a particular, allwaies calling the backe to this to take away from them that false opinion of their owne excellencie from whence all this mischiefes sprang. 6 Now he goeth further also, and although by geuing them priuate arbiters out of the congregation of the faithfull, he doe not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to vse that remedie neither. e A weakenes of minde which is saide to be in them, that suffer themselues to be ouercome of their lusts, and it is a fault that spareth greatly from temperancie and moderation: so that he nippeth them which could not put vp an iniurie done vnto them. 7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to Lawe euen vnder Infidels, whereas they should rather haue susteined any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart frō our right, then trie the vttermost of the Lawe hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therfore he be saith that they must repent, vnlesse they will be shut out of the inheritance of God. * Matth. 5.39 luke 6.29. rom. 12.19. * 1. Thes. 4.6. 8 Now he prepareth himselfe to passe ouer to the fourth Treatise of this Epistle, which concerneth matters indifferent, debating this matter first, how men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessarie remedie for them, to other hee leaueth it free: And other some he disswadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that riche and riotous Citie was all abounder: warning and teaching them earnestly, that repentaunce is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. * Tit. 3.5. f In Iesus. * Chap. 10.23. 9 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that hee doeth not vse them aright, which immoderately abuseth them, and so becommeth a slaue vnto them. g Whatsoeuer: but this generall worde must be restrained to things that are indifferent. h He is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kinde of seruice, vnder a colour of libertie, which sealeth vpon such men. 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth that they are vtterly vnlike: for meates saith he, were made for the necessarie vse of mans life which is not perpetuall: For both meates, and all this maner of nourishing, are quickly abolished. But we must not so thinke of the vnclennesse of fornication, for which the body is not made, but on the contrarie side is ordeined to purenes, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue, wherewith he also rose againe. * Rom. 6.5.

15 11 Know

11 A declaration of the former argument by contraries, and the applying of it.
12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirite: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which unitie is pure and spirituall.
*Gene.2.24. matth.19.5. marke 10.8. ephes.5.31.
i Moses doeth not speake these words of fornication, but of mariage: but seeing that fornication is the corruption of mariage, and both of them is a carnall and fleshly copulation, we cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19.5. because he speaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawful to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many partes.
13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthinesse. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. *Chap.3.17. 2.corinth.6.16. 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, we should serue to his glory. *Chap.7.23. 1.pet.1.18.

15 [11] Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Doe ye not know, that he which coupleth himselfe with an harlot, is one body? *for [i] two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord is one spirit.

18 [13] Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 [14] Know ye not, that *your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and [15] ye are not your owne.

20 *For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

CHAP. VII.

1 *Entreating here of mariage,* 4 *which is a remedie against fornication,* 10 *and may not be broken.* 18. 20 *he willeth euery man to liue contented with his lot.* 25 *He sheweth what the end of virginitie should be,* 35 *and who ought to marrie.*

1 He teacheth concerning mariage, that although a single life hath his commodities, which he will declare afterwards yet that mariage is necessarie for the auoiding of fornication: but that neither one man may haue many wiues, nor any wife many husbands.
a Touching those matters, whereof you wrote vnto me.
b Commodious and (as we say) expedient. For mariage bringeth many griefs with it, and that by reason of the corruption of our first estate. *1.Pe.3.7. 2 Secondly, he sheweth that the parties maried, must with singular affection, entirely loue one the other. c This word (due) containeth all kind of beneuolence, though he speake more of one sort then of the other, in that that followeth. 3 Thirdly, he warneth them, that they are each in others power, as touching the body, so that you may not defraud one another. 4 He adderh an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, he warneth them to consider what is expedient, least by this long breaking off as it were from mariage, they be stirred vp to incontinencie. d Doe nothing els,

NOwe [1] concerning the things [a] whereof ye wrote vnto me, It were [b] good for a man not to touch a woman.

2 Neuertheless, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 *[2] Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, [4] except it be with consent for a time, that ye may [d] giue your selues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.

6 [5] But I speake this by permission, not by commandement.

7 For I [e] would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 [6] Therefore I say vnto the [f] vnmaried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [g] burne.

10 *[7] And vnto the married, I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 [8] But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

14 [9] For the vnbeleeuing husbande is [h] sanctified to the [i] wife, and the vnbeleeuing wife is sanctified to the [k] husband, else were your children vncleane: but nowe are they [l] holy.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [m] such things: [11] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [12] But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordeine I in all the churches.

5 Fiftly, he teacheth that mariage is not simply necessarie for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God.
e I wish.
6 Sixtly, he giueth the selfe same admonition touching the second mariage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace.
f This whole place is flat against them which condemne second mariages.
g So to burne with lust, that either the will yeeldeth to the temptation, or els we cannot call vpon God with a quiet conscience.
*Matth.5.32. and 19.9. mark.10.11,12, luke 16.18.
7 Seuenthly, he forbiddeth contentions and publishing of diuorces (for he speaketh not here of the fault of whoredome, which was then death euen by the Law of the Romanes also) whereby he affirmeth that the band of mariage is not dissolued, and that from Christ his mouth. 8 Eightly, he affirmeth, that those mariages which are already contracted betweene a faithfull, and an vnfaithfull or Infidel, are firme: so that the faithfull may not forsake the vnfaithfull. 9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessell of his vnfaithfull wife, by this, that their children which are borne of them, are accompted holy (that is, contained within the promise) for to is said to all the faithfull, I will be thy God, and the God of thy seede. h The godlinesse of the wife is of more force, to cause their coupling together to be accompted holy, then the infidelitie of the husband is, to prophane the mariage.
i The Infidel is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her. k To the faithfull husband. l This place destroyeth the opinion of them, that would not haue children to be baptized, and their opinion also, that make Baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and Baptisme is added as the seale of that holinesse. 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, saith he, because he is forsaken of the vnfaithfull. m When any such thing falleth out. 11 Least any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that mariage contracted with an Infidell, ought peaceably to bee kept, that if it be possible the Infidell may be wonne to the faith. 12 Taking occasion by that which he saide of the bandage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outwarde state and condition of mans life, as circumcision and uncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lorde, what state or condition so euer hee be in, because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdome of Heauen.

ry man, as the Lorde hath [n] called euery one, so let him walke: and so ordaine I in all Churches.

18 [13] Is any man called being circumcised? let him not [o] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? [p] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [q] Lord, being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christes seruant.

23 * [14] Ye are bought with a price: be not the seruants of men.

24 [15] Brethren, let euery man, wherein he was called, therein abide with [r] God.

25 [16] Nowe concerning virgines, I haue no commaundement of the Lorde: but I giue mine [s] aduise, as [t] one that hath obteined mercie of the Lord to be faithfull.

26 I suppose then [u] this to be good for the [x] present necessitie: I meane that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue trouble in the [y] flesh: but I [z] spare you.

29 And this I say, brethren, because the time is [a] short, hereafter that both they which haue wiues, be as though they had none:

30 And they that [b] weepe, as though they weept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this [c] worlde, as though they vsed it not: for the [d] fashion of this worlde goeth away.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, howe he may please the Lord.

33 But he that is maried, [e] careth for the things of ỹ worlde, how he may please his wife,

34 There is difference also betweene a virgine and a wife: the vnmaried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirite: but she that is maried, careth for the things of the worlde, how she may please her husband.

35 And this I speake for your owne [g] commoditie, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 [17] But if any man thinke that it is vncomely for his virgine, if she passe the flowre of her age, and neede so require, let him doe what he will, he [h] sinneth not: let them be maried.

37 Neuertheless, he that standeth firme in his [i] heart, that he hath no [k] neede, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to marage, doth [l] better.

39 [18] The wife is bound by the [m] Lawe, as long as her husband * liueth: but if her husband be dead, she is at libertie to marie with whom she will, onely in the [n] Lord.

40 But she is more blessed, if she so abide in my iudgement: * and I thinke that I haue also the Spirit of God.

n Hath bound him to a certaine kinde of life.

13 Notwithstanding he giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore here in onely they are equall, that the kingdom of God consisteth not in them, and therefore these are no hinderance to obey God.

o He is said to gather his vncircumcision, who by the helpe of a Chirurgian, recouereth an vpper skinne: which is done by drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke and 25. Chap.

* 1. Tim. 6. 1.

p As though this calling were too vnworthy a calling for Christ.

q He that is in state of a seruant, and is called to be a Christian.

* Chap. 6. 20. 1. pet. 18. 19.

14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitions, which some doe foolishly accompt for things indifferent.

15 A repetition of the generall doctrine.

r So purely and from the heart, that your doings may be approoued before God.

16 He enioyneth virginitie to no man, yet he perswadeth and praiseth it for an other respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which mariage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially.

s The circumstances considered, this I counsell you.

t It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthy credit, for I haue obteined of the Lord to be such an one.

u To remaine a virgine.

x For the necessitie which ỹ Saints are dayly subiect vnto, who are cõtinually tossed vp & downe, so that their estate may seeme most vnfit for mariage, were it not that the weakenes of ỹ flesh inforced them to it.

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so that he bĕdeth more to a sole life, not because it is a seruice more agreable to God then mariage is, but for those discõmodities, which (if it were possible) he would wish al men to be void of, that they might giue themselues to God onely.

z I would your weakenes were prouided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrewes vnderstand aduersitie & by ioy, al prosperity.

c Those things which God giueth vs here.

d The guise the shape, and fashion: whereby he sheweth vs, that there is nothing in this world that continueth.

e They that are maried, haue their wits drawn hither and thither and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are maried may care for the things of the Lord, also Clem. Strom. 3.

f Minde.

g He meaneth that he will enforce no man, either to marie, or not to marie, but to shewhim barely what kind of life is most commodious.

17 Note he turneth himself to the parents, in whose power and authoritie their children are, warning them that accepting to the former doctrine they consider what is meete and conuenient for their children, that they neither denie them of the necessarie remedie against incontinencie, nor constraine them to marage, whereas neither their will both leade them, nor any necessitie vrgeth them. And against hee praiseth virginitie, but of it selfe, and not in all.

h He doeth well: for so hee expoundeth that verse 38.

i Resolued himselfe.

k That the weakenesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still.

l Prouideth more commodiously for his children. & that not simply, but by reason of such conditions as are before mentioned.

18 That which he spake of a widower, he speaketh nowe of a widow, to wit, that she may marie againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if she remaine still a widowe, she shall be vexed with many cares.

m By the Law of mariage. * Rom. 7. 1.

n Religiously, and in the feare of God. * 1. Thessa. 4. 8.

CHAP. VIII.

1 From this place vnto the end of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets, 18 He restraineth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

AND [1] as touching things sacrificed vnto idoles, wee knowe that wee [a] all haue

1 He entreth to entreate of another kinde of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all he remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knew well enough the benefite of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charity, it doeth not onely not auaile, but also doth much hurt, because it is the mistres of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, and therefore from the loue of our neighbour.

a This generall word is to be abbridged as appeareth, verse 7. for there is a kinde of taunt in it, as we way perceiue by the next verse.

knowledge:

knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Nowe, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idoles, we knowe that an idole is [e] nothing in the woꝛld, and that there is none other God but one.

5 Foꝛ though there be that are called gods, whether in heauen, oꝛ in earth (as there be many gods, and many loꝛds)

6 Yet vnto vs there is but one God, which is that Father, [f] of whom are all things, and we [g] in him: and [*h] one Loꝛd Iesus Chꝛist, [i] by whom are all things, and we by him.

7 [3] But euery man hath not that knowledge: foꝛ [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 [5] But meate maketh vs not acceptable to God, foꝛ neither if wee eate, haue wee the moꝛe: neither if wee eate not, haue we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] Foꝛ if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eate those things, which are sacrificed to idoles?

11 [7] And through thy knowledge shall the [*] weake bꝛother perish, foꝛ whom Chꝛist died.

12 [8] Nowe when ye sinne so against the bꝛethren, and wound their weake conscience, ye sinne against Chꝛist.

13 [*9] Wherefore if meate offend my bꝛother, I will eate no flesh while the woꝛld standeth, that I may not offend my bꝛother.

b Ministreth occasion of vanitie and pride: because it is voide of charitie.

c Instructeth our neighbour.

2 The application of that answere to things offered to idoles: I graunt, saith he, that an idole is in deede a vaine imagination, and that there is but one God and Loꝛd, and therefore that meate can not be made either holy oꝛ prophane by the idole: but it followeth not therefore that a man may without respect eate meates as any other.

d This word (Idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the word (Idolatrie) that is to say, Image seruice.

e Is a vaine dreame.

f When the Father is distinguished from the Sonne, he is named the beginning of al things.

g We haue our being in him.

*Iohn 13.13. chapter 12.3.

h But as the father is called Lord, so is the Sonne God: therefore this word (One) doeth not respect the persons, but the natures.

i This word (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that we make two causes, seeing they haue both but one nature, though they be distinct persons.

3 The reason why that followeth not, is this: because there are many men which doe not know that which you know. Nowe the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your bꝛethren.

4 An applying of the reason: There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast beene the occasion of this mischiefe.

k By conscience of the idole, he meaneth the secret iudgement that they had within them selues, whereby they thought all things vncleane, that were offered ro idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, & if it be euil, it maketh them euill.

5 A preuenting of an obiection: Why then, shal we therefore be depriued of our libertie? Nay (saith the Apostle, you shall lose no part of Christianitie although you abstaine foꝛ your bꝛethrens sake, as also if you receiue the meate, it maketh you no whit the moꝛe holy, foꝛ our commendation before God consisteth not in meates: but to vse our libertie with offence of our bꝛethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it we haue consideration of our weake bꝛethren.

6 Another plainer application of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euil accompt of among things indifferent, because it is simply forbidden foꝛ the circumstance of the place, although offence doe cease, as it shall be declared in this place.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which in deede is none (foꝛ if thou hadst true knowledge, thou wouldest not sit downe to meate in an idoles temple) shalt thou destroy thy bꝛother hardening his weake conscience by this example to doe euill, foꝛ whose saluation Chꝛist himselfe hath died? * Rom. 14.15.

8 An other amplification. Such offending of our weake bꝛethren, redoundeth vnto Chꝛist, and therefore let not these men thinke that they haue to doe onely with their bꝛethren. * Rom. 14.21.

9 The conclusion, which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which he will not be first subiect vnto himselfe. I had rather (saith he) abstaine foꝛ euer from all kind of flesh, then giue occasion of sinne to any of my bꝛethren, much lesse would I refuse in any certaine place oꝛ time foꝛ my bꝛothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly abstained, 18. 22 least in things indifferent hee should offend any. 24 Hee sheweth that our life is like vnto a race.

AM [1] I not an Apostle? am I not free? [2] haue I not seene Iesus Chꝛist our Loꝛd? are ye not my woꝛke [a] in the Loꝛd?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: foꝛ ye are the [b] seale of mine Apostleship in the Loꝛd.

3 [3] My defence to them that [c] examine me, is this,

4 [4] Haue we not power to [d] eate and to dꝛinke?

5 Oꝛ haue we not power to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the bꝛethren of the Loꝛd, and Cephas?

6 Oꝛ I onely and Barnabas, haue not we power [f] not to woꝛke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? oꝛ who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Lawe the same also?

9 Foꝛ it is written in the Law of Moses, *Thou shalt not muzzell the mouth of the oꝛe that treadeth out the coꝛne: doeth God take care [i] foꝛ oxen?

10 Either saieth hee it not altogether foꝛ our sakes? Foꝛ our sakes no doubt it is written,

1 Before hee proceedeth any further in his propoled matter of things offered to idoles, he would shewe the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie foꝛ any mans pleasure. Therefore he propoundeth himselfe foꝛ an example, and that in a matter almost necessarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you alleage foꝛ your selues that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

a By proouing his Apostleship by the effects, in that that he was appointed of Chꝛist himselfe, and the authoꝛitie of his function was sufficiently confirmed to him amongest them by their conuersion. And all these things he setteth before their eyes, to make them ashamed foꝛ that they would not in the least wise that might be, debase themselues foꝛ the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God, when they were vtterly reprobate and without God.

a By the Lorde.

b As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.

3 Hee addeth this by the way, as if he would say, So farre it is off, that you may doubt of my Apostleship, thus I vse to refute them which call it into controuersie, by opposing those things which ꝑ Loꝛd hath done by me amongst you.

c Which like Iudges examine me and my doings.

4 Nowe touching the matter it selfe, he saith, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles,) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Loꝛds cousins & Peter himselfe.

d Vpon the expense of the Church?

e One that is a Christian and a true beleeuer?

f Not to liue by the worke of our handes?

5 That hee may not seeme to burden the Apostles, he sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruits of their labours, and shepheards by that that commeth of their flockes.

g Vieth to goe a warfare?

6 Secondly, he bringeth foorth the authoꝛitie of Gods institution by an argument of comparison.

h Haue I no better ground then the common custome of men? * Deut. 25.4. 1.tim.5.18.

i Was it Gods proper drift to prouide for Oxen, when he made this Lawe? for otherwise there is not the smallest thing in the world, but God hath a care of it.

ten,

ten, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

11 *7 If we haue sowen vnto you spiritual things, is it a great thing if we reape your carnall things?

12 8 If others with you be partakers of this k power, are not we rather? neuertheles, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 9 Doe ye not knowe, that they which minister about the l holy things, eate of the things of the Temple? and they which waite at the Altar, are m partakers with the Altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should liue n of the Gospel.

15 But I haue vsed none of these things: 10 neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward, but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ o free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I may winne the moe.

20 *And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the p Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by al meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with r you.

24 11 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And euery man that proueth masteries, s abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.

27 But I beate downe my t body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be u reprooued.

*Rom.15.27. 7 An assumption of the arguments with an amplification, for neither in so doing doe we require a reward meete for our deserts. 8 An other argument of great force: other are nourished amongest you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.

k The word signifieth right and interest, whereby he giueth vs to vnderstand that 9 Ministers of the word must of right and duetie be found of the Church. 9 Last of all, he bringeth forth expresse Lawe concerning the nourishing of the Leuites: which priuilege notwithstanding he will not vse.

*Deut.18.1. l This is spoken by the figure Metonymie, for, of those things that are offered in the Temple. m Are partakers with the altar in diuiding the sacrifice.

n Because they preach the Gospel, It followeth by this place, that Paul gate no liuing, neither would haue any other man get, by any commoditie of Masses, or any other such superstitious trumperies. 10 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay, saith he, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach 9 Gospel, seeing that the Lord hath enioyned me this office: but vnlesse I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then would it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines and aduantages. But I say, this were not to vse, but abuse my right and libertie: Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ. o By taking nothing of them to whom I preach it. *Acts 16.3. galat.2.3. p The word (Lawe) in this place, must be restrained to the ceremoniall Lawe.

q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fashions, that by all meanes I might saue some. r That both I and they to whom I preach the Gospel, may receiue fruite by the Gospel. 11 He bringeth in an other cause of this mischiefe, to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the rise of the

Pasches was always too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life. s Vseth a most exquisite diet. t The olde man which striueth against the Spirit. u This worde (reprooued) is not set as contrary to the word (Elect) but as contrary to the word (Approued) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition, 3, 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of the deuils, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

MOreouer, 1 brethren, I would not that ye should be ignorant, that all our a fathers were vnder * that cloude, and all passed thorow that * sea,

2 2 And were all b baptized vnto c Moses, in that cloude, and in that sea,

3 * And did all eate the d same spirituall e meate,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that f followed them: and the Rocke was g Christ.

5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.

1 He setteth out that which he said, laying before them an example of the horrible iudgement of God against them which had in effect the selfe same pledges of the same adoption and saluation that wee haue: and yet notwithstanding when they gaue themselues to idoles feastes, perished in the wildernesse, being horribly and manifoldly punished. Moreouer, and besides that these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angrie with them if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ. a Paul speaketh thus in respect of the couenant, and not in respect of the persons, saying in generall. * Exod.13.21. num.9.18. * Exod.14.22. 2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ only who offered himselfe vnto them in diuers shadowes. b All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselues. c Moses being their guide. *Exod.16.15. d The same that we doe. e Manna, which was a spirituall meate to the beleeuers, which in faith lay bolde vpon Christ who is the true meate. * Exod.17.6. numb.20.10. and 21.16. f Of the riuer and running Rocke, which followed the people. g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the trueth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith. * Numb.26.65.

6 [3] Nowe theſe things are our [h] enſamples, to the intent that we ſhould not luſt after euill things, * as they alſo luſted.

7 Neither be ye idolaters as were ſome of them, as it is written, * The people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one * day three and twentie thouſand.

9 Neither let vs tempt [i] Chriſt, as ſome of them alſo tempted him, and * were deſtroied of Serpents.

10 Neither murmure ye, as ſome of them * alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the [k] endes of the world are come.

12 [4] Wherefore, let him that thinketh he ſtandeth, take heede leſt he fall.

13 There hath no tentation taken you, but ſuch as appertaine to [l] man: and God is faithfull, which will not ſuffer you to be tempted aboue that you be able, but will euen [m] giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 [5] I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of [n] bleſſing which we bleſſe, is it not [o] communion of the blood of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt?

17 For we that are many, are one bread and one body, becauſe we all are partakers of one bread.

18 Beholde Iſrael, which is after the [p] fleſh: are not they which eate of the ſacrifices [q] partakers of the Altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue [r] felowſhip with the deuils.

21 Ye cannot drinke the cup of the Lord, and the [s] cup of the deuils. Ye cannot be partakers of the Lordes table, and of the table of the deuils.

22 Doe we prouoke the Lord to anger? are we ſtronger then he?

23 *[6] [t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but euery man anothers wealth.

25 [7] Whatſoeuer is ſold in the [u] ſhambles, eate ye, and aſke no queſtion for conſcience ſake.

26 * For the earth is the Lordes, and [x] all that therein is.

27 If any of them which beleeue not, call you to a feaſt, and if ye will goe, whatſoeuer is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth is the Lords, and all that therein is)

29 And the conſcience, I ſay, not thine, but of that other: [8] for why ſhould my libertie be condemned of another mans conſcience?

30 For if I through Gods [y] benefite be partaker, why am I euill ſpoken of, for that wherefore I giue thankes?

31 * [9] Whether therefore yee eate, or drinke, or whatſoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe all men in all things, not ſeeking mine owne profite, but the profite of many, that they might be ſaued.

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3 An amplifying of the example againſt them which are caried away with their luſtes beyond the bounds which God hath meaſured out. For this is [h] beginning of all euill, as of idolatrie (which hath glutonie a companion vnto it) fornication rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharpely in that olde people, to the ende that we which ſucceede them, and haue a more full declaration of the will of God, might by that meanes take better heede.

h Some reade figures: which figuried our Sacraments: for circumciſion was to the Iewes a ſeale of righteouſnes, to vs a liuely patente of Baptiſme, and ſo in the other Sacraments.

*Num.11.4. and 26.64.

*Pſal.106.14.

*Exod.33.6.

*Num.25.9.

i To tempt Chriſt, is to prouoke him to a combate as it were, which thoſe men doe, who abuſe the knowledge that hee hath giuen them, and make it to ſerue for a cloake for their luſtes and wickednes.

*Num.21.6.

*Pſal.106.14.

*Num.14.37. and 8.24.

k This our age is called the end, for it is the ſhutting vp of all ages,

4 In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they preſume not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation, and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters & contemners of Chriſt, which periſhed in the wilderneſſe. l Which commeth of weakeneſſe. m He that would haue you tempted for your profites ſake, will giue you an iſſue to eſcape out of the tentation. 5 Now returning to thoſe Idoles feaſtes, that he may not ſeeme to rally at all: firſt he promiſeth that he will vſe no other reaſons, then ſuch as they knew very wel themſelues. And he vſeth an inuuction borowed of the agreement that is in the things themſelues. The holy bankets of the Chriſtians are pledges, firſt of all, of the communitie that they haue with Chriſt, and next, one with another. The Iſraelites alſo doe ratifie in their ſacrifices, their mutuall coniunction in one ſelfe ſame religion: therefore ſo doe the idolaters alſo ioyne themſelues with their Idoles or deuils rather, (for idoles are nothing) in thoſe ſolemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you muſt eſchewe it: For you cannot be partakers of the Lord and of idoles together. much leſſe may ſuch bankets be accompted for things indifferent. Will ye then ſtriue with God? and if you doe, thinke you that you ſhall get the vpper hand? n Of thankeſgiuing: whereupon, that holy banket was called Euchariſt, that is, a thankeſgiuing. o A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him. p That is, as yet obſerue their ceremonies. q Are conſenting and guiltie both of that worſhip and ſacrifice.

r Haue any thing to doe with the deuils, or enter into that ſocietie which is begun on the deuils name.

s The heathen and prophane people were woont to ſhut vp and make an end of their feaſtes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feaſtings.

*Chap.6.13.

6 Comming to another kinde of things offered to idoles, he repeateth that generall rule, that in the vſe of things indifferent, we ought to haue conſideration not of our ſelues only, but of our neighbours, and therefore there are many things which of themſelues are lawfull, which may be euill done of vs, becauſe of offence to our neighbour.

* Looke afore chap.6.13.

7 An applying of the rule to the preſent matters. Whatſoeuer is ſold in the ſhambles, you may vſe diſcretely buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnleſſe any man be preſent which is weake, whoſe conſcience may be offended by eating meates offered to idoles before him: for then you ought to haue conſideration of their weakeneſſe. u The fleſh that was ſacrificed, was vſed to be ſold in the ſhambles, and the price returned to the Prieſts. *Pſal.24.1. x All thoſe things whereof it is full. 8 A reaſon: for we muſt take heede that our libertie be not euill ſpoken of, and that the benefite of God which we ought to vſe with thankeſgiuing, be not changed into impietie, and that through our fault, if we chuſe rather to [illegible] the conſcience of the weake, then to yeelde a litle of our libertie in a matter of no importance, and ſo giue occaſion to the weake to iudge in ſuch ſort of vs, and of Chriſtian libertie. And the Apoſtle taketh theſe things vpon his owne perſon, that the Corinthians may haue ſo much the leſſe occaſion to oppoſe any thing againſt him. y If I may through Gods benefite eate this meate, or that meate, why ſhould I through my fault, cauſe that benefite of God to turne to my blame?

*Colloſſ.3.17. 9 The concluſion: We muſt order our liues in ſuch ſort, that we ſeeke not our ſelues, but Gods glory, and ſo the ſaluation of as many as we may: wherein the Apoſtle ſticketh not to propound himſelfe to the Corinthians (euen his owne flocke) as an example, but ſo that he calleth them backe to Chriſt, vnto whom he himſelfe hath regard.

CHAP. XI.

1 *He blameth the Corinthians for that in their holy aſſemblies, 4 men doe pray hauing their heads couered, 6 and women bare headed, and becauſe their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord, 23 which he requireth to be celebrated according to Chriſtes inſtitution.*

Be

*2. Thess. 3. 9.

BE * ye followers of me, euen as I am of Christ:

2 [1] Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 [2] But I will that ye know, that Christ is the * head of euery man: and the man is the womans head: and God is [a] Christes head.

4 [3] Euery [b] man praying or prophecying hauing any thing on his head, dishonoureth his head.

5 [4] But euery woman that prayeth or prophecieth bare headed, dishonoureth her head, [5] for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer his head: for as much as hee is the * image and glorie of God: but the woman is the glorie of the man.

8 [7] For the man is not of the woman, but the woman of the man.

9 *[8] For the man was not created for the womans sake: but the woman for the mans sake.

10 [9] Therefore ought the woman to haue [c] power on her head, because of the [10] Angels,

11 [11] Neuertheles, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 [12] Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teache you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man lust to be contentious, wee haue no such custome, neither the Churches of God.

17 [14] Now in this that I declare, I praise you not, that ye come together, not with profite, but with hurt.

18 [15] For first of all, when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true in some part.

19 [16] For there must be heresies euen among you, that they which are [f] approoued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate ℈ Lords Supper.

21 For euery man when they should eate, taketh his owne supper [h] afore, and one is hungrie, and another is drunken.

22 [17] Haue ye not houses to eate & to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 [18] For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night whē he was betrayed, tooke bread:

24 *And when he had giuen thankes, he brake it, and said, Take, eate: this is my body, which is [i] broken for you: this do ye in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shewe the Lords death till he come.

27 [19] Wherefore, whosoeuer shal eate this bread, and drinke the cup of the Lord [k] vnworthily, shall be guiltie of the body and blood of the Lord.

1 The fifth treatise of this Epistle concerning the right ordering of publike assemblies, conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spiritual gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelinesse and honestie, which belong to the Ecclesiasticall politie, traditions: which afterward they called Canons.

2 He referreth downe God, in Christ our Mediatour, for the end and marke not onely of doctrine, but also of Ecclesiasticall comelines. Then applying it to the question proposed, touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. *Ephes. 5. 23. a In that, that Christ is our Mediatour. 3 Hereof he gathereth, that if men doe either pray or preach in publike assemblies, hauing their heads couered (which was then a signe of subiection) they did as it were spoile themselues of their dignitie, against Gods ordinance. b It appeareth, that this was a politike Lawe seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bare headed in an assemblie, is a signe of subiection. 4 And in like sort he concludeth, that women which shewe themselues in publike and Ecclesiasticall assemblies, without the signe and token of their subiection, that is to say, uncouered, shame themselues. 5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is vnseemely for them to come abroad bare-headed, seeing that she hath giuen them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt, saith the Apostle, but there is another matter in it: For man was made to this end and purpose, that the glory of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. *Gen. 1. 26. and 5. 1. and 9. 6. colos. 3. 10. 7 He proueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made. *Gene. 2. 22. 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shewe by this eternall signe, their subiection. c A couering which is a token of subiection. 10 What this meaneth, I doe not yet understand. 11 A digression which the Apostle vseth, least that which he spake of the superlotitie of men, and lower degree of women, in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this aught to put them in minde to obserue the degree of euery sexe in such sort, that mutuall coniunction may be cherished. d By the Lord. 12 He vrgeth the argument taken from the common sense of nature.

e To be a couering for her, and such a couering, as should procure another. 13 Against such as are sticklingly contentious, we haue to oppose this, that the Churches of God are not contentious. 14 He putteth notice to the next Treatise concerning the right administration of the Lords supper. And the Apostle vseth this sharpe speach, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandments, yet they foulty neglected them in a matter of greatest importance. 15 To celebrate the Lords Supper aright, it is requisite that there be not only consent of doctrine, but also of affections, that it be not prophane. 16 Although that sedition and heresies proceed from the deuil, and are euil, yet they come not by chance, nor without cause, and they turne to ℈ profit of the elect. f Whom experience hath taught to be of sound religion and godlinesse. g This is an vsual kinde of speach, whereby the Apostle denieth that slatly, which many did not well. h Eate this meate, and tarieth not till other come. 17 The Apostle thinketh it good to take away the lone feasts, for their abuse, although they had bene a long time, & with commendation vsed in Churches, and were appointed & instituted by the Apostles. 18 We must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Author, to shew foorth the Lords death by preaching his word: to blesse the bread & the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, & the cup receiued to be drunke in thankesgiuing And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and also faith, and repentance: to shewe foorth the Lords death, that is, in true faith to yeeld vnto his word and institution: and last of al, to take the bread at the Ministers hand, and to eate it, & to drinke the wine, and giue God thankes: This was Pauls and the Apostles maner of ministring. *Mat. 26. 16. marke 14. 22. luke 22. 19. i This word (Broken) noteth out vnto vs Christ his maner of death, for although his legs were not broken, as ℈ theeues legs were, yet was his body very sore tormented, and torne, and bruised. 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it self, that is, of Christ, & shalbe grieuously punished for it. k Otherwise then meete is such mysteries should be handled.

28 *[20] Let [l] euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he [m] discerneth not the Lords body.

30 [21] For this cause many are weake, and sicke among you, and many sleepe.

31 For if we would [n] iudge our selues, we should not be iudged.

32 But when wee are iudged, we are chastened of the Lorde, because we should not bee condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23] And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. [24] Other things will I set in order when I come.

20 *1. Cor. 13. 5.

20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselues: as children, furious and mad men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion and others such like.

21 This place beateth downe the fained of credite, or inwrapped faith, which the Papists maintaine.

m He is said to discerne the Lords body, that hath consideration of the worthines of it, and therefore commeth to eate of this meate with great reuerence. 21 The prophaning of the body & blood of the Lorde in his mysteries, is sharply punished of him, and therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe. n Try and examine our selues, by faith and repentance, separating our selues from the wicked. 22 The supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feede the belly, but to feed the soule with the communion of Christ, and therefore it ought to be separate from common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, he sheweth that spirituall giftes are therefore diuersly bestowed, 7 that the same being ioyntly to edie other imployed, 12 wee may growe vp together into one body of Christ in such equall proportion and measure, 20 as the the members of mans body doe.

NOwe [1] concerning spirituall giftes, brethren, I would not haue you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, and were caried away vnto the dumme Idoles, as ye were led.

3 [3] Wherefore, I declare vnto you, that no man *speaking by the Spirit of God calleth Iesus *[c] erecrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 [4] Now there are diuersities of gifts, but the [d] same Spirit.

5 And there are diuersities of administrations, but the same Lord.

1 Now hee entreth into the thirde part of this treatise, touching the right vse of spirituall gifts, wherein he taxeth the Corinthians plainly to vnderstand that they abused them: for they that excelled shagged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no continuance of their brethren, abused them to vaine ostentation, and so robbed the Church of the vse of those gifts. On the other side the inferiour sort enuied the better, and went about to make a departure, so that al that body was as it were scattered and rent in pieces. So then he going about to remedie these abuses willeth them first to consider diligently, that they haue not these gifts of themselues, but frō the free grace and liberalitie of God, to whose glorie they ought to bestowe them all. a Ignorant to what purpose these gifts are giuen you. 2 He proueth the same by comparing their former state with that wherein they were at this time indued, with these excellent gifts. b As touching Gods seruice and the couenant, meere strangers. 3 The conclusion: Know you therefore that you cannot so much as moue your lippes to honour Christ withall, but by the grace of the holy Ghost. *Mark. 9.39. *Iohn 13.13. chap.8.6. phil.2.11. c Doeth curse him, or by any meanes whatsoeuer diminish his glory. 4 In the seconde place, hee layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of all these gifts, and that to one ende, to wit, for the profite of all. d The Spirit it is plainely distinguished from the gifts.

6 And there are diuersities of [e] operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to profite withall.

8 [5] For to one is giuen by the Spirit the word of [h] wisedome: and to another the word of knowledge, by the same Spirit:

9 And to another is giuen faith by ỹ same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophecie: and to another, the [l] discerning of spirites: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 *And all these things worketh one and the selfe same Spirite, distributing to euery man seuerally [6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: [8] euen so is [m] Christ.

13 For by one Spirit wee are all baptized into [n] one body, whether we be Iewes or Grecians, whether wee be bond or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hande, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

e So Paul calleth this inward force which commeth from the holy Ghost, and maketh men fit to woderfull things.

f The holy Ghost openeth & sheweth himselfe freely in giuing of these gifts.

g To the vse and benefite of the Church.

5 He declareth this manifolde diuersitie, and reckoneth vp the chiefest gifts, beating that into their heades, which he said before, to wit, that all these things proceeded from one selfe same Spirit.

h Wisdome is a most excellent gift, very requisite, not onely for the which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office: as the word of knowledge agreeth to the Doctours.

i By operation he meaneth those great workings of Gods mightie power, which passe and excel amongst his miracles, as the deliuerie of his people Israel by the hand of Moses that which he did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter, in the matter of Ananias and Saphira. k Foretelling of things to come. l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Actes 8.20. *Rom.12.3. ephel. 4.7. 6 Hee addeth moreouer something else, to wit, that although that these gifts are inequall, yet they are most wisely deuided, because the wil of the Spirite of God is the rule of this distribution. 7 Hee setteth forth his former saying by a similitude taken from the body: This saith he, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mystical body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme, ioyned together with our head, that by that meanes, there may bee framed one body compact of many members: and wee haue receiued one selfe same Spirite, that is to say, a spirituall feeling, perteinerance and societie common to vs all, out of one cuppe. m Christ ioyned together with his Church. n To become one body with Christ. o By one quickening drinke of the Lords blood, we are made partakers of his onely Spirit. 9 Hee amplifieth that which followed of the similitude: as if the thoulde say, The vnitie of the body is not onely not let by this diuersitie of members, but also it could not bee a body, if it did not consist of many, and those diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which hee hath layde: and first of all hee continueth in his purposed similitude, and afterwarde hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselues from those where they enuied, because they had not such excellent giftes as they: now this is, sayeth hee, as if the foote should say, it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parties ought rather to defende the vnitie of the body, being coupled together to serue one the other. 11 Against speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should bee equall one to another, there would followe a destruction of the whole body, yea and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as inequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie.

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But now are there many members, yet but one body.

21 [12]And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be [p] more feeble, are necessary.

23 And vpon those members of the body, which we thinke most vnhonest, put wee more [q] honestie on: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not, but God hath tempered the body together, & hath giuen ỹ more honor to that part which lacked,

25 Lest there should be any diuision in the body: but that the members should haue the same [r] care one for another.

26 [13]Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Nowe yee are the body of Christ, and members for your [r] part.

28 *And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, [t] helpers, [u] gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interprete?

31 [14]But desire you the best giftes, and I wil yet shew you a more excellent way.

a Now on the other side, he speaketh vnto them which were indued with more excellent gifts willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God sayeth he, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that although euery part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities.

p Of the smallest and vilest offices, and therfore finally accounted of, of the rest.

q Wee more carefully couer them.

r Should bestow their operations and offices to the profite and preseruation of the whole body. 13 Now he applieth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offend one against an other, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profit of all, that which he hath receiued according as his ministerie doeth require.

s For all Churches wheresoeuer they are dispersed through the whole world, are diuers members of one body. *Ephes.4.11.

t The offices of Deacons.

u He setteth forth the order of Elders, which were the maintainers of the Churches discipline.

14 He teacheth them that are ambitious & enuious, a certaine holy ambition, and enuie, to wit, if they giue themselues to the best gifts, & such as are most profitable to the Church, and so if they contend to excel one another in loue, which far passeth al other gifts.

CHAP. XIII.

1 *Hee sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.*

2 He reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proueth partly by an induction, and partly also by an argument taken of the ende, whereof those gifts are giuen. For, to what purpose are those gifts, but to Gods glory, and the profite of the Church as is before proued? so that those gifts without Charitie, haue no right vse.

a A very earnest kinde of amplifying a matter, as if hee saide, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing else but a vaine and prating kinde of babbling.

THough [1] I speake with the tongues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a [b] tinckling cymball.

b That giueth a rude and no certaine sound.

2 And though I had the gift of prophecie, and knewe all secrets and all knowledge, yea if I had all [c] faith, so that I could remoue *mountaines, and had not loue, I were nothing.

c By faith, he meaneth the gift of doing miracles, and not the faith which iustifieth, which cannot be voyde of Charitie as the other may.

*Matth.17.20.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth mee nothing.

3 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessarie and also how farre they are from it, & therefore how vaine and without cause they are proude.

4 [2]Loue [d] suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

d Word for word, deferreth wrath.

5 It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euil:

e It is not tumultious.

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

f Reioyceth at righteousnesse in the righteous. For the Hebrew meane by truth, righteousnesse.

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 [3]Loue doeth neuer fal away, though that prophecyings bee abolished, or the tongues cease, or [g] knowledge vanish away.

3 Againe he commendeth the excellencie of charitie in that, that it shal neuer be abolished in the Saints, where as other gifts which are necessarie for the building vp of ỹ Church, so long as wee liue here, shall haue no place in the world to come.

g The way to get knowledge by prophecying.

9 [4]For we knowe in [h] part, and we prophecie in part.

4 The reason: Because wee are nowe in that state that we haue neede to learne daily, and therefore wee haue neede of those helpes, to wit, of the gifts of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained and gotten the full knowledge of God, which serue nowe but for them, which are imperfite and go by degrees to perfection? h We learne vnperfectly. 5 He setteth foorth that, that he sayd, by an excellent similitude, comparing this life to our infancie or childehoode, wherein we stagger and stammer rather then speake, and thinke and vnderstand childish things, and therefore haue neede of such things as may forme and frame our tongue and minde: but when we become men, to what purpose should we desire that stammering, those childish toyes, and such like things, whereby our childehoode is framed by little and little? 6 The applying of the similitude of our childehoode to this present life, wherein we darkely behlode heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church of our mans mans age and strength, to that heauenly and eternall life, wherein when we behold God himselfe present, and are lightened with his full and perfect light, to what purpose should wee desire the voyce of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselues with most feruent loue, and therefore charitie shal not be abolished but perfected, although it shall not be shewen soorth and exercised by such maner of duties as peculiarly and onely belong to the infirmitie of this life. i All this must be vnderstood by comparison. 7 The conclusion As if the Apostle should say, Such therefore shall be our condition then: but now we haue three things, and they remaine sure if we be Christes, as without which, true Religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tende to things which are promised & are to come, when we haue presently gotten them, to what purpose should wee haue faith and hope? but yet there at length shall wee truely and perfectly loue both God, and one another.

CHAP.

CHAP. XIIII.

1 He commendeth the gift of prophecying: 7 and by a ſimilitude taken of muſicall inſtruments, 12 he teacheth the true vſe of interpreting the Scriptures: 17 hee taketh away the abuſe: 34 and forbiddeth women to ſpeake in the Congregation.

FOllowe [1] after loue, and couet ſpirituall gifts, and rather that ye may [a] prophecie.

2 [2] For he that ſpeaketh a ſtrange [b] tongue, ſpeaketh not vnto men, but vnto God: for no man heareth him: howbeit in the [c] ſpirite hee ſpeaketh ſecret things.

3 But hee that prophecieth, ſpeaketh vnto men to [d] edifying, and to exhortation, and to comfort.

4 Hee that ſpeaketh ſtrange language, edifieth himſelfe: but he that prophecieth, edifieth the [e] Church.

5 I would that yee all ſpake ſtrange languages, but rather that ye prophecied: for greater is he that prophecieth, then he that ſpeaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And nowe, brethren, if I come vnto you ſpeaking diuers tongues, what ſhall I profite you, except I ſpeake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [3] Moreouer things without life which giue a ſound, whether it be a pipe or an harpe, except they make a diſtinction in the ſoundes, howe ſhall it bee knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſounde, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue except ye vtter wordes that haue [f] ſignification, howe ſhall it be vnderſtood what is ſpoken? for yee ſhall ſpeake in the aire.

10 [4] There are ſo many kindes of voyces (as it commeth to paſſe) in the world, and none of them is dumme.

11 Except I know then the power of the voyce, I ſhall be vnto him that ſpeaketh a barbarian, and hee that ſpeaketh ſhall be a barbarian vnto me.

12 [5] Euen ſo, foraſmuch as ye couet ſpirituall gifts, ſeeke that ye may excel vnto the edifying of the Church.

13 Wherefore let him that ſpeaketh a ſtrange tongue, [h] pray that he may interprete.

14 [6] For [i] if I pray in a ſtrange tongue, my [k] ſpirite prayeth: but mine vnderſtanding is [l] without fruite.

15 What is it then? I will pray with the ſpirit, but I wil pray with the [m] vnderſtanding alſo: I wil ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.

16 [7] Elſe, when thou bleſſeſt with the [n] ſpirit, how ſhall he that [o] occupieth the roome of the vnlearned, ſay [p] Amen, at thy giuing of thankes, ſeeing hee knoweth not what thou ſayeſt?

17 For thou verily giueſt thankes wel, but the other is not edified.

18 [8] I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [q] fiue wordes with mine vnderſtanding, that I might alſo inſtruct others, then tenne thouſand wordes in a ſtrange tongue.

20 [9] Brethren, bee not *children in vnderſtanding, but as concerning malicioufneſſe bee children, but in vnderſtanding bee of a ripe age.

21 In the [r] Lawe it is written, * By men of other tongues, and by other languages will I ſpeake vnto this people: yet ſo ſhall they not heare me, ſaith the Lord.

22 [10] Wherefore ſtrange tongues are for a ſigne, not to them that beleeue, but to them that beleeue not: but prophecying ſerueth not for them that beleeue not, but for them which beleeue.

23 [11] If therefore when the whole Church is come together in one, and all ſpeake ſtrange tongues, there come in they that are [ſ] vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wits?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And ſo are the ſecrets of his heart made manifeſt, and ſo hee will fall downe on his

1 He inferreth now of that that he ſpake before: Therefore ſeeing charitie is the chiefeſt of al, before all things let it before you as chiefe and principal: and eſteeme thoſe things as moſt excellent, which profit the greater part of men: (as prophecie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the Church, and not thoſe which for a ſhew ſeeme to be marueilous, as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed and yet of it ſelfe was not greatly to any vſe, vnleſs there were an interpreter.

a What prophecieis, he ſheweth in the thirde verse.

2 He reprehendeth their peruerſe iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the myſteries of God might be ſet better knowen to a greater ſort. Thereby it is euident that prophecie, whereunto the gift of tongues ought to ſerue, is better then this: and therefore the Corinthians did iudge amiſſe, in that they made more accompt of the gift of tongues, then of prophecying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians vſed tongues in the Congregation without an interpreter. Which thing although it might be done to ſome profit of him that ſpake them, yet hee corrupted the right vſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed, not for any priuate mans commoditie, but for the profit of the whole company. b A ſtrange language which no man can vnderſtand without an interpreter. c By that inſpiration which he hath receiued of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the company can vnderſtand. d Which may further men in the ſtudie of godlines. e The company. 3 He ſetteth forth that which he ſaid by a ſimilitude, which hee borroweth & taketh from inſtruments of muſicke: which although they ſpeak not perfitly, yet they are diſtinguiſhed by their ſounds, that they may be the better vſed. f That do itly vtter the matter it ſelfe. 4 He proueth that interpretation is neceſſarily to be ioyned with the gift of tongues, by the manifold varietie of languages, inſomuch that if one ſpeake to another without an interpreter, it is as if he ſpake not. g As the Papiſts in all their ſermons, and they that ambitiouſly powre out ſome Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.

5 The concluſion: if they will excel in thoſe ſpirituall gifts, as it is meete, they muſt ſeeke the profite of the Church, and therefore they muſt not vſe the gift of tongues, vnleſſe there be an interpreter, to expound the ſtrange and vnknowen tongue: whether it be himſelfe that ſpeaketh, or another interprete.

h Pray for the gift of interpretation.

6 A reaſon: Becauſe it is not ſufficient for vs to ſpeake ſo in the congregation, that we our ſelues doe worſhip God in ſpirit, that is according to the gift which we haue receiued, but we muſt alſo be vnderſtood of the company, leaſt that be vnprofitable to other, which we haue ſpoken.

i If I pray, when the Church is aſſembled together, in a ſtrange tongue.

k The gift and inſpiration which the ſpirit giueth me, doeth his part, but onely to my ſelfe.

l No fruit commeth to the Church by my prayers.

m So that I may be vnderſtood of other, and may inſtruct other.

7 An other reaſon: Seeing that the whole congregation muſt agree to him that ſpeaketh, and alſo witneſſe this agreement. How ſhall they giue their aſſent or agreement which know not what is ſpoken?

n Onely, without all conſide-

ration of the hearers. o He that ſitteth as a priuate man. p So then one vttereth the prayer, and all the company anſwered, Amen. 8 Hee propoundeth himſelfe for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may eſchew al ſuſpition of enuie. q A very few words. 9 Now he reproueth them freely for their childiſh folly, which ſee not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an inſtrument of curſing, ſeeing that this ſame alſo is contained amongſt the puniſhments wherewith God puniſhed the ſtubburneſſe of his people, that he diſperſed them amongſt ſtrangers whoſe language they vnderſtoode not. * Matth. 28. 3.

r By the Law he vnderſtandeth all the whole Scripture. * Iſai. 28. 11. 10 The concluſion: Therefore the gift of tongues ſerueth to puniſh the vnfaithful and vnbeleeuers, vnleſſe it be referred to prophecie (that is to ſay, to the interpretation of Scripture) and that that which is ſpoken be by that meanes vnderſtood of the hearers. 11 An other Argument: The gift of tongues without prophecie is not onely vnprofitable to the faithful, but alſo doeth very much hurt: as wel to them as to the vnfaithfull which ſhould be wonne in the publike aſſemblies. For by this meanes it commeth to paſſe, that the faithful ſeeme to other to bee madde, much leſſe can the vnfaithful be inſtructed thereby. ſ Looke Acts. 4. 13.

face and worship God, and say plainely that God is in you in deede.

26 [12] What is to be done then, brethren? when yee come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 [13] If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 [14] Let the Prophetes speake two, or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first holde his peace.

31 For yee may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirites of the Prophets are subiect to the Prophets.

33 For God is not the authour of confusion, but of peace, as we see in al the Churches of the Saints.

34 [15] *Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also *the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [16] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or [u] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [17] And if any man be ignorant, let him be ignorant.

39 [18] Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

a The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall gifts.

13 The maner how to vse the gift of tongues. It may be lawful for one or two, or at the most for three. How vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone.

14 The maner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the Word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre forth as it is requisite for the edifying of the Church: Let them be content to be subiect eche to others iudgement.

15 The doctrine which the Prophets bring, which are inspired with Gods Spirit.

15 Women are commaunded to be silent in publique assemblies, and they are commaunded to aske of their husbands at home.

t 1. Timoth. 2. 12. * Gen. 3. 16. 16 A generall conclusion of the treatise of the right vse of spirituall gifts in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise. u Skilfull in knowledge and iudging spiritual things. 17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to goe forward notwithstanding, in those things which are right. 18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to bee forbidden, but all things must be done orderly.

CHAP. XV.

1 *The Gospell that Paul preached?* 3 *The death and resurrection of Christ.* 8 *Paul sawe Christ. He had persecuted that Church, whereof afterward hee was made a minister.* 12 *Christ first rose againe, and we all shall rise by him.* 26 *The last enemie, death.* 29 *To be baptized for dead.* 32 *At Ephesus Paul fought with beastes.* 35 *How the dead are raysed.* 45 *The first Adam, The last Adam.* 47 *The first and second man.* 51 *We shall all bee changed, wee shall not all sleepe.* 55 *Deaths sting.* 57 *victorie.* 58 *Constancie and stedfastnesse.*

MOreouer *[1] brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein ye [a] continue,

2 And whereby yee are saued, if yee keepe in memorie, after what maner I preached it vnto you, [b] except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the * Scriptures,

4 And that hee was buried, and that hee arose the thirde day, according to the * Scriptures.

5 *And that he was seen of Cephas, then of the [c] twelue.

6 After that, he was seene of moe then fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 [*2] And last of all he was seene also of me, as of one borne out of due time.

9 *For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ [3] Now if it be preached, that Christ is risen from the dead, howe say some among you, that there is no resurrection of the dead?

13 [4] For if there bee no resurrection of the dead, then is Christ not risen:

14 [5] And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee haue testified of God, that hee hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 [6] For if the dead be not raised, then is Christ not raised.

17 And if Christ bee not raised, your faith is vaine: [7] ye are [e] yet in your sinnes.

1 The first treatise of this Epistle, concerning the resurrection: and he vseth a transition, or passing ouer from one matter to another, shewing first that he ingreth no newe thing, to the ende that the Corinthians might vnderstand that they had begun to swarue from the right course: and next that he goeth not about to increate of a trifling matter, but of another chiefe point of the Gospell, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures and by the witnes of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne.

*Galat. 1. 11.

a In the profession whereof you continue yet.

b Which is very absurde, and cannot be, but that they that beleeue must reape the fruite of faith.

* Isai 53. 5. 1. pet. 2. 24.

*Ionas 2. 1.

*John 20. 19.

c Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.

d Not at seuerall times, but together and at one instant.

*Acts 9. 5.

2 He maintaineth by the way, the authoritie of his Apostleship, which was requisite to bee in good credite among the Corinthians, that this Epistle might bee of force and waight amongst them. In the meane season hee compareth himselfe in such sort after a certaine diuine art with certaine other, that he maketh himselfe inferiour to them all. *Ephes. 3. 8. *Ephes. 3. 7. 3 The first Argument to proue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe. 4 The second by an absurditie, if there be no resurrection of the dead, then is not Christ risen againe. 5 The proofe of that absurditie, by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it, is vaine, and we are lyars. 6 Hee repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine, if the resurrection of Christ bee taken away. 7 First, seeing death is the punishment of sinne, in vaine should wee beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.

e They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.

18 [8] And

18 [8]And so they which are asleepe in Christ are perished.

19 [9]If in this life onely wee haue hope in Christ, we are of all men the most miserable.

20 [10]But nowe is Christ risen from the dead, [11]and was made the *[f] first fruits of them that slept.

21 [12]For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam al die, euen so in Christ shall all be [g] made aliue,

23 [13]But euery man in his *owne order: the first fruites is Christ, afterward, they that are of Christ, at his comming shal rise againe.

24 [14]Then shall be the [h] ende, when hee hath deliuered vp the kingdome to God, euen the Father, when he hath put downe [i] all rule, and all authoritie and power.

25 For he must reigne, *till he hath put all his enemies [k] vnder his feete.

26 The [l] last enemie that shall be destroyed, is death.

27 * For hee hath put downe all things vnder his feete. (And when hee saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him)

28 And when all things shall bee subdued vnto him, [m] then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that [n] God may bee all in all.

29 [15]Else what shall they doe which are baptized [o] for dead: if the dead rise not at all, why are they then baptized for dead?

30 [16]Why are we also in ieopardie euery houre?

31 By your [p] reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 [17]If I haue fought with beastes at Ephesus [q] after the maner of men, what aduantageth it mee, if the dead be not raised vp? * [18]let vs [r] eate and drinke: for to morowe we shall die.

33 [19]Be not deceiued: euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 [20]But some man wil say, How are the dead raised vp? and with what body come they forth?

36 [21]O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne as it falleth, of wheate, or of some other.

38 [22]But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glorie of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the Sunne, another glory of the Moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

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8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what positie commeth of faith?

9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shalbe blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

11 He vttereth the last conclusion for the first proposition of the Argument that followeth. Christ is risen againe: Therefore that he the faithful (for of them he speaketh) rise againe. Then followeth the first reason of this consequent: for Christ is set forth vnto vs, to be considered of, not as a priuate man apart and by himself, but as the first fruits: And he taketh that which was knowen to al men, to wit, that the whole heape is sanctified in the first fruits. * Colos. 1.18. reuel. 1.5.

f He alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites.

12 An other confirmation of the same consiquent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, like commeth vnto all: that is to say, that all the faithful, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

g Shal rise by the vertue of Christ. 13 He doeth two things together: for hee sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion hee passeth to the next argument. *1. Thessal. 4.13. 14 The fourth Argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father wil bee shewed to bee King in his Sonne who was made man, to whome all things are made subiect (the promise onely except) to the ende that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne wherein the Fathers glory consisteth: to wit, the ouercomming of his enemies, (whereof some must be depriued of all power, as Satan and all the wicked, be they neuer so proud and mighty, and other must be vtterly abolished, as death) and a plaine and full deliuery of the godly from al enemies, that by this meanes God may fully set forth the body of the Church cleauing fast vnto their head Christ, his kingdome and glory, as a King in his subiects. Moreouer he putteth the first degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shalbe in the latter day. Now al these tend to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can bee King aboue all, neither Christ be Lord of all: for neither should the power of Satan & death be ouercome, nor the glory of God be ful in his Sonne, nor his sonnes in his members.

h The shutting vp and finishing of all things.

i All his enemies which shall be spoyled of all the power they haue. * Psalme 110.1. acts 2.34. hebr. 1.13. and 10.13.

k Christ is considered here, as hee appeared in the forme of a seruant, in which respect hee ruleth the Church as head, and that because this power was giuen him of his Father.

l The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feete, then must it needs be that death also shall be subdued vnder him. * Psal. 8.6. heb. 2.8.

m Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection: but Christ as hee is God, hath vs subiect to him as his Father hath, but as hee is Priest, hee is subiect to his Father together with vs. Augustine booke 1, chap. 8. of the Trinitie.

n By this like kinde of speach, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.

15 The first argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that baptisme is a token of regeneration.

o They that are baptized to this end and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.

16 The first argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deathes?

p As though hee said, I die dayly, as all the miseries I suffer can wel witnesse, which I may truely boast of that I haue suffered amongst you.

17 The taking away of an obiection: But thou Paul diddst ambitiously as commonly men are wont to doe, when thou diddst fight with beastes at Ephesus: that is very like saith Paul, for what could be that aduantage me, were it not for the glory of eternall life which I hope for?

q Not vpon any godly motion, nor casting mine eyes vpon God, but caryed away with vaine glory, or a certaine headinesse. * Isai. 22.13. 18 The seuenth Argument which dependeth vpon the last: If there be no resurrection of the dead, why doe wee giue our selues to any thing else, saue to eating and drinking.

r These are speaches that Epicures vse. 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie company of certaine: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse. 20 Nowe that hee hath prooued the resurrection, hee discouereth their doltishnesse, in that they skoffingly demaunded, howe it could bee that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these fellowes, which seemed to themselues to bee marueilous wise and wittie, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by dayly experience: for seedes are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrarywise they grow vp farre more beautifull: and whereas they are sowen naked and bare: they springe vp greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie?

22 Wee see a diuersitie both in one and the selfe same thing which hath nowe one forme and then another, and yet keepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beastes: and also among things of diuers sorts, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

23 He maketh three maner of qualities of the bodies being raised, Incorruption, to wit, because they shal be sound and altogether of a nature that cannot be corrupt: Glorie, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meate, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.

f Is buried, and man is hid as seede in the ground.

t Voyde of honor, voyd of glory and beautie.

u Freed from the former weakenesse, whereas it is subiect to such alteration and change, that it cannot maintein it self without meate and drinke, and such other like helpes.

24 He sheweth perfitely in one word this change of the qualitie of the body by the resurrection, when he saith that of a natural body, it shal become a spiritual body: which two qualities being cleane different the one from the other he straightway expounded, & setteth forth diligently. 25 That is called a naturall body which is quickened and maintained by a liuing soule onely such as Adam was, of whome all wee are borne naturally: and that is saide to be a spirituall, which together with the soule is quickened with a farre more excellent vertue, to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. x Adam is called the first man: because hee is the roote as it were from whence wee spring, and Christ is the latter man, because hee is the beginning of all them that are spirituall, and in him we are all comprehended. * Genesis 2.7. y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him. 26 Secondly, hee setteth the order of this double state or qualitie to bee obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lorde being sent from heauen, indued our flesh which was prepared and made fit for him, with the fulnesse of the Godhead. z Walking in durt, and wholly giuen to an earthly nature. a The Lorde is saide to come downe from heauen by that kinde of speach, whereby that which is proper to one is vouched of an other. 27 Hee applieth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant vpon earth, to wit, in this life, and in the graue: and also the Spiritualtie of Christ to the same our bodies, after they are risen againe: and he sayeth that that goeth before, and this shall follow. b Not a vaine and false image, but such an one as had the trueth with it in deede. 28 The conclusion. Wee cannot be partakers of the glory of God, vnlesse wee put off all that grosse and filthie nature of our bodies subiect to corruption, that the same body may bee adorned with incorruptible glory. c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption. 29 He goeth further, declaring that it shall come to passe that they which shall bee found aliue in the latter day, shall not descend into that corruption of the graue, but shall be renewed with a sudden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. d A thing that hath bene hidde, and neuer knowen hitherto, and therefore worthy that you giue good eare vnto it. e Hee sheweth vs that the time shalbe very short. * Matth. 24.31. 1. thessal. 4.16.

42 23 So also is the resurrection of the dead. The body is [f]sowen in corruption, and is raised in incorruption.

43 It is sowen in [t]dishonour, and is raised in glorie: it is sowen in weakenesse, and is raised in [u]power.

44 24 It is sowen a naturall body, and is raised a spirituall bodie: there is a naturall bodie, and there is a spirituall bodie.

45 25 As it is also written, The [x]first man * Adam was made a liuing soule: and the last Adam was made a [y]quickening Spirite.

46 26 Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, [z]earthly: the second man is the Lord from [a]heauen,

48 27 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the [b]image of the earthly, so shall wee beare the image of the heauenly.

50 28 This say I, brethren, that [c]flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 29 Beholde, I shew you a [d]secret thing, Wee shall not all sleepe, but wee shall all bee changed.

52 In [e]a moment, in the twinckling of an eye at the last * trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe the saying that is written, * Death is swallowed vp into victorie.

35 O death where is thy sting? O graue where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the Lawe.

57 But thanks be vnto God, which hath giue[n] vs victorie through our Lorde Iesus Christ.

58 30 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the [f]Lord.

* 1. Iohn 5.5.

30 An exhortation taken of the profit that ensueth, that seeing they vnderstand that the glory of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lordes helpe and goodnesse working in vs.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timothie: 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

CConcerning [1]the gathering for ỹ Saints, as I haue ordeined in the Churches of Galatia, so doe ye also.

2 Euery [a]first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath [b]prospered him, that then there bee no gatherings when I come.

3 And when I am come, whomsoeuer yee shall allowe by [1]letters, them will I sende to bring your liberalitie vnto Hierusalem.

4 [2]And if it be meete that I goe also, they shall goe with me.

3 Now I wil come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whithersoeuer I goe,

7 For I will not see you nowe in my passage, but I trust to abide a while with you, if the Lord permit,

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [d]effectuall is opened vnto me: and there are many aduersaries.

10 CNowe if Timotheus come: see that he be [c]without feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him foorth [f]in peace, that hee may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue conuenient time.

13 CWatch ye: stand fast in ỹ faith: quite you

1 Collections in olde time were made by the Apostles appointment, the first day of the weeke on which day the maner was then to assemble themselues.

a Which in time past was called Sunday, but now is called the Lords day.

b That euery man bestow according to the abilitie that God hath blessed him with.

c Which you shall giue them to carry.

2 The reason of the Epistle is spent in writing of familiar matters, yet so that all things be referred to this purposed matter, that is to say, to the glory of God, and the edifying of the Capitoynes.

d Very fit and conuenient to do things by.

e Without any iust occasion of feare.

f Safe & sound, and that with all kinde of courtesie.

you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of g Stephanas, that it is the first fruites of Achaia, and that they haue h giuen themselues to minister vnto the Saints)

16 That ye bee i obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my k spirite and yours: l acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another, with an *holy kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, let him bee had in execration m maranatha.

23 The grace of our Lorde Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholy to the ministerie.

i That you honour and reuerence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they haue bestowed themselues and their goods to helpe you withall.

k Mine heart.

l Take them for such men as they are in deed.

*Rom.16.16. 2.cor.13.12. 1.pet.5.14.

m By these words, is betokened the seuerest kind of curse and excommunication that was among the Iewes: and the wordes are as much to say, as our Lord cometh: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deaths day, euen for euer.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

The second Epistle of Paul, to the Corinthians.

CHAP. I.

1 *He beginneth with the praise of afflictions,* 8 *declaring what he hath suffred in Asia,* 10 *& how happily God assisted him.* 17 *He saith it was not vpon any lightnes, that he came not, according to his promise.*

a See the declaration of such salutations, in the former Epistles.

PAVL a an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints, which are in all Achaia:

2 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

*Ephes.1.3. 1.pet.1.3.

3 *2 a Blessed be God, euen the Father of our Lord Iesus Christ, the Father of b mercies and the God of all comfort,

b He beginneth after this maner with thanksgiuing, which notwithstanding (otherwise then he was wont) he applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, confirmed (as it should seeme) by their impostumitie, which tooke an occasion d to despise him by reason of his miseries. But he answereth, that hee is not so afflicted but that his comforters do exceed his afflictions, shewing the ground of them, euen the mercy of God the Father in Iesus Christ. a To him be praise and glory giuen. b Most mercifull. 3 The Lord doeth comfort vs to this end and purpose, that wee may so much the more surely comfort others. c The miseries which we suffer for Christ, or which Christ suffreth in vs. 4 He denieth that either his afflictions wherwith he was often afflicted, or the consolations which he receiued of God, may iustly be despised, seeing that the Corinthians both might and ought take great occasion to be confirmed by either of them. d Although saluation be giuen freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which we must run, therefore we are said to worke our saluation, Phil.2.12. And because it is God only that of his free good will worketh all things in vs, therefore is he sayd to worke the saluation in vs by those selfe same things by which we must passe to euerlasting life, after that wee haue once ouercome all incombrances.

4 Which comforteth vs in all our tribulation, 3 that we may bee able to comfort them which are in any affliction by ꝑ comfort wherwith we our selues are comforted of God.

5 For as the c sufferings of Christ abound in vs, so our consolation abounded through Christ.

6 4 And whether we bee afflicted, it is for your consolation and saluation, which is d wrought in the induring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know that as yee are partakers of the sufferings, so shall ye bee also of the consolation.

8 5 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were prested out of measure passing strength, so that we altogether e doubted euen of life.

9 Yea, we receiued the sentence of death in f our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs frō so g great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 ¶ *6 So that yee labour together in prayer for vs, 7 that for the gift bestowed vpon vs for many, thankes may bee giuen by many persons for vs.

12 8 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly h purenesse, and not in fleshly wisedome, but by the i grace of God we haue had our conuersation in the world, and most of all to you wards.

13 For we write k none other things vn-

5 He witnesseth that he is not only not ashamed of his afflictions, but that he declareth also to them all men know the greatnesse of them, and also his deliuerie from them, although it be not perfect.

e I know not at all what to doe, neither did I see by mans helpe which way to saue my life.

f I was resolued within my selfe to die.

g From these great dangers.

*Rom.15.30.

6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away another slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his mind, and sinceritie, which they knew both by his voyce when he was present, & they ought to acknowledge it also in his letters, being absent: and moreouer hee protesteth that he will neuer be otherwise. h With clearenesse and holy and true plainesse of minde, as God himselfe can witnesse. i Trusting to that very wisedome, which God of his free goodnesse hath giuen me from heauen. k He saieth, hee writeth barely and simplie: for he that writeth in coloured sort, is rightly sayd to write otherwise then we read: and this he saieth the Corinthians shall know and like of very well.

vnto you, then that yee read or els that yee acknowledge, and I trust yee shall acknowledge vnto the [l] end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are ours, in the [n] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a [o] double grace,

16 And to passe by you into Macedonia, [p] to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [q] When I therefore was thus minded, did I vse lightnesse: or minde I those things which I minde, according to the [r] flesh, that with me should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [s] faithful, that our word toward you was not Yea, and Nay.

19 [11] For the Sonne of God Iesus Christ, who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, [t] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promises of God in him are Yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

21 [13] And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the [y] earnest of the spirit in our hearts.

23 [14] Now, I call God for a record vnto my [z] soule, that to spare you, I came not as yet vnto Corinthus.

24 [16] Not that wee haue dominion ouer your faith, but we are helpers of your [a] ioy: for by faith ye stand.

l Perfitely.
m Pauls reioycing in the Lord was, that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructer, and taught them so purely and sincerely.
n When he shall sit as iudge.
o Another benefite.
p He putteth away their slander and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himself: for this was the matter and the case.
q That I should say and vnsay a thing?
r As men doe, which wil rashly promise any thing, & change their purpose at euery turning of an hand.
s He calleth God to witnesse and for iudge, of his constancie in preaching and teaching one selfe same Gospel.
t True, and of whose faithfulnesse it were horrible wickednesse to doubt.
u Hee ioyneth also with himselfe, his fellowes as witnesses with whom he fully consented in teaching one selfe same thing, to wit, one selfe same Christ.
x Was not diuers & wauering.
y That is, in God.
z Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt.
a Through our ministerie.
b Christ is the earnest of the spirit in our hearts.
c He declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ.
d Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt.
e Through our ministerie.
f He ascribeth the praise of this constancie, onely to the grace of God through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith and his sincerity, without doing iniurie to the Spirit of God, seeing that they themselues do know all this to be true.
g An earnest, is whatsoeuer is giuen to confirme a promise.
h Now comming to the matter, hee sweareth, that hee did not onely, not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that hee might not be constrained to deale more sharply with them being present, then he would.
i Against my selfe, and to the danger of mine owne life.
k He remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lorde vnto them, but as a seruant, appointed of God to comfort them.
l He setteth the ioy and peace of conscience, which God is authour of, against tyrannous feare, and therewithall sheweth the end of the Gospel.

CHAP. II.

1 *He excuseth his not comming vnto them,* 2 *and priuily reprehendeth them:* 4 *He sheweth that such is his affection toward them,* 5 *that hee neuer reioyceth but when they are merie,* 6 *Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, hee requesteth that they forgiue him.* 31 *He mentioneth his going into Macedonia.*

BVt I determined thus in my selfe, that I would not come againe to you in [a] heauinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

a Causing griefe amongst you, which he should haue done, if he had come to the before they had repented them.

3 And I wrote this same thing vnto you, least when I came, I should take heauinesse of them, of whom I ought to reioyce: this [b] confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 [1] And if any hath caused sorow, the same hath not made [c] mee sorie, but [d] partly (least I should more [e] charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrarywise yee ought rather to [f] forgiue him, and comfort him, least the same should bee swalowed vp with ouermuch heauines.

8 Wherefore, I pray you, that you would [g] confirme your loue towards him.

9 For this cause also did I write, that I might know [h] proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the [h] sight of Christ,

11 Lest Satan should circumuent vs: for we are not ignorant of his [i] enterprises.

12 ¶ [2] Furthermore, whē I came to Troas to preach Christs Gospell, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirite, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks bee vnto God, which alwayes maketh vs to triumph in Christ, & [k] maketh manifest the [k] sauour of his knowledge by vs in euery place.

15 [3] For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish,

16 To the one we are the sauour of death, vnto death, and to the other the sauour of life, vnto life: [4] and who is sufficient for these things?

17 * For wee are not as many, which make [l] marchandise of the worde of God:

b For I trusted that you would take that out of the way forthwith, which you knew I was discontented with considering how you are perswaded that my ioy is your ioy.
1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, wherevnto he returneth afterward: and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceed not of hatred, but of loue, and to end, least if we keepe no measure, we serue Satan the deuil.
c As if he said, All that sorow is so cleane wiped away, as though he had neuer felt it.
d As for me (saieth Paul) I haue no more to do with him.
e Least I should ouercharge him, who is hardened inough of himselfe, which I would be glad were taken from him.
f That whereas before you punished him sharply, you would now forgiue him.
g That at my entreatie, you would declare by the consent of the whole Church, that you take him againe for a brother.
h Truely & from the heart.
i Of his mischieuous counsel and deuilish wil.
2 He returneth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labours, and also of Gods blessing.
3 He alludeth to the oinking of the Priests, and the incense of the sacrifices.
4 He denieth that ought should be taken away from the dignitie of his Apostleship, because they saw euidently that it was not receiued with like successe in euery place. nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a iudge of them that contemne him.
4 Againe, hee putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof hee maketh them witnesses, euen to the 6. perle of the next Chapter.
* Chapter 4.2.
l Wee doe not handle it craftily and couetously, or lesse syncerely then we ought: and he vseth a metaphore which is taken from buckesters, which vse to play the false harlots with whatsoeuer commeth into their hands.

but

but as of sinceritie, but as of God in the sight of God speake we in Christ.

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister not of the letter, but of the Spirite. 8 Hee sheweth the difference of the Lawe and the Gospell, 13 That the brightnesse of the Lawe doeth rather dimme the sight then lighten it: 18 But the Gospell doeth make manifest Gods countenaunce vnto vs.

1 The Apostle frameth his speach wisely, that by litle and litle, he may come from the commendation of the person, to the matter it self.

DO we begin to praise our selues againe? or need we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstood, and read of all men,

b Which I tooke paines to write as it were.

3 In that ye are [a] manifest, to bee the Epistle of Christ, [b] ministred by vs, and written, not with inke, but with the Spirite of the [c] liuing God, [1] not in tables of stone, but in fleshly tables of the heart.

c By the way, he setteth the vertue of God, against the inke wherewith epistles are commonly written, to shew that it was wrought by God.

4 And such [d] trust haue we through Christ to God:

1 He alludeth by the way, to the comparison of the outward ministerie of the priesthood of Leui, with the ministerie of the Gospel, and the Apostolicall ministerie, which he handleth afterward more fully.

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our [e] sufficiencie is of God,

d This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministerie.

6 [2] Who also hath made vs able ministers of the New testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

e In that we are fit and meete to make other men partakers of so great a grace.

7 If then the ministration of death written with letters & ingrauen in stones, was [h] glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which glory is done away,)

2 He amplifieth his ministerie & his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Law, which he considereth in the person of Moses, by whom the Law was giuen: against whom hee setteth Christ the author of the Gospell. Now this comparison is taken from the very substance of ỹ ministerie. The Law is as it were a writing of it selfe dead, & without efficacie: but the Gospel, or new Couenant, is as it were the very vertue of God it selfe, in renewing, iustifying and sauing of men. The Lawe propounded death, accusing men of vnrighteousnesse: The Gospel offereth and giueth righteousnes and life. The gouernance of the Law serued for a time to the promise: The Gospel remaineth to the end of the world. Therfore what is the glory of that in comparison of the maiestie of this?

8 How shall not the [i] ministration of the Spirit be more glorious?

9 For if the ministerie of condemnation was glorious, much more doeth the ministration of [k] righteousnesse exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should bee [l] abolished, was glorious, much more shall that which remaineth, be glorious.

12 [3] Seeing then that we haue such trust, we vse great boldnesse of speach.

f Not of the Law, but of the Gospel. g Imprinted and ingrauen: so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Lawe, but euen of the ten commandements. h This word, Glory, betokeneth a brightnesse, and a maiestie which was bodily in Moses, but spiritually in Christ. i Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickning Spirite, working life. k To wit, of Christ, which being imputed to vs as our owne, wee are not onely not condemned, but also wee are crowned as righteous. l The Lawe, yea, and the ten commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe. 3 He sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that that it setteth foorth plainely and euidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them.

13 [*4] And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the [m] ende of that which should be abolished.

*Exod.34.34.

4 He expounded by the way, the allegorie of Moses his couering, which was a token of the darknesse and weaknesse that is in men, which were rather dulled by the bright shining of the law, then lightened: which couering was taken away by the comming of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slaunder of this blindnes, & set in the libertie of the light, by the vertue of Christs spirit.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuertheless when their heart shall be turned to the Lord, the vaile shall bee taken away.

17 Now the [n] Lord is the * Spirit, and where the Spirite of the Lorde is, there is libertie.

m Into the very bottome of Moses his ministerie.

n Christ is that Spirit, which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vs, though in vaine, because it speaketh to dead mē, vntil the Spirit quickneth vs. *John 4.14.

18 [5] But we all behold as in a mirrour, the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

5 Going forwards in the allegorie of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not onely not dasel their eies, which looke in it, as the Law doth, but also transformeth them with it beames, so that they also be partakers of the glory & shining of it, to lighten others: as Christ sayd to his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods spirit. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, letting them his owne example and his fellowes.

CHAP. IIII.

1 Hee sheweth that hee hath so laboured in preching the Gospell, 4 that such are euen blinded of Satan, who dee not perceiue the brightnesse thereof, 7 that the same is caried in earthen vessels, 10 who are subiect to many miseries, 16 and therefore hee exhorteth them by his owne example to bee courageous, 17 and contemne this present life.

THerefore, [1] seeing that we haue this ministerie, as wee haue receiued mercy, wee [a] faint not:

1 Now be plainly witnesseth that both he and his fellowes (through the mercy of God) do their vocation and duety rightly and sincerely, neglecting all dangers.

2 But haue cast from vs the [b] cloakes of shame, and walke not in craftinesse, neither handle we the word of God [c] deceitfully: but in declaration of the trueth wee approoue our selues to euery mans conscience in the sight of God.

a Though we are broken in pieces with miseries and calamities, yet we yeeld not.

b Subtiltie, and all kind of deceit, which men hunt after, as it were deuises and lurking holes, to, couer their shameleese dealings withall.

3 [2] If our Gospel be then hid, it is hid to them that are lost,

c This is that in the former Chapter he called, making marchandise of the word of God. 2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Lawe. Hee answereth. The fault is in the men themselues, whose eyes Satan plucketh out, who rulerh in this world. And yet notwithstanding both he and his fellowes set forth the most cleare light of the Gospell to be seene and beholden, seeing that Christ whom only they preach, is he in whom onely God will bee knowen, and as it were seene.

4 In whom the God of this world hath blinded the mindes, that is, of the infidels, that the [d] light of the glorious Gospell of Christ, which is the [e] image of God, should not shine vnto them.

d The light of plaine & lightsome preaching, which telleth forth ỹ glory of Christ.

e In whom the Father setteth foorth himselfe to be seene and beholden.

3 He removeth according to his accustomed maner, all suspicion of ambition, and touching that he teacheth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord.

f So preach this selfe same Iesus to you.

*Gen. 1. 3.

g Which made onely with his word.

h That being lightened of God, we should in like sort giue that light to others.

4 He taketh away a stumbling blocke, by which was darkned amongst some the bright shining of the ministerie of the Gospel to wit, because the Apostles were the most miserable of all men. Paul answereth that he and his fellowes, are as it were, earthen vessels, but yet there is in them a most precious treasure.

5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruants, to the end saieth he, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish.

5 [3] For wee preach not our selues, but Christ Iesus the Lord, & our selues your seruants for [f] Iesus sake.

6 For God *[s] that commanded the light to shine out of darkenesse, is he which hath shined in our heartes, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 [4] But we haue this treasure in earthen vessels, [5] that the excellencie of ỳ power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despaire not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 [6] Euery where wee beare about in our body the [i] dying of the Lord Iesus, that the life of Iesus might also bee made manifest in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our [l] mortall flesh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And because we haue the same [m] spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shall set vs with you.

15 [9] For all things are for your sakes, [n] that that most plenteous grace by the thanksgiuing of many, may redound to the prayse of God.

16 Therefore we faint not, [10] but though our outward man perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre more excellent & an eternal waight of [q] glory:

q Which remaineth for euer firme and stable, and can neuer be shaken.

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seen, are eternal.

CHAP. V.

1 Hee continueth in the same argument, 6 touching the certaine hope of saluation 8 Through faith, 12 not to prayse himselfe, 14 seeing hee hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

FOr [1] we know that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

1 Taking occasion by the former comparison, he compareth this miserable body as it is in this life, to a fraile & brickle tabernacle, against which he setteth the heauenly tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, in so much saith he, that we are not only not addicted to this tabernacle, but also we with sobs and sighes desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministerie, as ỳ other was, whereof we spake in the beginning of the second chapter.

2 For therefore we sigh, desiring to bee [a] clothed with our house, which is from [b] heauen.

a He calleth the glory of immortalitie, which we shalbe as it were clothed with a garment.

b Heauenly, not that the substance of it is heauenly,

3 [2] Because that if we be clothed, we shall not be found *naked.

4 For in deed we that are in this tabernacle, sigh and are burdened, because wee would not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.

5 And hee that hath [c] created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore we are alway [d] bold, though we know that whiles we are at home in the body, we are absent from the Lord,

7 (For wee walke by [e] faith, and not by sight.)

8 Neuertheless, we are [f] bold, and loue rather to remoove out of the body, and to dwell with the Lord.

9 Wherefore also we scouet, that both dwelling at home, and remooving from home, wee may be acceptable to him.

10 *[4] For wee must all [h] appeare before the iudgement seate of Christ, that euery man may receiue the thinges which are done in

but for the glory of it. 2 An exposition of the former saying: We doe not without cause, desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment: for when we depart hence, we shall not remaine naked, hauing once cast off the couering of this body, but we shall take our bodies againe, which shall put on, as it were, another garment besides: and therefore we sigh not for the wearines of this life, but for the desire of a better life: neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. *Reuel. 16. 15. c Hee meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they should be clothed with heauenly immortalitie. 3 He inferreth vpon this sentence which went next before, thus, Therefore seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this variance (for we are now so with God, that we behold him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwayes to him: therefore also we behaue our selues so, that we may be acceptable to him, both while we liue here, and when we goe from hence to him. d He calleth them (bolde) which are alwayes resolued with a quiet and setled minde to suffer what danger soeuer, nothing doubting but their end shalbe happie. e Faith, of those things which we hope for, and not hauing God presently in our view. f And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding we had rather depart hence to the Lord. g And seeing it is so, we striue to liue so, that both in this our pilgrimage here we may please him, and that at length we may be receiued home to him. *Rom. 14. 10. 4 That no man might thinke it to perteine to all, which he spake of that heauenly glory, he addeth, that euery one shall first render an account of his pilgrimage, after that he is departed from hence. h We must all appeare personally, and enquirie shall be made of vs, that all may see, how we haue liued.

6 An amplification of the former sentence, wherein he compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death. i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. k Which liue that life, to wit, by the Spirit of Christ, amongst so many & so great miseries. l Subiect to that miserable condition. 7 A very cunning conclusion: as if he would say, Therefore to be short, we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to other to beleeue, to wit, that they also shall be saued together with them, in Christ. m The same faith, by the inspiration of the same Spirit. *Psal. 116. 10. 9 He sheweth how this constancie is preserued in them, to wit, because they respect Gods glory and the saluation of the Churches committed vnto them. n When it shall please God to deliuer me, & restore me to you, that exceeding benefit which shalbe powred vpon me, shall in like sort redound to the glory of God, by the thanksgiuing of many. 10 He adeeth, as it were, a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth dayly: and passeth not at al for all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory. o Gathereth new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the necke of another, being maintained and vpholden with the strength of the inward man. p Afflictions are not called light, as though they were light of themselues, but because they passed away quickly, when as in deed our whole life is of no great long continuance.

his body according to that he hath done, whether it be good or euill.

11 [e] Knowing therefore that [i] terrour of the Lord, we perswade men and we are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 [6] For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether wee bee out of our wit, we are it to God: or whether wee bee in our right minde, we are it vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because wee thus iudge, that if [m] one bee dead for all, then were all dead, and hee died for al, that they which liue, should not hencefoorth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore, hencefoorth know wee no man after the flesh, [10] yea though wee had knowen Christ after the flesh, yet now hencefoorth know we him no more.

17 [11] Therefore if any man be in Christ, let him be a [o] newe creature. * Old things are passed away: beholde, all things are become new.

18 [12] And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministrie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [p] committed to vs the worde of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christes steade, that ye be reconciled to God.

21 For he hath made him to be [q] sinne for vs, which [r] knew no sinne, that wee shoulde be made the [s] righteousnesse of God in him.

him. r Who was cleane voyd of sinne. s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

CHAP. VI.

1 *He exhorteth them to leade their liues as it becommeth Christians,* 5 *neither to be dismayed in tribulations,* 9 *not puffed vp with glory.* 14 *to auoyde all vncleanesse,* 16 *concerning that they are the temples of the liuing God.*

SO [1] we therefore as workers together beseech you, that yee receiue not the grace of God in vaine.

2 [2] For he sayth, * I haue heard thee in a time [a] accepted, and in the day of saluation haue I succoured thee: beholde nowe the accepted time, beholde nowe the day of saluation.

3 [3] Wee giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in al things we [b] approue our selues as * the ministers of God, [4] in much patience, in afflictions, in necessitie, in destresses,

5 In stripes, in prisons, in [c] tumults, in labours.

6 [5] By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the [d] worde of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen and yet knowen: as dying, and beholde, wee liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Nowe for the same recompence, I speake as to my children, Bee you also enlarged.

nor without exception vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to bee alwayes in a good minister. c In tossing to and fro, finding no place of rest and quietnesse. 5 Secondly he reckoneth vp such vertues as are necessarie, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may bee ouercome. d Preaching of the Gospel. e Power to worke miracles, and to bring vnder the wicked. f Vprightnesse. 6 Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open and plaine heart, & therewithall complaineth that they doe not the like in louing againe their Father. g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. h You are in my heart, as in an house, and that no narow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. i After the maner of the Hebrewes, hee called those tender affections which rest in the heart, & bowels.

14 [7] Be

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f Now he passeth ouer, and taking occasion of the former sentence, returneth to the former chap. verse 16. confirming his owne sinceritie & his fellowes.

i The terrible iudgement.

6 He remoueth all suspicion of pride, by a new reason, because it is behoueable, not for his part, but for their's, that his Apostleship be counted sincere against the vaine ostentation of a few others.

k In outward disguisings, and that coloured shew of mans wisdom and eloquence, and not in true godlines, which is sealed in the heart.

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profite, no lesse then when I preach the Gospel simply vnto you.

8 He goeth forward in putting away all suspicion of desire of estimation and boasting: for the loue of Christ, saieth he, constrayneth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues (that is, while wee were yet giuen to these earthly affections) wee in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghost, to this end and purpose, that wee should meditate vpon nothing but that which is heauenly. l Possesseth vs wholy. m He speaketh here of sanctification, whereby it commeth to passe that Christ liueth in vs. n Looke Rom. chap. 6. and 7. 9 He sheweth what it is, not to liue to our selues but to Christ, to wit, to know no man according to the flesh, that is to say, to bee so conuersant amongst men, as not to care for those worldly and carnall things, as they do which respect a mans flocke, his country, kinne, glory, riches, and such like, wherein men commonly dote and weatie themselues. 10 An amplification: This is, saieth he, so true, that we doe not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs, spiritually. 11 An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, and not earthly. o As a thing made anewe of God, for though a man be not newely created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach vs, that we must attribute all things to the glory of God: not that wee are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well. * Esay 43.19. reuelation 21.5. 12 He commendeth the excellencie of the ministerie of the Gospell, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers to haue consideration of themselues, and not to despise so great a benefite. And when he so saieth, hee plainly reprehendeth them which falsely challenged to themselues the name of pastours. p Vsed our labour and trauaile.

q A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to

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1 When doe not onely need the ministerie of the Gospel, because they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace that they may continue in it.

2 In that that grace is offered, it is of the grace of God who hath appointed times and seasons to all things, that we may take occasion when it is offered.

* Esai. 49.8.

a Which I of my free mercy and loue towards thee liked of and appointed: at which time God powred out that his marueilous loue vpon vs.

3 He beseecheth the Corinthians a patterne of a true minister, in his owne example and Timothies and Syluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.

b Declare and shew indeed.

* 1. Cor. 4.1.

4 He setteth all reckoneth by those things, which are neither alwayes in the ministers,

14 [7]Bee not vnequally yoked with the infidels: for *what felowship hath righteousnes with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what [k]part hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idols? * for yee are the Temple of the liuing God: as God hath sayd, * I will [m]dwell among them, and walke there: and I will be their God, and they shall bee my people.

17 * Wherefore come out from among them, and separate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you.

18 * And I will bee a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord almightie.

7 Now he rebuketh them boldly, for that they became fellowes with infidels in gluttony and Idolatrie, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure not onely in mind but also in body, that they may wholy be ioyned vnto the Lord.

*Eccles. 13. 18.

k What can there be beleeuers them?

*1. Cor. 3. 16. and 6. 19.

l He setteth the liuing God against Idols. *Leuit. 26. 11. m God dwelleth with vs, because Christ is become God with vs. *Isai. 52. 11. *Iere. 31. 1.

CHAP. VII.

1 Least by ouermuch vrging them hee should dismay their tender minds, 2 he proueth that all that he said, 4 proceeded of the great good will he bore vnto them: 8 and therefore they should not be offended, that he made them sory, 10 and brought them to repentance not to bee repented of.

SEeing then we haue these promises, dearely beloued, let vs cleanse our selues from all filthinesse of the [a]flesh and spirit, and finish our sanctification in the feare of God.

2 [1b]Receiue vs: we haue done wrong to no man: we haue corrupted no man: wee haue defrauded no man.

3 I speake it not to your [c]condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the [d]abiect, comforted vs at the [e]comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee told vs your great desire, your mourning, your feruent mind to mee ward, so that I reioyced much more.

8 [2]For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorie, though it were but for a season.

9 I nowe reioyce, not that ye were sorie, but that ye sorowed to [f]repentance: for ye sorowed godly, so that in nothing yee were hurt by vs.

10 For [g]godly sorow causeth repentance vnto saluation, not to bee repented of: but the worldly sorow causeth death.

11 For behold this thing that ye haue bene godly sory, what care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what reuenge: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the [h]sight of God might appeare vnto you.

13 Therfore we were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you al, & how with feare and trembling ye receiued him.

16 I reioyce therfore that I may put my confidence in you in all things.

a Both of body and soule, that by this meanes the sanctification may be perfit consisting in both the parts thereof.

1 Or returneth againe from that admonition, to his own person, opposing the testimonies both of his faithfulnesse and also of his continuall good will towards them.

b Let me haue some place amongst you, that I may teach you.

c To condemne you of vnkindnesse or treachery.

d Whose hearts are cast downe, and are very sore vexed.

e With those things which Titus told me of you at his comming, to wit, how faithfully you read ouer my letters, moreouer & besides that I am exceedingly refreshed with his presence.

2 An obiection: But thou hast handled vs roughly: The Apostle answereth that he was not this roughnesse without griefe. And he addeth moreouer, that he is also glad now, that he braue them to that sorow, although it was against his will, since it was so profitable vnto them: for there is a sorow not onely prayse worthie, but also necessarie, to wit, whereby repentance groweth by certaine degrees, for the which repentance he prayseth them highly. And this is the fifth part of this Epistle.

f In so much that that sorow did you much good towards the amendding of your lewd nesse and sinnes.

g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father. Contrary to this there is another sorow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruite of the first, is repentie, the fruite of the second is deperation, vnlesse the Lord helpe speedily.

h It was not en-joured nor counterfet, but such as I dare stand to before God.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians 9 and also euen of Christ himselfe, 14 to be liberall towards the Saints: 16 For which purpose, hee sheweth that Titus, 18 and another brother came vnto them.

WE [1]doe you also to wit, brethren, of the [a]grace of God bestowed vpon the Churches of Macedonia,

2 Because in [b]great triall of affliction their ioy abounded, and their most extreeme pouertie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were [c]willing.

4 And prayed vs with great instance that we would receiue the [d]grace, and fellowship of the ministring which is toward the Saints.

5 [2]And thus they did, not as wee looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

1 The first part of this Epistle concerning diuers obiections against the Corinthians to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia which otherwise were brought by great misserie to extreme pouertie, to the end that they should follow them. a The benefite that God bestowed vpon the Churches. b For those manifold afflictions wherwith the Lord tried them, did not onely quaile their ioyfull readines, but also made it much more excellent and famous. c Of their owne accord they were liberall. d Hee calleth that, Grace, that other men would haue called a burden. And this verse is no be expounded by the first verse. 2 He amplifieth the forwardnesse of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the gining of almes, by sending againe of Titus vnto them.

6 That we should exhort Titus, that as he had begunne, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

8 [3] This say I not by commandement, but because of the [c] diligence of others: therefore proue I the [f] naturalnesse of your loue.

9 [4] For yee know the grace of our Lorde Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 [5] And I shew my mind herein: for this is expedient for you, which haue begun not to doe onely, but also to [g] will, a yeere agoe.

11 Now therefore perfourme to doe it also, that as there was a readinesse to will, euen so ye may perfourme it of that which ye haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither is it that other men should be eased, and you grieued: But vpon [h] like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered litle, had not the lesse.

16 [8] And thankes bee vnto God, which hath put in the heart of Titus the same care for you,

17 Because hee accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is [i] in the Gospel throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde)

20 Auoyding this, that no man shoulde blame vs in this [l] abundance that is ministred by vs,

21 * Prouiding for honest things, not only before the Lord, but also before men.

22 And wee haue sent with them our brother, whom we haue oft times proued to be diligent in many things, but nowe much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our [m] brethren, they are messengers of the Churches, and the [n] glory of Christ.

24 Wherefore shew toward them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

you are, for so much as you see the messengers whom they haue consens, and sent them vnto you. chosen by all their

CHAP. IX.

1 Why, albeit he thinke well of their readie willes, 3 yet earnestly exhorteth them, 4 he yeldeth a reason: 6 He compareth almes to seede sowing, 13 which God doeth repay with great gaines.

FOr [1] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I knowe your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that ye (as I haue said) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (that we may not say, you) should bee ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee readie, and come as of [b] beneuolence, and not as of [b] niggardlinesse.

6 [2] This yet remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euerie man [c] wisheth in his heart, so let him giue, not * [d] grudgingly, or of [e] necessitie: * for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwaies hauing all sufficiencie in all things, may abound in euery good worke,

9 (* As it is written, Hee hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seede to the sower, will minister like wise bread for foode, & multiply your seede, and increase the [i] fruites of your beneuolence,)

11 That on all partes yee may bee made rich vnto all liberality, which causeth through vs thankes giuing vnto God.

3 Thirdly, he inuenteth them that they become not their expectation which they haue conceiued of them.
e At the request of the Macedonians.
f Then appeareth the naturalnesse of our loue, when as indeede, and that frankly and freely, we helpe our brethren, euen for Christes sake.
4 The fourth argument taken from the example of Christ.
5 Hee taketh good heede y he seem not to inforce it out of them by constraint, for vnlesse it be voluntarie, God doeth not accept it.
g Not onely to do, but also to do willingly: for he noteth our a readie willingnesse, without any inforcement by any other men, much lesse came it of ambition & vaine glorie.
6 Against such as vse to excuse themselues, because they are not rich, as though it were only proper to rich men to helpe the poore.
7 Christian liberalitie is mutuall, that proportion may be obserued.
h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestow some of theirs vpon you.
* Exod. 16. 18.
8 He commendeth Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them slily to spoile the Churches, and also that they might be so much the easier to contribute.
i In the preaching of the Gospel.
k These almes which are bestowed for the relieefe of the Church of Hierusalem.
l In this plentifull liberalitie of the Churches, which is committed to our trust.
* Rom. 12, 17.

m Titus his two companions.
n By whom the glory of Christ is set forth.
o All Churches shalbe witnesses of this your godly dealing, in whose presence

1 He willyly meeteth with the suspition which the Corinthians might conceiue, as though the Apostle in vrging them so carefully should doubt of their good will. Therefore he witnesseth that he doth it not to teach them, that they ought to helpe the Saints, seeing that he had become suretie for them to the Macedonians, but only to stirre them vp which were running of themselues, to the end that all things might both be in a better readines, and also be more plentifull.
a The worde which he vseth, signifieth such a stayednes and setlednes of mind as cannot be moued with any terrour or feare.
b As from couetous men.
2 Almes must be giuen neither niggardly, nor with a loathfull minde, or hardly. But a franke and free almes is compared to a sowing which hath a most plentifull harueste almost abundant blessing following it.
c Determineth and appointeth freely with himselfe.
* Rom. 12. 8.
d With a sparing and niggardly heart.
e Against his will, as loath to be e-

uill reported of. * Eccluſ. 35. 10. f All God his bountifull liberalitie. g To helpe others by all meanes possible, in doing them good in their necessities. * Psal. 112. 9. h Is euerlasting: Nowe Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to giue to others. i There is none so good an inheritance to the godly, as bountifulnes is.

12 [3] For the miniſtration of this ſeruice not onely ſupplieth the neceſſities of the Saints, but alſo abundantly cauſeth many to giue thanks to God,

13 (Which by the [k] experiment of this miniſtration praiſe God for your [l] voluntarie ſubmiſſion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men)

14 And in their praier for you, to long after you greatly, for the abundant grace of God in you.

15 [m] Thankes therefore be vnto God for his vnſpeakeable gift.

3 An other excellent and double fruite of liberalitie towards the Saints, is this: that it gineth occaſion to praiſe God, and that our faith alſo is thereby made manifeſt.
k By this proofe of your liberalitie in this helping and ſuccouring of them.
l In ſhewing with one conſent, that you acknowledge that onely Goſpel, which you haue willingly ſubmitted your ſelues vnto, declaring thereby, that you agree with the Church of Hieruſalem. m Leſt by this great commendation and praiſe, the Corinthians ſhould be puffed vp, he ſhutteth vp this exhortation, & this exclamation.

CHAP. X.

2 Hee ſheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed againſt the cauillations of the wicked, 7 and that, when hee is preſent, his deedes haue no leſſe power, 11 then his wordes haue force, when he is abſent.

NOwe [1] I Paul my ſelfe beſeech you by the meekenes, and [a] gentlenes of Chriſt, which whē I am preſent among you am baſe, but am bold toward you being abſent.

2 And this I require you, that I neede not to be bold when I am preſent, with that ſame confidence, where with I thinke to be bolde againſt ſome, which eſteeme vs as though we walked [b] according to the fleſh.

3 [2] Neuertheleſſe, though we walke in the fleſh, yet we doe not warre after the fleſh.

4 (For the weapons of our warrefare are not [c] carnall, but mighty through [d] God, to caſt downe holds)

5 Caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, [3] & bringing into captiuitie euery thought to the obedience of Chriſt,

6 And hauing ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 [4] Looke yee on things after the [e] appearance? If any man truſt in himſelfe that he is Chriſtes, let him conſider this againe of [f] himſelfe, that as hee is Chriſtes, euen ſo are wee Chriſtes.

1 He returneth to the defence of his Apoſtleſhip, but ſo that he vſeth his authoritie therein: for he warneth them earneſtly and grauely, vſing alſo terrible threatnings, to ſhewe themſelues ſuch as are apt to be inſtructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraſo, in that he vſed to be ſharpe againſt them when he was abſent, becauſe they ſawe no great maieſtie in him after the maner of men, and beſides, had paſſed his lenitie, notwithſtanding that in his abſence, he had written to them ſharply. Therefore firſt of all he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue ſtill to deſpiſe his gentlenes, he proteſteth vnto them that he will ſhew indeede howe farre they are deceiued, which make that accompt of the office of an Apoſtle, that they doe of worldly offices, that is, according to the outward appearance. a That nature which is inclined to mercie, rather then to rigour of iuſtice. b As though I had no other aide and helpe then that which outwardly I ſeeme to haue: and therefore Paul ſetteth his fleſh, that is, his weake condition and ſtate, againſt his ſpirituall and Apoſtolike dignitie. 2 Secondly, he witneſſeth, that although he be like vnto other men, yet he commeth furniſhed with that ſtrength, which no bodes of man can match, whether they reſiſt by craft and deceite, or by force and might, becauſe he warreth with diuine weapons. c Are not ſuch as men get them authoritie withall one of another, and doe great actes. d Stand vpon that infinite power of God. 3 An amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies, be they neuer ſo craftie, and mightie, that it bringeth ſome of them by repentance vnto Chriſt, and iuſtly reuengeth others, that are ſtubbornly obſtinate, ſeparating them from the other which ſuffer themſelues to be ruled. 4 He bendeth into their heades that ſame matter with great weight of words and ſentences. e Doe ye iudge of things according to the outward ſhewes? f Not being tolde of it by me.

8 For though I ſhoulde boaſt ſomewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your deſtruction, I ſhould haue no ſhame.

9 This I ſay, that I may not ſeeme as it were to feare you with letters.

10 For the letters, ſaith he, are ſore and ſtrong, but his bodily preſence is weake, and his ſpeech is of no value.

11 Let ſuch one thinke this, that ſuch as we are in worde by letters, when we are abſent, ſuch will we be alſo in deede, when we are preſent.

12 [5] For we [h] dare not make our ſelues of the number, or to compare our ſelues to them, which praiſe themſelues: but they vnderſtande not that they meaſure themſelues with [i] themſelues, and [k] compare themſelues with themſelues.

13 But wee will not reioyce of things, which are not within our [l] meaſure, * but according to the meaſure of the line, whereof God hath diſtributed vnto vs a meaſure to attaine euen vnto you.

14 For we ſtretch not our ſelues beyonde our meaſure, as though wee had not attained vnto you: for euen to you alſo haue we come in preaching the Goſpel of Chriſt,

15 Not boaſting of things which are [m] without our meaſure: that is, of other mens labors: and we hope, when your faith ſhall increaſe, to be magnified by you according to our line abundantly,

16 And to preach the Goſpel in thoſe regions which are beyond you: not to reioyce in [n] another mans line, that is, in the things that are prepared alreadie.

17 *[6] But let him that reioyceth, reioyce in the Lord.

18 For he that praiſeth himſelfe, is not alowed, but he whom the Lord praiſeth.

g He noteth ſome one that was ſeeded more of this ſpeech.
5 Being conſtrained to reſiſt the fooliſh brags of certaine ambitious men, he witneſſeth, that they are able to bring nothing, but that they fondly perſwade themſelues: and as for himſelfe, although he bring of excellent things, yet he will not paſſe the bounds which God hath meaſured him out, according where vnto he came: euen vnto them in preaching the Goſpel of Chriſt, and aſſureth that hee ſhall goe further, when they haue ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them. And hereunto is added an amplification, in that he neuer ſucceeded other men in their labours.
h This is ſpoken after a taunting ſort.
i Vpon a vaine perſwaſion that they haue of themſelues, they take vpon them they care not what. k They contemne all other, and meaſure all their doings onely by themſelues. l Of thoſe things which God hath not meaſured to me. * Ephe.4.7. m As though God had diuided the whole world among the Apoſtles, to bee husbanded. n In countreys which other men haue prepared and husbanded with the preaching of the Goſpel. * Ier.9.24.1.cor.13.1. 7 He ſomewhat mitigateth that which he ſpake of himſelfe, and therewith alſo prepareth the Corinthians to heare other things, witneſſing that he ſeeketh nothing els but to approoue himſelfe to God, whoſe glory he onely ſeeketh.

CHAP. XI.

2 He teſtifieth, that for the great loues ſake he beareth to the Corinthians, he is compelled 5 to vtter his owne praiſes: 9 And that he beſtowed his labour on them without any reward, 13 that the falſe apoſtles ſhoulde not ſurpaſſe him in any thing, 22 whome he farre excelled in thoſe things which are praiſe worthy indeed.

WOuld [1] to God, ye could ſuffer a litle my fooliſhneſſe, and in deede, ye ſuffer me.

2 For I am [2] gelous ouer you, with [a] godly

1 He graunteth that after a ſort he plaieth the foole in this vaunting of things, but he addeth that he doeth it againſt his will for their profite, becauſe he ſeeth them deceiued by certaine vaine and craftie men, through the craft and ſubtilty of Satan. a He ſpeaketh as a woer, but yet as one that ſeeketh them not for himſelfe, but for God.

ly

ly iclouſie: for I haue prepared you for one husband, to [b] present you as a pure virgine to Christ:

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your minds should be [c] corrupt from the simplicitie that is in [d] Christ.

4 [2] For if hee that commeth preacheth [e] another Iesus whome we haue not preached: or if ye receiue another spirit whome yee haue not receiued: either another Gospel, which ye haue not receiued, ye might well haue suffered him.

5 Uerily I suppose that I was not inferiour to the very chiefe Apostles.

6 [3] And though I be [f] rude in speaking, yet I am not so in knowledge, but among you wee haue bene made manifest to the vttermost in al things.

7 [4] Haue I committed an offence, because I abased my selfe, that yee might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, and took wages of them to doe your seruice.

9 And when I was present with you, and had neede, * I was not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all things I kept, [5] and will keepe my selfe, that I should not be grieuous to you.

10 The [g] trueth of Christ is in mee, that this reioycing shall not be [h] shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that will I doe: that I may cut away occasion from them which desire occasion, that they may be found like vnto vs in that wherein they [i] reioyce.

13 [6] For such false Apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose end shalbe according to their workes.

16 [7] I say againe, Let no man thinke that I am foolish, or els take mee euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 [8] For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the [l] reproch, as though that wee had beene [m] weake: but wherein any man is bolde (I speake foolishly) I am bold also.

22 They are Hebrewes, * so am I: they are Israelites, so am I: they are the seed of Abraham, so am I:

23 They are the Ministers of Christ (I speake as a foole) I am [n] more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [o] death oft.

24 Of the Iewes [p] fiue times receiued I fourtie stripes saue one.

25 I was [q] thrise * beaten with roddes: I was * once stoned: I suffered thrise * shipwracke: night and day haue I bene in the deep Sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the Citie, in perils in wildernes, in perils in the Sea, in perils among false brethren,

27 In wearines and [r] painfulnes, in watching often, in hunger and thirst, in fasting often, in colde and in nakednes.

28 [9] Beside the things which are outward, I am combred daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 [10] If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, weteth that I lie not.

b To marrie together.
* Gen.3.4.
c This place is to be marked against thē, which loche that plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.
d Which is meet for them that are in Christ.
2 He sheweth that they receiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.
e A more perfect doctrine of Iesus Christ.
3 He refuteth the slanders of those Thrasoes. I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, wherof you haue had good proofe, and that euery manner of way.
f Paul lacked not of that kind of eloquence which is meete for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech, which too many now adaies hunt after and follow.
4 Another slander, to wit, that he was a rascall, and lined by the labor of his owne hands. But herein saith the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, & when I lacked, to trauaile for my liuing with mine own hands in part, and partly also when pouertie constrained me. I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? * Chap.12.13. 5 An amplification: so farre is he from being ashamed of this Act, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely said that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for, and hee in the meane season may set some thing before them to followe, that at length they may truely say, that they are like to Paul. g This is a forme of an othe, as if he said, Let me not be thought to haue any truth in me. h Shalbe alwaies open to me.
i Pauls aduersaries sought all occasions they could, to be equalll to him. And therefore seeing they had rather eat vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and painting. 6 Now at length he painteth out these fellowes in their colours, for warning, that it will come to passe, that they will at length betray themselues, what countenance soeuer they make to ꝑ zeale that they haue of Gods glory. k By light is meant ꝗ heauenly glory, whereof the Angels are partakers

7 He goeth forward boldly, and vsing a vehemēt ironie or kind of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those iolly felows touching those externall things, to wit, touching his stocke, his ancestors and valiant acts.
8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season, that those false apostles abused their simplicitie for aduantage.
l As if he said, In respect of that reproch which they doe vnto you (I speake it) which surely is as euill, as if they did beate you.
m Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest.
* Phil.3.5.
n Paul being honourable indeed, defendeth his ministerie openly not for his owne sake, but because he sawe his doctrine come into hazard.
o In danger of present death.
p He alludeth to that that is written, Deut.25.3. and moreouer this place sheweth vs, that Paul suffered many things which Luke passed ouer
q Of the Romane Magistrates. * Acts 16.23. * Acts 14.19. * Acts 27.14. r Painefulnes is a troublesome sicknes, as when a man is wearie, and would rest, he is constrained to fall to new labour. 9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience. 10 Hee turneth that against the aduersaries, which they obiected against him: as if he should say: They alledge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing.

* Acts 9.24.

32 In * Damascus the Gouernour of the people vnder king Aretas, laide watch in the Citie of the Damascens, and woulde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 *He doth euen vnwillingly make rehearsall* 3 *of the heauenly visions,* 4 *that were reuealed vnto him:* 6 *for which though he might indeed glory, yet hee will not,* 10 *being priuie of his owne infirmities:* 11 *but they driue him to this kinde of follie,* 20 *in that they giue eare to certaine vainglorious persons, who draw thē from Christ.*

IT [1] is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man [a] in Christ aboue fourteen yeeres agone, (whether he were in the body, I cannot tell, or out of the bodie, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 Howe that hee was taken vp into [c] Paradise, and heard woordes which [d] cannot bee spoken, which are not [e] possible for man to vtter.

5 [2] Of such a man will I reioyce: of my selfe wil I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, least any man should thinke of me aboue that he seeth in mee, or that he heareth of me.

7 [3] And least I shoulde bee exalted out of measure through the abundance of reuelations, there was giuen vnto me [f] a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure.

8 For this thing I besought the Lorde [h] thrise, that it might depart from me.

9 And he saide vnto me, My grace is sufficient for thee: for my power is made perfect through weakenesse. [4] Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may [i] dwell in me.

10 Therefore I take [k] pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: [5] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The [l] signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it, wherein yee were inferiours vnto other Churches, * except that I haue not bene [m] slouthful to your hinderance? forgiue me this wrong.

14 Beholde, the third time I am readie to come vnto you, and yet will I not bee slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 [6] But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whome I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 [7] Againe, thinke ye that we excuse our selues vnto you? wee speake before God in [n] Christ. But we doe all things, dearely beloued, for your edifying.

20 [8] For I feare least when I come, I shal not find you such as I would: and that I shall be found vnto you such as yee would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned alreadie, and haue not repented of the vncleannesse and fornication, and wantonnesse which they haue committed.

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a He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoneth vp those things which lift him vp aboue the common capacitie of men: but he vseth a Preface, and excuseth him selfe, aduisedly.

a I speake this in Christ, that is, be it spoken without vainegloriе: for I seeke nothing but Christ Iesus onely.

b Into the highest heauen: for we neede not to dispute subtilly vpon the word (Third) but yet this place is to be marked against them, which would make beauen to be euery where.

c So the Grecians name that which we call a Parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the olde Testament out of Hebrewe into Greeke, called the garden Eden, whereinto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seate of the glory of God is called by that name. d Which no man is able to vtter. e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To remoue all suspition of ambition, he witnesseth that he braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding faineth nothing, lest by this occasion other men should attribute more vnto him then indeed he is: and therefore her had rather glorie in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kind of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfite by that continual exercise. f He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, insomuch as it constrained Paul himselfe being regenerate, to cry out, I do not that good that I would, &c. And he called it a pricke, by a borowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtful for the feete, if a man walke through woods that are cut downe. g Which setteth those lusts on fire. h Oft. 4 He concludeth, that he wil onely set his miseries against the vain brags of the false apostles, & therwith also excuseth himself, for y by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needs fall.

i That I might feele the vertue of Christ more and more: For the weaker that our Tabernacles are, the more doeth Christs vertue appeare in them.

k I doe not onely take them patiently, and with a good heart, but also I take great pleasure in them.

5 Againe he maketh the Corinthians witnesses of their owne things wherby God hath sealed his Apostleship among them, and againe he declareth by certaine arguments how farre he is from all couetousnes, and also how he is affectioned towards them.

l The arguments whereby it may well appeare, that I am indeed an Apostle of Iesus Christ.

* Chap. 11. 9.

m I was not slouthfull in getting my liuing with mine owne hands, that I might not be burdensome to you.

6 He putteth away another most grieuous slander, to wit, that he did subtilly, and by others make his gaine and pollet of them.

7 He concludeth that he inuenteth not these things vnto til, as though he needed to defend himselfe, for he is guiltie of nothing: but because it is beseeming for them to doubt nothing of his sincerite who instructed them.

n As it becometh him to speake truely and sincerely that professeth himselfe to bee in Christ, that is to say, to be a Christian.

8 Hauing confirmed his authoritie vnto them, hee reproueth them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 *Comming the third time,* 2 *hee denounceth the sharper vengeance towards them,* 5 *who haue a perfect trial of the power of Christ in his Apostleship:* 10 *At length he prayeth for their repentance,* 11 *And wisheth them prosperitie.*

Loe

LOe this is the third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

* Deut.19.15. matth.18.16. john 8.17. heb.10.28.

2 I tolde you before, and tel you before: as though I had bene present the second time, so write I nowe beeing absent to them which heretofore haue sinned and to all others, that if I come againe, I will not spare,

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemn him as wretched & miserable, they say nothing herein against him, which is not common to him with Christ.

3 [1] Seeing that yee seeke experience of Christ, that speaketh in me, which toward you is not weake, but is [a] mightie in you.

4 For though he was crucified concerning [b] his infirmitie, yet liueth hee through the power of God. And we no doubt are weake in him, but we shall liue with him, through the power of God toward you.

5 [*2] Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Jesus Christ is in you, except ye be reprobates?

a And will be most mightie to be reuenged of you, when neede shall be. b As touching that base forme of a seruant which he tooke vpon him when he abased himselfe. * 1.Cor.11.28. 2 Hee confirmeth that which he spake of the vertue of God appearing in his ministerie, and bee gathereth by the mutuall relation betweene the peoples faith, and the Ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body. 3 He mitigateth that sharpenes, trusting that they will shewe themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that he passeth not for his owne fame and estimation, so that hee may serue to their saluation, which is the onely marke that he shooteth at.

6 [3] But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God that ye doe none euill, not that we should seeme approued, but that ye should doe that which is honest: though we be as [c] reprobates.

c In mens iudgement.

8 For we cannot doe any thing against the the trueth, but for the trueth.

9 For we are glad when we are weak, and that ye are strong: this also we wish for, euen your [d] perfection.

d That all things may be in good order amongst you, and the members of the Church restored into their place, which haue bene shaken and out of place.

10 Therefore write I these things being absent, least when I am present, I should vse sharpnesse, according to the power which the Lorde hath giuen me, to edification, and not to destruction.

4 A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life.

11 [4] Finally brethren, fare yee well: bee perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

5 He saluteth them familiarly, and in conclusion wisheth well vnto them.

12 [5] Greete one another with an * holy kisse. All the Saints salute you.

* 1.Cor.16.20.

13 The grace of our Lorde Jesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

¶ The second Epistle to the Corinthians, written from Philippi, a Citie in Macedonia, and sent by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 *Straight after the salutation, 6 Hee reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.*

1 A salutation comprehending in fewe words the summe of the Apostles doctrine, and also besides, straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

PAul [1] an Apostle (not [a] of men, neither by [b] man, * but by [c] Jesus Christ, and God the Father which hath raysed him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, & peace from God the Father, and from our Lord Jesus Christ,

4 [2] Which gaue himselfe for our sinnes, that he might deliuer vs * from this present euil [d] world: according to the will of God euen our Father,

2 He sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctors, they are appointed of God. b He toucheth the instrumentall cause: for this is a peculiar prerogatiue to the Apostles, to bee called immediately from Christ. * Titus 1.3. c Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men. 2 The summe of the true Gospel is this, that Christ by his onely offering saueth vs being chosen out from the worlde, by the free decree of God the Father. * Luke 1.74. d Out of that most corrupt state which is without Christ.

5 To whome be glory for euer and euer, Amen.

6 [3] I marueile that ye are so soone [e] remoued away vnto another Gospel, from him that had called you in the grace of Christ,

3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholy agreeing with them, where names & false apostles did abuse. And he beginneth with chiding, reproouing them of lightnesse, for that they gaue eare so easily vnto them which perswaded them and drew them away to a new Gospel. e He vseth the passiue voice to cast the fault vpon the false apostles, and hee vseth the time that now is to giue them to vnderstand, that it was not already done, but in doing. 4 He warneth them in time to remember that there are not many Gospels, and therfore whatsoeuer these false apostles pretend which had the lawe, Moses, and the Fathers, in their mouthes, yet they are in deed so many corruptions of the true Gospel, in so much that he himselfe, yea, and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel that he deliuered to them before. f For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deseruing. g Looke Rom.9.3.

7 Which is not another Gospel, saue that there be some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that wee, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him bee accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

5 A confirmation taken both from the nature of the doctrine it selfe, & also from that maner which he vsed in teaching: for neither saith he, did I teach those things which pleased men as these men doe which put part of saluation in externall things, and workes of the Lawe, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

b He toucheth the false apostles, who had nothing but men in their mouthes, and he, though he would derogat nothing from the Apostles, preacheth God, & not men, * 1. Cor. 15. 1.

6 A second argument to proue that his doctrine is heauenly, because he had it from heauen, from Iesus Christ himselfe without any mans helpe, wherein he excelleth them whom Christ taught here on earth, after the maner of men.

i This place is to be vnderstood of an extraordinarie reuelation, for otherwise the Sonne alone reuealed his Gospel by his Spirite, although by the ministerie of men, which Paul shutteth out here.

7 Hee proueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knew well enough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a child, to wit, amongst the deadly enemies of the Gospel. And that no man may cauil & say, that I was a scholer of the Pharises in name only, & not indeed, no man is ignorant, how that I excelled in Pharisaisme, & was suddenly made of a Pharise, an Apostle of the Gentiles, so þ I had no space to be instructed of men. * Acts 9. 1. k He calleth them the traditions of his fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father. l He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsel of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of works foreseene. m To me, and this is a kinde of speech which the Hebrewes vse, whereby this is giuen vs to vnderstand, that this gift commeth from God. * Ephe. 3. 8. 8 Because it might be obiected, that in deed he was called of Christ in þ way, but afterwards was instructed of the Apostles & others, whose names (as I said before) þ false apostles abused to destroy his apostleship, as though he deliuered another gospel then þ true Apostles did, & as though he were not of their number, which are to bee credited without exception: therfore Paul answereth, that he began straightway after his calling to preach þ gospel at Damascus & in Arabia, & was not from that time in Hierusalem, but only fifteen dayes, where he saw onely Peter & James, and afterwards, he began to teach in Syria & Cilicia, with the consent and approbation of the Churches of the Iews, which knew him only by name, so far off was it, þ he was there instructed of men. n With any man in the world. o This is a kind of oath. p The doctrine of faith,

10 5 For now preach I h mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 *6 Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Iesus Christ.

13 7 For ye haue heard of my conuersation in time past, in the Iewish religion, howe that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the k traditions of my Fathers.

15 But when it pleased God (which had l separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne m in me, that I should preach him * among the Gentiles, immediatly 8 I communicated not with n flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned again vnto Damascus.

18 Then after three yeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue James the Lords brother.

20 Now þ things which I write vnto you, behold, I witnesse o before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard only some say, He which persecuted vs in time past, nowe preacheth the p faith which before he destroyed.

23 And they glorified God for me.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospell, 3 he declareth by the example of Titus being vncircumcised, 11 and also by his admonishing the same against Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ, &c.

THen 1 fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne q in vaine:

3 But neither yet Titus which was with me, though hee were a Grecian, was compelled to be circumcised,

4 To wit, for the b false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome wee gaue not place by r subiection for an houre, that the s trueth of the Gospel might continue with t you.

6 But by them which seemed to be great, I was not taught (whatsoeuer they were in time passed, I am nothing the better, * God accepteth no mans person) for they that are the chiefe, did adde nothing to me aboue that I had.

7 But contrariwise, when they sawe that the Gospel ouer the u vncircumcision was committed vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the circumcision, was also mightie by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was giuen vnto me, which are x counted to be pillars, they gaue to me and to Barnabas the right y hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 Warning onely that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him to his z face: for hee was to be condemned.

12 2 For before that certaine came from James, he ate with the Gentiles: but when they were come, hee withdrew and separated himselfe,

1 Now he sweetly ioyneth with the Apostles, with whom he graunteth that he conferred touching his gospel which he taught among the Gentiles, fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselues therin, which traiterously laid wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which he had preached, but contrariwise they gaue to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles.

q Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that he was of another opinion then the rest of þ Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedie this sore.

b Which by deceit, and counterfeit holinesse crept in amongst the faithfull.

r By submitting our selues to the, & betraying our owne libertie.

s The true and sincere doctrine of the Gospel, which remained safe from beeing corrupt with any of these mens false doctrines.

t Vnder the Galatians name, he vnderstandeth all nations. * Deut. 10. 17. 2. chr. 19. 7. Iob. 34. 19. act. 10. 34. rom. 2. 11. ephe. 6. 9. col. 3. 25. 1. pet. 1. 17. u Among the Gentiles, as Peter had to preach it among the Iewes. x Whom alone & only, these men count for pillars of the Church, and whose name they abuse to deceiue you. y They gaue vs their hand in token that wee agreed wholly in the doctrine of the Gospel. z Before al men. 2 Another most vehement proofe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onely, because that for this thing onely he reprehended Peter at Antioch who offended heerein, in that for a few Iewes sakes which came from Hierusalem, he played the Iew, and offended the Gentiles which had beleeued.

himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hypocrites likewise with him, insomuch that Barnabas was [k] led away with them by that their hypocrisie.

14 But when I sawe, that they went not the [l] right way to the [m] trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 [3] We which are Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Know that a man is not iustified by the workes of the Law, but by the faith [q] of Iesus Christ, euen we, I say, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Law, [r] no flesh shalbe iustified.

17 *[4] If then while [s] we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I [t] through the Law am dead to the [t] Lawe, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not [u] I any more, but Christ liueth in me: and in that that I now liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 [5] I doe not abrogate the grace of God: for if righteousnes be by the Law, then Christ died without a [y] cause.

O [1] Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your [a] sight, and among you crucified?

2 This onely would I learne of you, Receiued ye the [b] Spirit by the workes of the Law, or by the hearing of [c] faith preached?

3 [2] Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the [d] flesh?

4 [3] Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 [4] He therefore that ministreth to you the Spirit, and worketh myracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 [5] Yea rather as [e] Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 [6] Knowe ye therefore that they which are of faith, the same are the children of Abraham.

8 [7] For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, *[8] In thee shall all the Gentiles be [f] blessed.

9 [9] So then they which be of faith, are blessed with faithfull Abraham.

10 [10] For as many as are of the workes of the Lawe, are vnder the curse: [11] for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 [12] And that no man is iustified by the Lawe in the sight of God, it is euident: * for the iust shall liue by faith.

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k By example rather then by iudgement.

l Worde for worde, with aright foote, which he setteth against halting and dissembling, which is backward.

m He calleth the trueth of the Gospel, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise.

n He saith they were cõstrained, which played the Iewes by Peters example.

3 The second part of this Epistle, the state whereof is this: We are iustified by faith in Christ Iesus without the workes of the Lawe. Which thing hee confoundeth in such sort, that first of all he meeteth with an obiection, (for I also saith he, am a Iewe, that no man may say against me, that I am an enemie to the Law) and afterward, he confirmeth it by the expresse witnes of Dauid.

o Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Lawe.

p So the Iewes called the Gentiles, because they were strangers from Gods couenant. q In Iesus Christ. r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt. *Rom.3.19. 4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good workes. And in this sort is the obiection: If sinners should be iustified through Christ by faith without the Law, Christ should approue sinners, and should as it were exhort them thereunto by his ministery. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleuers: For so, saith he, do men flee vnto Christ through the terrour & feare of the Law, that being quit from the curse of the Law and iustified, they may be saued by him, that together therewithall, he beginneth in them by litle and litle that strength and power of his which destroyeth sinne: in the end that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroyeth the worke of God in himself. s He goeth from iustification to sanctification, which is another benefite we receiue by Christ, if we lay hold on him by faith. t The Lawe that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law in deede, because that by making vs righteous, he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it cannot take such occasion to sinne by y restraint which the Law maketh, as it did before, Rom.7.10,11. u The same that I was before. x In this mortall body. y The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessary for Christ to die.

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued frō heauen after they had heard & beleeued y Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose only death they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.

a Christ was laid before you so notably & so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you.

b Those spirituall graces and gifts, which were a seale as it were to the Galatians that the Gospel which was preached to them was true.

c Of the doctrine of faith.

2 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed vpon you, are more excellent then any that could proceede from your selues. And moreouer, it should follow, that y Law is better then Christ, because it should perfite and bring to end that, which Christ began onely.

d By the (flesh) he meaneth the ceremonies of the Lawe, against which he setteth the Spirit, that is, the spiritual working of the Gospel. 3 An exhortation by manner of vpbraiding, that they do not in vaine suffer so many conflicts. 4 He repeateth the third argument which was taken of the effectes, because he had interlaced certaine other arguments by the way. 5 The fift argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnes according to the promise apprehended by faith, as Moses doth most plainely witnes. e Looke Rom.4. *Gen.15.6, rom. 4.3, iam.2.23. 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleeue, are without exception comprehended in the promise of the blessing. *Gen.12.3. act.3.25. 8 A proofe of the first and second grounds, out of the wordes of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed. 10 The fift argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnesse by the performance of the Lawe. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith. 11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. *Deut.27.26. 12 The second proposition with the conclusion: But no man fulfilleth the Law, Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the workes of the Lawe. And there is annexed also this maner of proofe of the second propositiõ, to wit, Righteousnesse and life are attributed to faith. Therefore no man fulfilleth the Lawe. *Haba.2.4. rom.1,17. hebr.10.38.

CHAP. III.

1 *He rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most lively set out vnto them. 6 He bringeth in Abrahams example, 10 declaring the effect, 21 and causes of the giuing of the Lawe.*

12 [13] And

13 Here is a reaſon ſhewed of the former conſequence: Becauſe the Lawe promiſeth life to all that keepe it, and therefore if it be kept, it iuſtifieth and giueth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Lawe, ſeeing that faith iuſtifieth by imputation, and the Law by the performing of the worke.

*Leuit.18.5.

14 A preuenting of an obiection: How then can they be bleſſed, whom the Law pronounceth to be accurſed? Becauſe Chriſt ſuſteined the curſe which the Lawe layed vpon vs, that we might be quit from it.

15 A proofe of the anſwere by the teſtimonie of Moſes.

*Deut.21.23.

h Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſneſſe. 16 A concluſion of all that was ſaide before in the handling of the firſt and firſt reaſon, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Iewes themſelues, of whoſe number the Apoſtle counteth himſelfe to be, cannot obteine that promiſed grace of the Goſpel, which hee calleth the Spirit, but onely by faith. And the Apoſtle doeth ſeuerally apply the concluſion, both to the one and the other, preparing himſelfe a way to the next argument whereby he declareth, that that one onely ſeede of Abraham, which is made of all peoples can no otherwiſe be ioyned & grow vp together, but by faith in Chriſt. 17 He putteth foorth two generall rules before the next argument, which is the ſeuenth argument, to wit, that both the Iewes & the Gentiles, growe together into one body of ſ ſeede of Abraham, in Chriſt only, ſo that all are one in Chriſt, as it is afterward declared, verſ. 28. l Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grewe together in one, in Chriſt. 19 The eight argument taken of compariſon, thus: If a mans couenant (being autenticall) bee firme and ſtrong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, the end whereof did hang of Chriſt. m Which tended to Chriſt. 20 An enlarging of that argument, thus: Moreouer and beſides that the promiſe is of it ſelfe firme and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of 430. yeeres, ſo that it could in no wiſe be broken. 21 An obiection: We grant that the promiſe was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promiſe. May, ſaith the Apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be giuen by the Law and alſo by promiſe, for the promiſe is free: whereby it followeth, that the Lawe was not giuen to iuſtifie, for by that meanes the promiſe ſhould be broken. n By this word (inheritance) is meant the right of the ſeede, which is, that God ſhould be our God, that is to ſay, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be bleſſed of God aſwell as he. 22 An obiection which riſeth of the former anſwere: If the inheritance be not by the Law (at the leaſt part) then why was the Lawe giuen after that the promiſe was made? Therefore ſaith the Apoſtle, to reproue men of ſinne, and ſo to teach them to looke vnto Chriſt, in whom at length that promiſe of ſauing all people together, ſhould be fulfilled, and not that the Law was giuen to iuſtifie men. o That men might vnderſtand, by diſcouering of their ſinnes, that they are ſaued by the onely grace of God, which he reueiled to Abraham, and that in Chriſt.

12 [13] And the Lawe is not of faith: but *the man that ſhall doe thoſe things, ſhall liue in them.

13 [14] Chriſt hath redeemed vs from the curſe of the Lawe, made a curſe for vs, ([15] for it is written, *[h] Curſed is euery one that hangeth on tree)

14 [16] That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receiue the promiſe of the Spirit through faith.

15 [17] Brethren, I ſpeake as [i] men doe: *though it be but a mans couenant, when it is [k] confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his ſeede were the promiſes made. He ſaith not, And to the ſeedes, as ſpeaking of many: but, And to thy ſeede, as of one, [18] which is [l] Chriſt.

17 [19] And this I ſay, that the couenant that was confirmed afore of God [m] in reſpect of Chriſt, the [20] Lawe which was foure hundred and thirtie yeeres after, cannot diſanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance be of the Law, it is no more by the promiſe, but God gaue it freely vnto Abraham by promiſe.

19 [22] Wherefore then ſerueth the Lawe? It was added becauſe of the [o] tranſgreſſions, [p] till the ſeede came, vnto the which the promiſe was made: [23] and it was [q] ordeined by [r] Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: [24] but God is one.

21 [25] Is the Lawe then againſt the promiſes of God? God forbidde: For if there had beene a Lawe giuen which coulde haue giuen life, ſurely righteouſneſſe ſhould haue beene by the Lawe.

22 But the [s] Scripture hath *concluded [t] all vnder ſinne, that the [u] promiſe by the faith of Jeſus Chriſt ſhould be giuen to them that beleeue.

23 [26] But before faith came, we were kept vnder the Lawe, as vnder a garriſon, and ſhut vp vnto [x] that faith, which ſhould afterward be reueiled.

24 Wherefore the Lawe was our ſchoolemaſter to bring vs to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer with a ſchoolemaſter.

26 [27] For ye are all the ſonnes of God by faith in Chriſt Jeſus.

27 [28] For all yee that are [y] baptized into Chriſt, haue [z] put on Chriſt.

28 There is neither Jewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Chriſt Jeſus.

29 And if ye be Chriſtes, then are ye Abrahams ſeede: and heires by promiſe.

p Vntil the partition wall was broken downe, and that full ſeede ſprang vp, framed of two peoples, both of Iewes and Gentiles for by this word Seede, we may not vnderſtand, Chriſt alone by himſelfe, but coupled and ioyned together with his body.

23 A confirmation of the former anſwere taken from the maner & forme of giuing the Lawe: for it was giuen by Angels, ſtriking a great terrour into all, and by Moſes a Mediatour comming betweene. Note they that are not neede no mediator, but they that are twaine at leaſt, and that are at variance one with another. Therefore the Lawe is ſeene and the Mediator, where twinneſſes of the hearts of God, and that God would by this meanes reconcile men to himſelfe, and abolith the promiſe, or adde the Lawe vnto the promiſe.

q Commanded and giuen, or proclaimed. r By the ſeruice and miniſterie. 24 A taking a way of an obiection, leaſt any man might ſay, that ſometimes by conſent of the parties which haue made a couenant, ſomething is added to the couenant, or the former couenants are broken. This, ſayeth the Apoſtle, commeth not to paſſe in God, who is alwayes one, and the ſelfe ſame, and like himſelfe. 25 The concluſion vttered by a maner of aſking a queſtion, and it is that ſame that was vttered before, verſe 17. but proceeding of another rule: ſo that the argument is newe, and is this: God is alwayes like vnto himſelfe: Therefore the Law was not giuen to aboliſh the promiſes. But it ſhould aboliſh them if it gaue life, ſo by that meanes it ſhould inſtifie, & therefore it ſhould aboliſh that iuſtification which was promiſed to Abraham and to his ſeede by faith. May it was rather giuen to bring to light the guiltineſſe of all men, to the ende that all beleeuers fleeing to Chriſt promiſed, might be freely iuſtified in him. s By this word, Scripture, he meaneth the Lawe. *Rom.3.9. t All men, and whatſoeuer commeth from man. u In euery one of theſe wordes, there lieth an argument againſt the merites of workes: for all theſe wordes, promiſe, faith, Chriſt, might be giuen, to beleuers, are againſt merites, and not one of them can ſtand with deſeruing workes. 26 Nowe there followeth an other handling of the ſecond part of this Epiſtle: the ſtate whereof was this: Although the Lawe (that is, the whole gouernement of Gods houſe according to the Lawe) doe not iuſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelfe was circumciſed, and his poſteritie held ſtill the vſe of Moſes Lawe? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be as it were a ſchoolemaſter and keeper to the people of God, vntill the promiſe appeared in deede, that is to ſay, Chriſt, and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit. x The cauſe why wee were kept vnder the Lawe, is ſet downe here. 27 Becauſe age changeth not the condition of ſeruants, hee addeth that we are free by condition, and therefore, ſeeing we are out of our childehood, we haue no more neede of a keeper and ſchoolemaſter. 28 Vſing a generall particle, leaſt the Iewes at the leaſt ſhould not thinke themſelues bounde with the band of the Law, he pronounceth that Baptiſme is common to all beleeuers, becauſe it is a pledge of our deliuerie in Chriſt, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Chriſt, that is to ſay, that promiſed ſeede of Abraham, and inheritors of euerlaſting life. y He ſetteth Baptiſme, ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of. z The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, and without blame. a You are all one: and ſo is this great knot and coniunction ſignified.

CHAP.

CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christes comming, who is the ende thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 He calleth them againe therefore to the puritie of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.

1 Then [1] I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutours and gouernours, [a] vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulnesse of time was come, God sent foorth his Sonne made of a [d] woman, and made vnder the Law,

5 That hee might redeeme them which were vnder the Lawe, that we *might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent foorth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: nowe if thou be a sonne, thou art also the [i] heire of God through Christ.

8 [4] But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not Gods:

9 But now seeing ye know God, yea, rather are knowen of God, howe turne ye againe vnto impotent and [k] beggerly rudiments, whereunto as from the beginning ye will be in bondage [l] againe?

10 Ye obserue dayes, and moneths, and times and yeeres?

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 [5] Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know how through [m] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And the [n] triall of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, yea, as [o] Christ Iesus.

15 [p] What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eies, and haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are [q] ielous ouer you [r] amisse: yea, they would exclude you, that ye should altogether loue them.

18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not onely when I am present with you.

19 My litle children, of whom I trauaile in birth againe, vntill Christ be formed in you,

20 And I would I were with you nowe, that I might [t] change my voyce: for I am in doubt of you.

21 [6] Tell me, ye that [u] will be vnder the Lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.

23 But he which was of the seruant was borne after the [x] flesh: and he which was of the free woman, was borne by [y] promise.

24 By the which things another thing is ment: for [z] these mothers are the [a] two testaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar or Sina is a mountaine in

1 He declareth that by another pauble similitude, which he said before concerning the keeper and schoolemaster: For he saith, that the Law (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, & should liue as children, and not as seruants. Moreouer, he sheweth by the way, that that gouernance of the Law, was as it were an A.B.C. and as certeine principles, in compasion of the doctrine of the Gospel.

a This is added, because he that is alwayes vnder a tutour and gouernour, may hardly be counted a freeman.

b The Lawe is called rudiments, because that by the Lawe God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.

2 He vttereth and declareth many things at once, to wit, that this tutourship was ended at his time, that curious men may leaue to aske, why that schoolemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption and that in that Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren.

c The time is said to be full, when all parts of it are past and ended, and therefore Christ coulde not haue come either sooner or later.

d He calleth Marie a woman, in respect of the sexe, and not as the worde is vsed in a contrary sence to a virgine, for she remained a virgine still. *Rom.8.15.

e The adoption of the sonnes of God, is from euerlasting, but it is reueiled & shewed in the time appointed for it.

3 He sheweth that we are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires.

f By that that followeth he gathereth that that went before: for if wee haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free.

g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.

h The word, seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.

i Partaker of this blessing.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Lawe. But seeing the Galatians were taken and called out of idolatrie to Christian libertie: what pretence might they haue to goe backe to those impotent and beggerly rudiments.

k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: and againe, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to followe beggerie.

l By going backward.

5 He mitigateth and qualifieth those things, wherin he might haue seemed to haue spoken somewhat sharply, very artificially and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnesse with teares, and desire pardon.

m Many afflictions.

n Those dayly troubles wherewith the Lord tried me amongst you.

o For my ministeries sake.

p What a talke was there abroad in the world amongst men, howe happy you were.

q For they are iealous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to themselues.

s He setteth his owne true and good loue which was earnestly bent towards them, against the naughtie vicious loue of the false apostles.

t Vse other word among you.

6 Because the false apostles vrged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offence: the Apostle, after diuers arguments wherby he hath refuted their errour, bringeth forth an allegorie, wherein he saith, the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sortes of sonnes should haue Abraham, a father common to them both: but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bond maide and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise, and by grace only, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes, which seeke righteousnesse by that couenant, that is, by the Law: but they are not heires, nay they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and these seruants shall be shut out.

a That desire so greatly. *Gene.16.15. *Gene.21.1.

x As all men are, and by the common course of nature.

y By the vertue of the promise, which Abraham layed hold on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting and bearing children.

z These doe represent and shadowe foorth.

a They are called two couenants, one of the old Testament, and another of the Newe: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.

b He maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadowe.

Arabia

Arabia, and it [c] answereth to Hierusalem, which now is) and [d] she is in bondage with her children.

26 But Hierusalem, which is [c] aboue, is free: which is the mother of vs all.

27 [7] For it is written, *Reioyce thou barren that bearest no children: breake forth, and crie, thou that trauailest not: for the [f] desolate hath many moe children, then she which hath an husband.

28 *Therefore, brethren, we are after the [g] maner of Isaac, children of the [h] promise.

29 But as then he that was borne after the [i] flesh, persecuted him that was borne after the [k] Spirit, euen so it is now.

30 But what saith the Scripture, *Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [8] Then brethren, wee are not children of the seruant, but of the free woman.

CHAP. V.

1 *Hauing declared that wee came of the free woman, hee sheweth the price of that freedome,* 13 *and howe we should vse the same,* 16 *that wee may obey the Spirite,* 19 *and resist the flesh.*

STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 [1]*Behold, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are *[b] abolished from Christ: whosoeuer are [c] iustified by the Lawe, ye are fallen from grace.

5 [2] For we through the [d] Spirit waite for the hope of righteousnesse through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, [5] but [e] faith which worketh by loue.

7 [6] Ye did run well: who did let you, that ye did not obey the trueth?

8 [7] It is not the perswasion of [f] him that calleth you.

9 *[8] A litle leauen doth leauen the whole lumpe.

10 [9] I haue trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare his condemnation, whosoeuer he be.

11 [10] And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 [11] Would to God they were euen cut off, which doe [s] disquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 [13] For [h] all the Lawe is fulfilled in one worde, which is this, *Thou shalt loue thy neighbour as thy selfe.

15 [14] If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 [15] Then I say, *Walke in the Spirite, and yee shall not fulfill the lustes of the flesh.

17 For the [i] flesh lusteth against the Spirite, and the Spirit against the flesh: and these are contrary one to an other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 [16] Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the [k] fruite of the Spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faith,

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[a] Looke howe the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers.

[b] That is, Sina.

[c] Which is excellent, and of great accompt.

[d] He sheweth that in this allegorie, he hath followen the steps of Esai, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreshewing the casting off of the Iewes, and calling of the Gentiles. * Esai.54.1. [f] She that is destroyed and wasted. *Rom.8.9. [g] After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue. [h] That seed vnto which the promise belongeth. [i] By the cõmon course of nature. [k] By the vertue of Gods promise and after a spiritual maner. *Gen.21.10. [8] The conclusion of the former allegorie, that we by no meanes procure or call backe againe the slauerie of the Law, seeing that the children of the bondmaid shal not be heires.

[1] Another obtestation wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the seruice of the Lawe, and was chiefly vrged of the false apostles. *Actes 15.1. a Circumcision is in other places called the seale of righteousnesse, but here we must haue consideration of the circumstance of the time, for nowe had Baptisme come in the place of Circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation. *1.Cor.1.17. b That is, as he himselfe expoundeth it afterward, yet are fallen from grace. c That is, seeke to be iustified by the Lawe, for in deede no man is iustified by the Lawe. 2 He priuily compareth the new people with the old: for it is certaine that they also did ground all their hope of iustification and life in faith, and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare and content with spirituall worship. d Through the Spirit, which ingendreth faith. 3 He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 He maketh mention also of vncircumcision, least the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Law be taken away, wherein then shall wee exercise our selues? In charitie, saith Paul: for faith whereof we speake cannot be idle, nay it bringeth forth daily fruites of charitie. e So is true faith distinguished from counterfeite faith: for charitie is not ioyned with faith as a fellowe cause, to helpe forward our iustification with faith.

[6] Against he chideth the Galatians, but with an admiration, and therewithal a praise of their former race, to the end that he may make them more ashamed. [7] He playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God, which is cõtrary to his. [f] Of God. *1.Cor.5.6. [8] Hee addeth this, that he may not seeme to contend vpõ a trifle, warning the diligently (by a similitude which he borroweth of leauen, as Christ himselfe also doth) not to suffer the puritie of the Apostolicall doctrine, to be infected with the least corruption that may be. [9] He mitigateth the former reprehension, casting the fault vpon the false apostles, against whom he denounceth the horrible iudgement of God. [10] He inciteth them to constancie, how that he seeketh not his own profite in this matter, seeing that he could eschewe the hatred of men, if he would ioyne Iewdaisme with Christianitie. [11] An example of a true Pastor inflamed with the zeale of Gods glory, and loue of his flocke. [g] For they that preach the Law, cause mens consciences alwayes to tremble. [12] The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the slauerie of sinne & the flesh, and being obedient to the spirite, we should serue vnto one anothers saluation through loue. [13] He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Law. [h] This particle (All) must be restrained to the second Table. *Leuit.19.18. matth.22.39. mar.12.31. rom.13.9. iames 2.8. [14] An exhortation to the practice of charitie, by the profite that ensueth thereof, because that no men prouide wisely for themselues, then they that hate one another. [15] He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but hee willeth them to remember that they are indued with the Spirite of God, which hath deliuered them from the slauerie of sinne, and so of the Lawe so farre foorth as it is the vertue of sinne, that they should not giue themselues to lustes. *Rom.13.14. 1.pet.2.11. [i] For the flesh dwelleth euen in the regenerate man, but the Spirite reigneth, although not without great strife, as is largely set foorth, Rom 7. [16] He setteth out that particularly, which he spake generally, reckening vp some chiefe effects of the flesh, and opposing them to the fruites of the Spirite, that no man may pretend ignorance. [k] Therefore they are not the fruites of free will, but so farre foorth as our will is made free by grace.

17 Least that any man should obiect, ℣ Paul played the Sophister, as one who urging the Spirit, vrgeth nothing but that which the Law commandeth, he sheweth that he requireth not that literall and outward obedience, but spirituall, which proceedeth not from the Lawe, but from the Spirit of Christ, which doth beget vs againe, and must and ought to be the ruler and guider of our life.

23 Meekenesse, temperance: 17 against such there is no lawe.

24 For they that are Christes, haue crucified the flesh with the affections and the lustes.

25 If we [l] liue in the Spirite, let vs also walke in the Spirite.

26 [18] Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

l If we be in deede endued with the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs shew it in our deeds, that is, by holines of life. 18 He adderh peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and first of all he warneth them to take heede of ambition, which vice hath two followers, backebiting and enuie, out of which two it cannot be but many contentions must needes rise.

CHAP. VI.

1 *Nowe he entreateth particularly of charitie toward such as offend, 6 toward the ministers of the word, 10 and those that are of the household of faith: 12 Not like vnto such who haue a counterfaite zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.*

1 He condemneth importunate rigour, because that hys therein reprehensions ought to be moderated and tempered by the spirit of meekenesse.

BRethren, [1] if a man be [a] suddenly taken in any offence, ye which are [b] spirituall, [c] restore such one with the [d] spirit of meekenesse, [2] considering thy selfe, least thou also be tempted.

a Through the malice of the flesh and the deuill.

b Which are vpholden by the vertue of Gods Spirit.

c Labour to fill vp that that is wanting in him.

d This is a kinde of speech which the Hebrewes vse, giuing to vnderstand thereby, that all good gifts come from God.

2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities. 5 He sheweth that this is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others. e Christ, in plaine and flat words, calleth the commaundement of charitie, his commandement. * 1.Cor.3.8. 4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shall be iudged before God, according to his owne life, and not by comparing himselfe with other men. 5 It is meete that maisters should be found by their schollars, so farre forth as they are able. f Of whatsoeuer hee hath, according to his abilitie. * 1.Cor.9.7. 6 He commendeth liberalitie towards the poore, and strikes of all chideth them which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceiue God: and afterwards compareth almes to a spirituall sowing, which shall haue a most plentifull harueste, so that it shall be very profitable: and compareth couetous nigardlines to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

[2] Considering thy selfe, &c. Beare ye one anothers burden, &c. [3] Beare ye one anothers burden, and so fulfill the [e] Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke: and then shal he haue reioycing in himselfe onely and not in another.

5 *[4] For euery man shall beare his owne burden.

6 [5] Let him that is taught in the word, make him that hath taught him, partaker of [f] all his * goods.

7 [6] Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that soweth to his [g] flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirite reape life euerlasting.

g To the commodities of this present life.

9 *Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

*2.Thess.3.13.

7 Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be deferred very long, as though the seede time & the harueste were at one instant.

10 [8] While we haue therefore time, let vs doe good vnto al men, but specially vnto them, which are of the houshold of faith.

8 They that are of the houshold of faith, that is, such as are ioyned with vs in the profession of one selfe same religion ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

11 [9] Ye see howe large a letter I haue written vnto you with mine owne hand.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: 10 he painteth out those false apostles by their colours, reproouing them of ambition, as men that do not that which they do, for any affection and zeale they haue to the Lawe, but onely for this purpose, that they may purchase themselues fauour against their owne sort, by the circumcision of the Galatians. h He setteth a faire shewe against the trueth. i In keeping of ceremonies. k For the preaching of him that was crucified. l That they haue entangled you in Iudaisme, and yet he harpeth on the forme of circumcision. 10 He flicketh not to compare himselfe with them, shewing that on the contrary part he reioyceth in those afflictions which he sustained for Christes sake, and as he is despised of the world, so doeth he in like sort esteeme the world as nought: which is the true circumcision of a true Israelite. m When Paul vseth this word in a good sense or part, it signifieth to rest a mans selfe wholy in a thing, and to content himselfe therewith. n Vpon the true Israel, whose praise is of God, & not of men, Rom.2.29. 11 Continuing still in the same metaphore, he opposeth his miseries and the marks of those stripes which he bare for Christes sake against the skar of the outward Circumcision, as a true marke of his Apostleship. o Marks which are burnt into a mans flesh, as they vsed it in old time, to marke their seruants ℣ had run away from them. p For it importeth much, whose marks we beare: for ℣ cause maketh the Martyr, & not the punishment. 12 Taking his farewel of them, he witheth the grace, and the Spirit against the deceits of the false apostles, which laboured to bring those outward things into their braines. q With your mindes and hearts.

[10] But God forbid that I should [m] reioyce, but in the crosse of our Lorde Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the [n] Israel of God.

17 [11] From hencefoorth let no man put me to busines: for I beare in my body the [o] marks of the [p] Lord Iesus.

18 [12] Brethren, the grace of our Lord Iesus Christ be with your [q] spirit, Amen.

k For the crosse of Christ. [12] Not like vnto such who haue a counterfaite zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

l In the flesh.

m reioyce.

¶ Vnto the Galatians written from Rome.

The

The Epistle of Paul to the Ephesians.

CHAP. I.

1 *After the salutation,* 4 *he entreateth of the free election of God,* 5 *and adoption,* 7. 13 *from whence mans salvation floweth as from the true naturall fountaine: and because so high a mysterie cannot be understood,* 16 *he prayeth that the full* 20 *knowledge of Christ may by God be revealed vnto the Ephesians.*

1 The inscription and salutation, whereof we haue spoken in the former Epistles. *1.Cor.1.2.

PAVL [1] an Apostle of IESVS CHRIST by the will of God, to the *Saints, which are at Ephesus, & to the *faithful in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 This is the definition of the Saints, shewing what they are. *1.Cor.1.3. 1.pet.1.3.

2 The first part of the Epistle, wherein he handleth all the parts of our saluation, propounding the example of the Ephesians, and diuers exhortations, and beginning after his maner with thanksgiuing.

3 *[2] Blessed be God, [3] and the Father of our Lord Iesus Christ, [4] which hath blessed vs with [b] all spirituall blessing in [c] heauenly things in [5] Christ,

3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ.

4 *[6] As he hath chosen vs in [d] him, before the foundation of the world, [7] that we [e] should [f] be holy, & without blame [g] before him in loue:

4 The next final cause, and in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kind of blessing is heauenly and proper to the elect.

5 *[8] Who hath predestinate vs, to be adopted through Iesu Christ [h] in himselfe, according to the good pleasure of his will,

6 *[9] To the [i] praise of the glory of his grace, [10] wherewith he hath made vs freely accepted in his beloued,

7 *[11] By whom wee haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 *[12] [k] Whereby he hath beene abundant toward vs in [l] all wisedome and vnderstanding,

9 And hath opened vnto vs the [m] mysterie of his will [13] according to his good pleasure, which he hath purposed in him,

10 [14] That in the dispensation of the fulnesse of the times, he might [n] gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

11 *[15] In whom also we are chosen when we were predestinate according to the purpose of him, which worketh [o] all things after the counsell of his owne will,

12 That we, which [p] first trusted in Christ, should be vnto the praise of his glory:

13 *[16] In whom also ye haue trusted, after that ye heard the [q] word of trueth, euen the Gospell of your saluation, wherein also after that ye beleeued, ye were [r] sealed with the holy [s] Spirit of promise,

14 Which is [t] the earnest of our inheritance, for the [t] redemption of that libertie purchased vnto the praise of his glory.

15 *[17] Therefore also after that I heard of the faith, which ye haue in the Lorde Iesus, and loue toward all the Saints,

16 I cease not to giue thankes for you making mention of you in my prayers,

17 *[18] That the God of our Lorde Iesus Christ, the Father of [u] glorie, might giue vnto you the spirit of wisedome, and reuelation through the [x] acknowledging of him.

18 That the eies of your vnderstanding may be lightened, that ye may knowe what the [y] hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 *[19] And what is the exceeding greatnesse of his power toward vs, which beleeue, * according to the working of his mightie power,

5 The matter of our saluation is Christ, in whom onely we are indued with spirituall blessing and vnto saluation.

6 He declareth the efficient cause, or by what meanes God y Father saueth vs in his Sonne: Because saith he, he chose vs from euerlasting in his Sonne.

d To be adopted in him.

7 He expoundeth the finall cause which he maketh double, to wit, sanctification, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separate from the grace of election: and againe, what pureness soeuer is in vs, is þ gift of God who hath freely of his mercy chosen vs.

e Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.

f Being clothed with Christes righteousnes.

g Truely and sincerely.

8 An other plainer exposition of the efficient cause, and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in þ free mercy of God, neither is faith which God foresaw, the cause of predestination, but þ effect.

h God respecteth nothing, either that present is, or that is to come, but himselfe only.

9 The vttermost and chiefest finall cause is the glory of God the Father, who saueth vs freely in his Sonne.

i That as his bountifull goodnes deserueth al praise, so also it should be set foorth and published.

10 Another finall cause more neere, is our iustification, while þ he freely accounteth vs for iust, in his Sonne.

11 An expounding of the material cause, how we are made acceptable to God in Christ, for it is he only whose sacrifice by the mercy of God is imputed vnto vs, for forgiuenes of sinnes.

12 Now he commeth at length to the formall cause, that is to say to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospel all wisdome and vnderstanding, he sheweth how excellent it is.

k By which gracious goodnesse and bountifulnesse.

l In perfite and sound wisdome.

m For vnlesse the Lord had opened vnto vs that mysterie, we could neuer haue so much as dreamed of our selues.

13 Not only the election, but also the vocation proceedeth of meere grace.

14 The father exhibited and gaue Christ, who is the heir of all the elect vnto the which, at that time which was conuenient according as he hath wisely disposed all times from euerlasting. For Christ is he, in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together of him, and the rest are daily gathered together.

n The faithfull are said to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.

15 He applieth seuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their flocke, nor to any other thing, but to the onely grace and mercie of God, both because they were called, & also because they were first called.

o All things are attributed to þ grace of God without exception, and yet for all that, we are not flocks, for he giueth vs grace both to will, & to be able to doe those things that are good, Phil.2.13.

p He speaketh of the Iewes.

16 Now he maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, yet, being called by the same Gospel, they embraced it by faith, and were sealed vp by the same spirit, which is the pledge of election, vntill the inheritance it selfe be seene, that in them also the glory of God might shine foorth, and be manifested.

q That word which is trueth in deede, because it commeth from God.

r This is a borowed kind of speach taken of a seale, which being put to any thing, maketh a difference betweene those things that are authentical, and others that are not.

s With that Spirit, which bringeth not the Law, but the promise of free adoption.

t Full and perfect.

17 He returneth to the former gratulation, concluding two things together of those things that went before, the first is, that all good things come to vs frō God the Father in Christ, and by Christ, that for them he may be praised of vs. The second is, that all those things (which he bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that wee must desire increase of his grace, from whom we haue the beginning, and of whom we hope for the end.

18 The causes of faith, are God the Father lightening our minds with his holy Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteining of euerlasting life, and the setting foorth of Gods glorie.

u Full of maiestie.

x For it is not enough for vs to haue knowen God once, but wee must knowe him euery day more and more.

y What blessings they are which he calleth you to hope for whom he calleth to Christ.

19 The excellencie of faith is declared by the effects, because the mightie power of God is set foorth and shewed therein.

*Chap.3.7. col.2.12.

20 The Apostle willeth to behold in our most glorious Christ with the eyes of faith that most excellent power & glory of God, wherewith all the faithful are partakers, although it be as yet very darke in us, by reason of the ignominie of the crosse and the weakenesse of the flesh.

20 [20] Which he wrought in Christ, when he raised him from the dead, and set him at his [z] right hand in the heauenly places,

21 Farre aboue all principalitie, & power, and might, and domination, and euery [a] Name, that is named, not in this world onely, but also in that that is to come.

22 [21] And hath made all things subiect vnder his feete, & hath giuen him ouer al things to be the [b] head to the Church,

23 Which is his body, euen the [c] fulnesse of him that filleth all in all things.

z To be set on Gods right hand, is to be partaker of the soueraignrie which he hath ouer all creatures. a Euery thing whatsoeuer it bee, or aboue all things be they of neuer such power or excellencie. 21 That we should not thinke that, that excellent glory of Christ is a thing wherewith we haue nought to do, he witnesseth, that he was appointed of God the Father head of all the Church, and therefore the body must be ioyned to this head which other wise should be a maimed thing without the members which notwithstanding is not of necessitie (seeing that the Church is rather quickened and sustained by the only vertue of Christ, so farre off is it, that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. b In so much that there is nothing but it is subiect to him. c For the loue of Christ is so great towards the Church, that though he do fully satisfie all with all things, yet he esteemeth himselfe, but a maimed & vnperfect head, vnlesse he haue the Church ioyned vnto him as his body.

CHAP. II.

1 The better to set out the grace of Christ, he vseth a comparison, calling them to mind, 5 that they were altogether castawayes and aliants. 8 That they are saued by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

1 He declareth again the greatnesse of Gods good will by comparing that miserable state wherein we are borne, with that dignitie whereunto we are auanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions we are not only borne halfe dead, but wholy and altogether dead. *Colossians 2, 13.

AND [1] *you hath he quickned, that were [a] dead in [2] trespasses and sinnes,

2 [3] Wherein, in times past ye walked, [4] according to the course of this worlde, and [b] after the prince that ruleth in the aire, euen the spirit, that nowe [5] worketh in the [c] children of disobedience,

3 [6] Among whom wee also had our conuersation in time past in the lusts of our [d] flesh, in fulfilling the will of the flesh, and of the minde, and [7] were by nature the [c] children of wrath, as wel as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued,

a Looke, Rom. 6.2.

So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, so this knitting together of body and soule, is properly no life, but death in them which are not ruled by the Spirit of God. 2 He sheweth the cause of death, to wit, sinnes. 3 Hee prooueth by the effects that all were spiritually dead. 4 He prooueth this euil to be vniuersal, insomuch as all are slaues of Satan. b At the pleasure of the prince. 5 Men are therefore slaues to Satan, because they are willingly rebellious against God. c They are called the children of disobedience, which are giuen to disobedience. 6 After that he hath seuerally condemned the Gentiles, he confesseth that the Iewes amongst whom he numbreth himself, are not a whit better. d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, & into ỹ thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath. 7 The conclusion: All men are born subiect to the wrath and curse of God. e Men are said to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angry with them. f Prophane people which knew not God. 8 Now hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternal life, to the end that at length we may reigne with him. And by diuers and sundry meanes he beateth this into their heads, that the efficient cause of this deliuerie is the free mercy of God: and Christ himselfe is the material cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glory.

6 And hath raised vs vp [g] together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shewe in the ages to come the exceeding riches of his grace through his kindnesse toward vs in Christ Iesus.

8 For by [h] grace ye are saued through faith, and that not of your selues: it is the gift of God,

9 [9] Not of workes, least any man should boast himselfe.

10 For we are [i] his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.

11 [10] Wherefore remember that ye being in time past Gentiles in the flesh, and [k] called vncircumcision of them, which are [l] called circumcision in the flesh, made with handes.

12 That ye were, I say, at that time [m] without Christ, and were [n] aliants from the common wealth of Israel, and were * strangers from the couenant of promise, and had no hope, and were without God in the world.

13 [11] But now in Christ Iesus, ye which once were farre off, are made neere by ỹ blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 * In abrogating through his flesh the hatred, that is, the Law of commaundements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,

16 And that he might reconcile both vnto God in [o] one body by his crosse, and [p] slay hatred thereby,

17 [13] And came, and preached peace to you which were afarre off, & to them ỹ were neere.

18 For [q] through him we both haue an entrance vnto the Father by one Spirite.

19 [14] Nowe therefore yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 [15] And are built vpon the foundation

g To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in vs but onely in our head, by whose spirit we haue begun to die to sin, and liue to God, vntil that worke be fully brought to an end: but yet the hope is certaine, for we are as sure of that we looke for, as we are of that we haue receiued already.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrary, To be saued by our selues, or by our works. Therefore what meane they which would ioyne together things of so contrary nature?

9 He taketh away expressly and namely from our works the praise of iustification, seeing that the good works of the selues are the effects of grace in vs.

i He speaketh here of grace, & not of nature: therefore be the works neuer so good, looke what they are, they are of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as Iewes, by nature, but also after an especiall sort, strangers and without God: therefore they ought so much the rather remember that same so great a benefit of God. k You were called no otherwise then Gentiles, that all the world might be witnesse of your vocleannes. l Of the Iewes which were knowen from you by the marke of circumcision, the marke of the couenant. m Hee beginneth first with Christ, who was the end of all the promises. n You had no right or title, to ỹ common wealth of Israel. *Rom. 9.4. 11 Christ is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies & worship appointed by the Law, the Iewes were deuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Thereby it followeth, that who so euer establisheth the ceremonies of the Law, maketh the grace of Christ void and of none effect. * Col. 2.14. o He alludeth to the sacrifices of the Law, which represented that true and only Sacrifice. p For he destroyed death by death, & fastened it as it were to the crosse. 13 The preaching of the Gospel is an effectus all instrument of this grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were, by whom we come to the Father, & the holy Ghost is as it were our lodes man who leadeth vs. 14 The conclusion: The Gentiles are taken into the fellowship of saluation, and he describeth the excellencie of ỹ church calling it the citie and house of God. 15 The Lorde committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the end whereof is euer ter as it were, and substance, is Christ. Therefore that is in deed the true & Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God.

of the Apostles and Prophets, Jesus Christ himselfe being the [r] chiefe corner stone,

21 In whom all the building [f] coupled together, groweth vnto an holy Temple in the Lord.

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because her preached the mysterie touching the salvation of the Gentiles, 8 at Gods commaundement, 13 After he desired the Ephesians not to faint for his afflictions: 14 And for this cause he praieth vnto God, 18 that they may understand the great loue of Christ.

FOr [1] this cause, I Paul am the [a] prisoner of Jesus Christ for you Gentiles,

2 If yee haue heard of the dispensation of the grace of God, which is giuen me to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in few words,

4 Whereby when yee reade, yee may know mine vnderstanding in the mysterie of Christ)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me through the effectual working of his power.

8 Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles the vnsearcheable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Jesus Christ,

10 [2] To the intent, that now vnto principalities & powers in heauenly places, might be knowen by the Church the [c] manifold wisdom of God,

11 According to the [d] eternall purpose, which hee wrought in Christ Jesus our Lord:

12 By whom we haue boldnes & entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 [3] For this cause I bowe my knees vnto the Father of our Lord Jesus Christ,

15 (Of whom is named the whole [e] family in heauen and in earth)

16 That he might grant you according to the [f] riches of his glory, that ye may be strengthened by his spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith,

18 That ye, being rooted and grounded in [h] loue, may bee able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] loue of Christ, which [l] passeth knowledge, that ye may be filled with all [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Bee prayse in the Church by Christ Jesus, throughout all generations for euer, Amen.

1 That is, the head of the building, for the foundations are as it were y heads of the building. f So that God is the workeman not onely of the foundation, but also of the whole building.

2 He maintaineth his Apostleship against the offence of the crosse, wherefore also he vseth an argument to confirme himselfe, affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation, because God hath so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

a These words, the prisoner of Jesus Christ are taken passiuely, that is to say, I Paul am cast into prison for maintaining the glory of Christ.

b He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it reueiled vnto them very darkly and vnder figures.

2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedom of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes. d Which was before all beginnings.

3 He teacheth by his owne example, that the efficacie of the doctrine depended vpon the grace of God, & therefore he ought to ioyne prayers with the preaching and hearing of the word, which are needful not onely to them which are yong lings in religion, but euen to the oldest also, that they growing more and more by faith in Christ being confirmed with all spirituall gifts, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath imbraced vs in Christ, seeing that the whole familie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon the adoption of the heauenly Father in his onely Sonne. e All that whole people, which hath but one houshold Father, and that is the Church which is adopted in Christ. f According to the greatnes of his mercy. g Looke Rom. 7. 22. h Wherewith God loueth vs, which is the roote of our election. i How perfite the worke of Christ is in euery part. k Which God hath shewed vs in Christ. l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the Spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that we haue abundantly in vs, whatsoeuer things are requisite to make vs perfite with God. 4 He breaketh foorth into a thanksgiuing, where by the Ephesians also may be encouraged to hope for any thing of God.

CHAP. IIII.

These three last chapters conteine precepts of maners. 1 He exhorteth them to naturall loue. 7 Sundry gifts are therefore bestowed of God, 16 That the Church may be built vp. 18 He calleth them frō the vanitie of the infidels, 25 from lying, 29 and from filthie talke.

ITherfore, [1] being prisoner in the Lord, pray you that yee walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenesse of minde, and meekenesse, with [b] long suffering, supporting one another through loue,

3 [3] Endeuouring to keep the vnitie of the Spirite in the bond of peace.

4 [4] There is one bodie, and one Spirite, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme.

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

1 Another part of the Epistle, conteining precepts of christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.

a By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy.

2 Secondly, he commendeth meekenesse of mind, which is shewed partly by bearing one with another. b Looke Mat. 18. 25. 3 Thirdly, hee requireth perfite agreement, but yet such as is knit with the band of the holy Ghost. 4 An argument of great weight, for an earnest entertaining of brotherly loue and charitie one with another, because we are made one body as it were of one God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, & hope for one self same glory, whereunto we are called. Therefore who soeuer breaketh charitie, breaketh all these things asunder. c Who onely hath the chiefe authoritie ouer the Church. d Who onely powreth foorth his prouidence, through all the members of the Church. e Who onely is ioyned together with vs in Christ.

7 [5] But vnto euerie one of vs is giuen grace, accozding to the meaſure of the [f] gift of Chriſt.

8 Wherefoze he ſaith, When hee aſcended vp on hie, he ledde [g] captiuitie captiue, and gaue gifts vnto men.

9 (Nowe, in that he aſcended, what is it but that hee had alſo deſcended firſt into the [h] loweſt parts of the earth?

10 Hee that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might [i] fill [k] all things)

11 [6] He therefoze gaue ſome to be [l] Apoſtles, and ſome [m] Prophets, and ſome [n] Euangeliſts, and ſome [o] Paſtors, and Teachers,

12 [7] For the repairing of the Saints, for the woꝛke of the miniſterie, and for the edification of the [p] body of Chriſt,

13 [8] Till wee all meete together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the meaſure of the [r] age of the fulneſſe of Chriſt,

14 [9] That we hencefoꝛth be no moꝛe childꝛen, [10] wauering and caried about with euerie winde of doctrine, by the [s] deceite of men, and [t] with craftines, whereby they lay in waite to deceiue.

15 [11] But let vs follow the trueth in loue, and in all things, growe vp into him, which is the head, that is, Chriſt,

16 By whom all the bodie beeing coupled and knit together by euery ioynt, for the furniture thereof (accoꝛding to the [u] effectual power, which is in the meaſure of euerie part) receiueth [x] increaſe of the body, vnto the edifying of it ſelfe in [y] loue.

17 [12] This I ſay therefoze and teſtifie in the Loꝛde, that yee hencefoꝛth walke not as *other Gentiles walke, in [z] vanitie of their minde,

18 Hauing their vnderſtanding darkened, and beeing ſtrangers from the [a] life of God thꝛough the ignoꝛance that is in them, becauſe of the hardneſſe of their heart:

19 Which being [b] paſt feeling, haue giuen themſelues vnto wantonneſſe, to woꝛk all vncleanneſſe, euen with [c] greedineſſe.

20 [13] But ye haue not ſo learned Chriſt,

21 If ſo be yee haue heard him, and haue bene taught by him, [d] as the truth is in Jeſus,

22 *That is, that ye caſt off, concerning the conuerſation in time paſt, [e] that olde man, which is coꝛrupt thꝛough ỹ deceiueable luſts,

23 And be renewed in the [f] ſpirit of your minde,

24 And put on the new man, which [g] after God is created [h] vnto righteouſneſſe, and [i] true holines.

25 [14] Wherefoze caſt off lying, and ſpeake euery man trueth vnto his neighbour: foꝛ we are members one of another.

26 [15] Be [k] angrie, but ſinne not: let not the ſunne goe downe [l] vpon your wꝛath.

27 Neither giue place to the deuill.

28 [16] Let him that ſtole, ſteale no moꝛe: but let him rather labour, and woꝛke with his hands the thing which is [m] good, that he may haue to giue vnto him that needeth.

29 [17] Let no [n] coꝛrupt communication pꝛoceede out of your mouthes: but that which is good, to the vſe of edifying, that it may miniſter [o] grace vnto the hearers,

30 [18] And grieue not the holy Spirite of God, by whome yee are ſealed vnto the day of redemption.

5 He teacheth vs, ỹ we indeed are all one bodie, and that all good giftes pꝛoceede from Chriſt only, who reigneth in heauen hauing mightily conquered al his enemies (from whence he beſteꝛeth al giftes vpõ his Church) but yet notwithſtanding theſe gifts are diuerſly ꝑtaũyn wayes diuided accoꝛding to his wil & pleaſure, and therefoze euery man ought to be content with that meaſure that God hath giuen him, & to beſtow it to the common ꝓfite of the whole body.

f Which Chriſt hath giuen.

g A multitude of captiues.

h Downe to the earth, which is the loweſt part of the world.

i Fill with his gifts.

k The Church.

6 Firſt of all he mẽtioneth vp the Eccleſiaſtical functions, which are partly extraoꝛdinary & for a ſeaſon, as Apoſtles, Pꝛophets, Euangeliſts, & partly ordinary and perpetual, as Paſtors and Doctors.

l The Apoſtles were thoſe twelue vnto whom Paul was afterwarde added, whoſe office was to plant Churches throughout all the worlde. m The Prophets office was one of the chiefeſt, which were men of marueilous wiſedome, and ſome of them could foretell things to come. n Theſe the Apoſtles vſed as fellowes in the execution of their office, beeing not able to anſwere all places themſelues. o Paſtours are they which gouerne the Church, and Teachers are they which gouerne the ſchooles. 7 Hee ſheweth the ende of Eccleſiaſtical functions, to wit, that by the miniſterie of men al the Saints may ſo growe vp together, that they may make one myſtical body of Chriſt. p The Church. 8 The ꝑfit of this miniſterie is perpetual ſo long as we are in this woꝛlde, that is, vntil that time that hauing put off the fleſh, and thoꝛoughly and perfectly agreeing betwixt our ſelues, we ſhalbe ioyned with Chriſt our head. Which thing is done by the knowledge of the Sonne of God increaſing in vs. and hee himſelfe by litle and litle growing vp in vs vntil wee come to bee a perfite man, which ſhall bee in the woꝛlde to come, when God ſhal bee all in all. q In that moſt neere coniunction which is knitte and faſtened togeẽher by faith. r Chriſt is ſaide to grow vp to full age, not in himſelf, but in vs. 9 Betwixt our childhood (that is to ſay, a verie weake ſtate, while as we doe yet altogether wauer) and our perfect age, which we ſhall haue at length in another woꝛld, there is a meane, to wit our youth, and ſtraight going foꝛward to perfection. 10 He compareth them which reſt not themſelues vpon the woꝛde of God, to litle boates which are toſſed hither and thither with the doctrines of men as it were with contrary winds, and therwithall ſuperaduerteth them that it commeth to paſſe not onely by the lightneſſe of mens braine, but alſo by the craftineſſe of certaine, which make as it were an art of it. s With thoſe vncertaine chances which toſſe men to and fro. t By the deceite of thoſe men which are very well practiſed in deceiuing of other. 11 By earneſt affection of the trueth and loue, we growe vp into Chriſt: foꝛ hee (being eſſentiall by the miniſterie of his woꝛde, which as the vital ſpirite doeth ſo quicken the whole body, that it nouriſheth al the limmes thereof accoꝛding to the meaſure and ꝓpoꝛtion of ech one) quickneth and cheriſheth his Church, which conſiſteth of diuers functions, as of diuers members, & preſerueth the ꝓpoꝛtion of euery one. And thereof it followeth that neither this body can liue without Chriſt, neither can any may grow vp ſpiritually, which ſeparateth himſelfe from the other mebers. u Of Chriſt who in maner of ỹ ſoule quickneth al the members. x Such increaſe as is meet ỹ body ſhould haue. y Charity is ỹ knitting of the lims together.

11 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt vpon the principles of maners and actions, ſetting downe a moſt graue compariſon betweene the chiltzen of God, and them, which are not regenerate: foꝛ in theſe men, al the powers of the minde are corrupted, and their minde is giuen to benitie, and their ſenſes darkened with moſt groſſe miſtines, and their affections are ſo accuſtomed by litle and litle to wickednes, ỹ at length they run headlong into al vncleanneſſe, being vtterly deſtitute of al iudgement.

* Rom.1.21.

z If the nobleſt parts of the ſoule be corupt, what is man but coꝛrupſion onely?

a Whereby God liueth in them.

b Voide of all iudgement.

c They ſtroue to paſſe one another, as though there had bene ſome gaine to be gotten by it.

13 Here followeth the contrary part touching men which are regenerate by the true and liuely knowledge of Chriſt, which haue other principles of their doings farre differẽt, to wit, holy and honeſt deſires, and a minde cleane changed by the vertue of the holy Ghoſt, from whence ꝓceede alſo like effectes, as a iuſt and holie life in deede. d As they haue learned, which acknowledge Chriſt in deede, and in good earneſt. * Col.3.8. e Your ſelues. f Where there ought to haue bene the greateſt force of reaſon, there is the greateſt coꝛruption of all which waſteth all things. g After the image of God. h The effect and ende of the newe creation. i Not fained nor counterfet. 14 Hee commendeth ſeuerally certaine peculiar Chriſtian vertues, and firſt of all hee requireth trueth, (that is to ſay, ſincere maners) condemning all deceite and diſſembling, becauſe we are bꝛõe one foꝛ another. 15 Hee teacheth vs howe to bridle our anger in ſuch ſoꝛt, that, although it bee hote, yet that it breake not out, and that it bee ſtraightwayes quenched before we ſleepe: leaſt Satan taking occaſion to giue vs euill counſel thꝛough the wicked counſeller, deſtroy vs. k It is ſo fallen out, that you bee angrie, yet ſinne not: that is, bridle your anger, and doe not wickedly put that in execution, which you haue wickedly conceiued. l Let not the night come vpon you in your anger, that is, make an attonement quickely, for all matters. 16 Hee deſcendeth from the heart, to the handes, condemning theft: and becauſe the men which giue themſelues to this wickednes, vſe to pꝛetend pouertie, hee ſheweth that labour is a good remedie againſt pouertie, which God bleſſeth in ſuch ſoꝛt, that they which labour haue alwayes ſome ouerplus to helpe other, ſo farre is it from this, that they are conſtrained to ſteale other mens goods. m By labouring in things that are holie, and profitable to his neighbour. 17 He diſcendeth thꝛough the tongue alſo, teaching vs ſo to temper our talke, that our hearers mindes bee not onely not deſtroyed, but alſo inſtructed. n Worde for worde, rotten. o By grace, he meaneth that, whereby men muſt profite to the going on forward in godlines and loue. 18 A generall pꝛecepe againſt all exceſſe of affections which dwel in that part of the minde, which they call, Angry, and hee ſetteth againſt them the contrary meanes. And thirdly a moſt vehement pꝛeface, how we ought to take heede that we grieue not the holy Spirite of God thꝛough our immoderatenes and intemperancie, who dwelleth in vs to this end, to moderate all our affections.

19 An argument taken from the example of Chriſt, moſt graue and vehement, both for pardoning of thoſe iniuries which haue bene done vnto vs by our greateſt enemies, and much more for hauing conſideration of the miſerable, and vſing moderation and gentle behauiour towards all men.

31 Let all bitternesse, and anger, & wrath, crying, and euill ſpeaking be put away from you, with all malicioulnes.

32 Be yee courteous one to another, and tender hearted, freely forgiuing one another, 19 euen as God for Chriſtes ſake, freely forgaue you.

CHAP. V.

2 Leſt in thoſe vices which hee reprehended, they ſhould ſee light by his admonitions, 5 Hee terrifieth them by denouncing ſeuere iudgement, 8 and ſtirreth them forwarde. 11 Then hee deſcendeth from generall leſſons of maners, 21 to the particular dueties of wiues 25 and husbands.

BE ye therefore followers of God, as deare children,

2 *And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, to be an offering and a ſacrifice of a ſweete ſmelling ſauour to God.

3 *[1] But fornication, and all vncleannes, or couetouſnesse, let it not bee once named among you, as it becommeth Saints,

4 Neither filthines, neither foolish talking neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this yee know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 * Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 [3] Bee not therefore companions with them.

8 For yee were once darkeneſſe, but are now [c] light in the Lord: walke as children of light.

9 (For the fruite of the [d] Spirit is in all goodneſſe, and righteouſneſſe and trueth)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhippe with the vnfruitfull woorkes of darkeneſſe, but euen [e] reproue them rather.

12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.

13 But all things when they are reproued of the light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore, [f] hee ſayeth, Awake thou that ſleepeſt, and ſtand vp from the [g] dead, and Chriſt ſhall giue thee light.

15 [4] Take heed therefore that ye walk circumſpectly, not as fooles, but as * wiſe,

16 [h] Redeeming the ſeaſon: for the [i] daies are euill.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the will of the Lord is.

18 [5] And be not dronke with wine, wherein is [k] exceſſe: but bee fulfilled with the Spirite.

19 Speaking vnto your ſelues in pſalms, and hymnes, and ſpirituall ſongs, ſinging, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwaies for all things vnto God euen the father, in the Name of our Lord Jeſus Chriſt,

21 [6] Submitting your ſelues one to another in the feare of God.

22 ¶ *[7] Wiues, ſubmit your ſelues vnto your husbands, [8] as vnto the Lord.

23 *[9] For the husband is the wiues head, euen as Chriſt is the head of the Church, [10] and the ſame is the ſauiour of his bodie.

24 [11] Therefore as the Church is in ſubiection to Chriſt, euen ſo let the wiues bee to their husbands in euery thing.

25 ¶ *[12] Husbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it.

26 [13] That hee might [m] ſanctifie it, and cleanſe it by the waſhing of water through the [n] worde,

27 That he might make it vnto himſelfe a glorious Church, [o] not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holie and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himſelfe.

29 For no man euer yet hated his [p] owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.

30 For wee are members of his bodie,

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* Iohn 13.14. and 15.12. 1.iohn 3.23.

* Chap.4. 19. coloſſ.3.5. 2.theſ.2.17.

1 Now he commeth to another kind of affection which is in that part of the mind, which men call couetous or deſirous: and he reprehendeth fornication, couetouſneſſe, and telling, very ſharpely.

a Ieſts which men caſt one at another: that no lightneſſe be ſeene nor euill example giuen, nor any offence mooued by euil wordes or backbiting.

2 Becauſe theſe ſinnes are ſuch that the moſt part of men count them not for ſinnes, he aſſureth the godly to the end they ſhould ſo much the more take heede to themſelues from them as moſt hurtfull plagues.

b A bondſlaue to Idolatrie, for the couetous man thinketh that his life ſtandeth in his goods.

* Mat.24.4. marke 13.5. luke 21.8.

* 2.Theſ.2.3.

3 Becauſe we are not ſo readie to any thing, as to followe euill examples, therefore the Apoſtle warneth the godly to remember alwayes, that the other are but as it were darkneſſe, and that they themſelues are as it were light. And therefore the other commit all vilanies (as men are wont in the darke) but they ought not only not to follow their examples, but alſo (as the propertie of the light is) reproue their darkeneſſe, and to walke ſo (hauing Chriſt that true light going before them) as becommeth wiſe men.

c The faithfull are called light, both becauſe they haue the true light in them which lighteneth them, & alſo becauſe they giue light to other, inſomuch, that their honeſt converſation reproueth the life of wicked men.

d By whoſe force wee are made light in the Lord.

e Make them open to all the world, by your good life.

f The Scripture, or God in the Scripture.

g He ſpeaketh of the death of ſinne.

4 The more we marke that the manners of this world are, the more watchful ought we to be againſt all occaſions, and to ſuſpect nothing but y will of God.

* Coloſ.4.5.

h This is a metaphore taken fro the marchants: who preferre the leaſt profite that may be, before all their pleaſures.

i The times are troubleſome and ſharpe.

* Rom.12.2. 2.theſ.4.3.

5 He letteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute banketts of the vnfaithfull, in which the priſes of the onely Lord muſt ring, be it in prophecie or adoracion.

k All kinde of riot, ioyned with all maner of filthineſſe.

l With an earneſt affection of the heart, and not with the tongue onely.

6 A ſhort repetition of the end whereunto all things ought to be referred, to ſerue one another for Gods ſake.

* Coloſ.3.18. titus 2.5. 1.pet.3.1.

7 Now he deſcendeth to a familie, diuiding orderly all the partes of a familie. And he ſaith that the dutie of wiues conſiſteth herein, to be obedient to their husbands. 8 The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the author of this ſubiection. * 1.Cor.11.3. 9 A declaration of the former ſaying: Becauſe God hath made the man the head of the woman in matrimonie, as Chriſt is the head of the Church. 10 Another argument: Becauſe the good eſtate of y wife dependeth of the man, ſo that this ſubmiſſion is not only iuſt, but alſo very profitable: as alſo the ſaluation of the Church is of Chriſt, although farre otherwiſe. 11 The concluſion of the wiues duetie towards their husbands. * Coloſ.3.19. 12 The husbands duetie towardes their wiues, is to loue them as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely paterne. 13 Becauſe many men pretend the infirmities of their wiues to excuſe their owne hardneſſe and cruelties, the Apoſtle willeth vs to marke what maner of Church Chriſt gate, when he ioyned it to himſelfe, and how he doeth not onely not lothe all her filth and vncleannesse, but ceaſeth not to wipe the ſame away with his cleannesse, vntill he haue wholly purged it.

m Make it holy.

n Through the promiſe of free iuſtification and ſanctification in Chriſt, receiued by faith.

o The Church as it is conſidered in it ſelfe, ſhall not be without wrinckle, before it come to the marke it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is cleane and without wrinckle. 14 Another argument: Euery man loueth himſelfe, euen of nature: therefore hee ſtriueth againſt nature that loueth not his wife: hee proueth the conſequent, firſt by the myſticall knitting of Chriſt and the Church together, and then by the ordinance of God, who ſayeth, that man and wife are as one, that is, not to bee diuided.

p His owne bodie.

q He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed in the Sacrament of the Supper.
* Gene. 2. 24. matt. 19. 5. mark 10. 7. 1. cor. 6. 16.
r Looke Matt. 19. 5.

q of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall r cleaue to his wife, and they twaine shalbe one flesh.

32 [15] This is a great secrete, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, doe yee so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of mans which consisteth by the vertue of the Spirit, & not of the flesh, by faith, and by no naturall band. 16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 He sheweth the duties of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull haue, 12 and what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them.
* Colos. 3. 20.
2 The first argument: because God hath so appointed: whereupon it followeth also that children are to farre forth, bound to obey their parents, as they may not swarue from the true worship of God.
a For the Lord is authour of all fatherhood, and therefore wee must yeeld such obedience as he will haue vs.
3 The second argument because this obedience is most iust.
* Exo. 20. 12. deut. 5. 16. eccles. 3. 9. matth. 15. 4. mark. 7. 10.

CHildren, [1] * obey your parents [2] in the [a] Lord: [3] for this is right.

2 * [4] Honour thy father and mother [5] (which is the first commaundement with [b] promise.)

3 That it may be well with thee, and that thou mayest liue long on earth.

4 [6] And yee, fathers, prouoke not your children to wrath: but bring them vp in instruction and [c] information of the Lord.

5 [7] * Seruants, bee obedient vnto them that are your masters, [8] according to the flesh, with [d] feare and trembling in singlenesse of your hearts as vnto Christ.

6 Not with seruice to the eye as men pleasers but as the seruants of Christ [9] doing the will of God from the heart,

7 With good will, seruing the [e] Lord, and not men.

8 [10] And know yee that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether he be bond or free.

9 [11] And yee masters doe the same things vnto them, putting away threatning: and

4 Proofe of the first argument. 5 The third argument, taken of the profit that ensueth thereby: Because the Lord vouchsafed this commaundement amongst all the rest of a speciall blessing. b With a speciall promise: for otherwise the second commaundement hath a promise of mercie to a thousand generations, but that promise is generall. 6 It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory. 7 Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him. 7 Now he descendeth to the third part of a familie, to wit, to the duetie both of the masters, and of the seruants. And he sheweth that the duetie of seruants consisteth in an hearty loue and reuerence to their masters. * Colos. 3. 22. tit. 2. 9. 1. pet. 2. 18. 8 Hee mitigateth the sharpnesse of seruice, in that they are spiritually free notwithstanding the same, and yet that spirituall freedome taketh not away corporall seruice: insomuch that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reuerence: for slauish feare is not allowable, much lesse in Christian seruants. 9 To cut off occasion of all pretences he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will although their seruice be neuer so hard. e Being moued with a reuerence to God ward, as though ye serued God himselfe. 10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly and holily seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond, and the free.

knowe that euen your master also is in heauen, neither is there f respect of person with him.

10 [12] Finally, my brethren, bee strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.

12 [13] For we wrestle not against flesh, and s blood, but against * [h] principalities, against powers, and against the worldly gouernours, the princes of the darknesse of this worlde, against spirituall wickednesses, which are in the hie places.

13 [14] For this cause take vnto you the whole armour of God, that yee may be able to resist in the [i] euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with veritie, and hauing on the brest place of righteousnesse,

15 And your feete shod with the [k] preparation of the Gospel of peace.

16 Aboue all, take the shielde of Faith, wherewith ye may quench all the fierie dartes of the wicked,

17 And take the helmet of saluation, and the swoorde of the spirite, which is the woorde of God.

18 And pray alwayes with all maner prayer and supplication in the [l] Spirite: and watch thereunto with all perseuerance and supplication for all Saints.

19 And for me, that vtterance may bee giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel.

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ [15] But that ye may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lorde Iesus Christ, to their [m] immortalitie, Amen,

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

* Deut. 10. 17. 2. Chro. 16. 7. Iob. 34. 19. Acts 10. 34. Rom. 2. 11. Gal 2. 6. Colos. 3. 25. 1. Pet. 1. 17.
f Either of freedome or bondage.
12 He concludeth the other part of this Epistle, with a graue exhortation, that all be readie and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, wherewith our enemie may be disperced.
13 Secondly he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men. Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mightie then the other by a thousand parts.
* Chap. 2. 2.
h Hee giueth these names to the euil angels by reason of the effects which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.
14 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with righteousnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the woorde of God, and vsing daily earnest prayer for the health of the Church, and especially for the constancie of the true, godly and valiant Ministers of the woorde.

i Looke Chap. 5. 16. k That the preparation of ye Gospel may bee as it were shoes to you: and it is very fitly called the Gospel of peace, for that, seeing we haue to go to God through most dangerous rankes of enemies, this may encourage vs to go on manfully, in that yee knowe by the doctrine of the Gospel, that wee take our iourney to God who is at peace with vs. l That holy prayers may proceede from the holy spirit. 15 A familiar & very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. m To life euerlasting.

The Epistle of Paul to the Philippians.

CHAP. I.

3 *Hauing testified his godly and tender affection towarde the Philippians,* 12 *hee entreateth of himselfe, and his bondes:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnitie* 28 *and patience.*

PAul [1] and Timotheus the seruaunts of IESVS CHRIST, to all the Saints in Christ Jesus which are at Philippi, with the [a] Bishops, and Deacons:

2 Grace bee with you, and peace from God our Father, and from the Lorde Jesus Christ.

3 I thanke my God, hauing you in perfect memorie.

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] fellowshippe which ye haue in the Gospel, from the [c] first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begun this good woorke in you, will perfourme it vntill the [d] day of Jesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance that both in my [e] bands, and in my defence and confirmation of the Gospel you all were partakers of my [f] grace.

8 [2] For God is my record, howe I long after you all from the very heart roote in Jesus Christ.

9 [3] And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may allow those things which are best, that yee may bee pure, and without offence vntill the day of Christ,

11 Filled with the [g] fruits of righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.

12 ¶ [4] I would yee vnderstood, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes [h] in Christ are famous throughout all the [i] iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lorde are boldened through my bands, and dare more frauckly speake the [k] word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not [l] purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 [5] What then? yet Christ is preached all maner wayes, whether it be vnder a [m] pretence, or sincerely: and I therein ioy: yea and will ioy.

19 For I knowe that this shall turne to my saluation through your prayer, and by the helpe of the Spirite of Jesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shall bee ashamed, but that with all confidence, as alwaies, so now Christ shalbe magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 [7] And whether to liue in the [n] flesh were profitable for me, and what to chuse I knowe not.

23 For I am distressed betweene both, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you al continue, for your furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee [o] continue in one Spirite, and in one minde fighting together through the faith of the Gospel.

28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For

The marke whereat he shooteth in this Epistle, is to confirme the Philippians by all meanes possible, not only not to faint, but also to goe forward. And first of all he commendeth their former things, to exhort them to goe forward which thing he saith he hopeth fully they will doe, and that by the ministerie of their louely christian loue, but in the meane season he referreth all things to the grace of God.

1 By the Bishops are meant both the Pastours, which haue the dispension of the word, and the elders that gouerne, and by deacons, are meant those that were stewards of the treasurie of the Church, and had to looke vnto the poore.

b Because that they also are made partakers of the Gospel.

c Euer since I knew you.

d The spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ and be glorified.

e A true proofe of a true knitting together with Christ.

f Hee calleth his bands grace, as though hee had receiued some singular benefite.

g He declareth his good will toward them, therewithal shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer. 3 He sheweth what thing we ought chiefly desire, to wit, first of all y we may increase in the true knowledge of God (so that we may be able to discern things that differ one frō another) also in charitie, y euen to the end we may giue our selues to good works in deede, & the glory of God by Jesus Christ. g If righteousnes be the tree, & good works the fruites, then must the Papists needes be deceiued, when they say that works are the cause of righteousnesse. 4 He pretendeth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion greatly enlarged, although not with like affection in all men, yet indeede.

h For Christes sake.

i In the Emperours court.

k The Gospel is called the word, to set forth the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

5 Hee sheweth by setting forth his owne example, that the end of our afflictions is true ioy, and that through the vertue of the Spirit of Christ, which he giueth to them y like it.

m Vnder a goodly colour and shew: for they make Christ a cloke for their ambition and enuie.

6 We must continue euen to the ende, with great confidence, hauing nothing before our eyes but Christes glorie onely, whether we liue or die.

7 An example of a true shepheard, who markethe more account howe he may profite his sheepe, then he doeth of any commoditie of his owne wherunder.

n To liue in this mortall body.

8 Hauing set downe these things before, in maner of a preface, he beseecheth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthie the profession of the Gospel.

o The word signifieth to stand fast in, and it is proper to wrestlers, that stand fast and shrinke not a foote. 9 We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospel imagine & practise against vs: seeing that they are certaine witnesses frō God himselfe both of our saluation, & of the destruction of y wicked.

10 He proueth that his saying, that perſecution is a token of our ſaluation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth vpon his owne, as he doeth the gift of faith. 11 Nowe hee ſheweth for what purpoſe he made mention of his afflictions.

29 [10] For vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake,

30 [11] Hauing the ſame fight, which yee ſawe in me, and nowe heare to be in me.

CHAP. II.

1 Hee exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Chriſt. 19 He promiſeth to ſend Timotheus ſhortly vnto them, 26 and excuſeth the long tarying of Epaphroditus.

1 A moſt earneſt requeſt to remoue all thoſe things, whereby that great and ſpeciall conſent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to paſſe that they ſeparate themſelues one from another.

IF [1] there be therefore any conſolation in [a] Chriſt, if any comfort of loue, if any fellowſhip of the Spirit, if any [b] compaſſion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the [c] ſame loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekeneſſe of minde euery man eſteeme other better then himſelfe.

4 Looke not euery man on his owne things, but euery man alſo on the things of other men.

5 [2] Let the ſame mind be in you that was euen in Chriſt Jeſus,

6 Who being in the [d] forme of God, [e] thought it no robberie to be [f] equall with God:

7 But he made himſelfe of [g] no reputation, and tooke on him the [h] forme of a ſeruant, and was made like vnto men, and was found in ſhape as a man.

8 He humbled himſelfe, and became obedient vnto the death, euen the death of the Croſſe.

9 [3] Wherefore God hath alſo highly exalted him, and giuen him a [i] Name aboue euery name,

10 That at the Name of Jeſus ſhoulde [k] euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth,

11 And that [l] euery tongue ſhould confeſſe that Jeſus Chriſt is the Lord, vnto the glory of God the Father.

12 [4] Wherefore my beloued, as ye haue alwayes obeyed me, not as in my preſence only, but nowe much more in mine abſence, ſo

2 Any Chriſtian comfort.
b If any feeling of inward loue.
c Like loue.
2 He ſetteth before them a moſt perfite example of all modeſtie and ſweete converſation, Chriſt Jeſus, whom we ought to followe with all our might: who abaſed himſelfe ſo farre for our ſakes, although he be aboue all, that he tooke vpon him the forme of a ſeruant, to wit, our fleſh, willingly, ſubiect to all infirmities, euen to the death of the croſſe.
d Such as God himſelfe is, and therefore God, for there is none in all parces like to God but God himſelfe.
e Chriſt that glorious and euerlaſting God knewe that he might righteſully and lawfully not appeare in the baſe fleſh of man, but remaine with Maieſtie meete for God: yet hee choſe rather to debaſe himſelfe. f If the Sonne be equall to the Father, then is there of neceſſitie an equalitie, which Arrius that Heretike denieth: and if the Sonne bee compared with the Father, then is there a diſtinction of perſons, which Sabellius that Heretike denyeth. g Hee brought himſelfe from all things, as it were to nothing. h By taking our manhood vpon him. 3 Hee ſheweth the moſt glorious euent of Chriſtes ſubmiſſion, to teache vs that modeſtie is the true way to true praiſe and glory. i Dignitie and renoume, and the matter with it. k All creatures ſhall at length be ſubiect to Chriſt. l Euery nation. 4 The concluſion: We muſt goe on to ſaluation with humilitie and ſubmiſſion by the way of our vocation.

[m] make an ende of your owne ſaluation with feare and trembling.

m He is ſaid to make an end of his ſaluation, which runneth in the race of righteouſneſſe.

13 [5] For it is God which worketh in you, both [n] the will and the deede, euen of his good pleaſure.

5 A moſt ſure and grounded argument againſt pride, for that wee haue nothing in vs praiſe worthie, but it commeth of the free gift of God, & is without vs, for wee haue no abilitie or power, ſo much as to will well, (much leſſe to do well) but onely of the free mercie of God.

14 [6] Doe all things without *murmuring and reaſonings,

n Why then wee are not ſtockes, but yet we doe not will well of nature, but onely becauſe God hath made of our naughtie will a good will.

15 [7] That ye may be blameles, and pure, and the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as *lights in the world,

6 He deſcribeth modeſtie by the contrary effectes of pride, teaching vs, that it is farre both from al malicious and cloſe or inward hatred, & alſo from open contentions and brawlings. *1. Peter 4.9.

16 Holding forth the [o] word of life, [p] that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

7 To be ſhort, he requireth a life without fault, and pure, that being lightened with the light of God, they may ſhine in the darkeneſſe of this world. *Matth. 5.14.

o The Goſpel is called the words of life, becauſe of the effectes which it worketh.

17 Yea, and though I be offered vp vpon the [q] ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

8 Againe hee pricketh them forward, ſetting before them his true Apoſtolike care that he had of them: comforting them moreouer, to the end they ſhould not be vnfit for the greateneſſe of his afflictions, no not although he ſhould die to make perfit their oblation with his blood, as it were with a drinke offering.

19 [9] And I truſt in the Lord Jeſus, to ſend *Timotheus ſhortly vnto you, that I alſo may be of [r] good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 *For [s] all ſeeke their owne, and not that which is Jeſus Chriſtes.

22 But ye know the proofe of him, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend aſſoone as I knowe howe it will goe with me,

24 And truſt in the Lorde, that I alſo my ſelfe ſhall come ſhortly,

25 But I ſuppoſed it neceſſarie to ſend my brother Epaphroditus vnto you, my companion in labour, and fellowe ſouldier, euen your meſſenger, and he that miniſtred vnto me ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt he was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leaſt I ſhould haue ſorowe vpon ſorowe.

28 I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce, and I might be the leſſe ſorrowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch.

30 Becauſe that for the [t] worke of Chriſt,

p As if he ſaide, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue me to be offered vp as a drinke offering, to accompliſh this your ſpirituall offering. 9 Moreouer, he confirmeth their minds both by ſending backe Epaphroditus vnto them, whoſe fidelitie towardes them, and great paines in helping him, he commendeth: and alſo promiſing to ſend Timothie ſhortly vnto them, by whoſe preſence they ſhall receiue great commoditie, and hoping alſo to come himſelfe ſhortly vnto them, if God will. *Acts 16.1. q May be confirmed in my ioye of minde. *1. Cor. 10.24. r The moſt part. s Hee calleth it here the worke of Chriſt, to viſite Chriſt, being poore and in bands in the perſon of Paul.

he was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP. III.

2 *He refuteth the vaine boastings of the false apostles,* 7 *and setteth Christ against them.* 10 *He setteth out the force and nature of faith,* 15 *that laying all things aside, they may be partakers of the crosse of Christ,* 18 *the enemies whereof he noteth out.*

MOreouer, [1] my brethren, reioyce in the Lord. [2] It grieueth me not to write the [a] same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of euill workers: beware of the [b] concision.

3 [3] For we are ỹ circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 [4] Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrew of the Ebrewes, * by the Law a Pharisie.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Lawe, I was vnrebukeable.

7 But ỹ things that were [d] vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke [e] all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be dongue, that I might [f] winne Christ,

9 And might be found in [g] him, that is, [h] not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 [5] That I may [i] know him, and the vertue of his resurrection, and the [6] fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might atteine vnto the [k] resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am [l] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the marke, for the prise of the hie calling of God in Christ Iesus.

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the same vnto you.

16 Neuertheless, in that whereunto we are come, let vs proceede by one rule, that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye haue vs for an ensample.

18 [8] * For many walke, of whom I haue tolde you often, and nowe tell you weeping, that they are the enemies of the Crosse of Christ:

19 Whose [n] ende is damnation, whose God is their bellie, and whose [o] glorie is to their shame, which mind earthly things.

20 [9] But our conuersation is in heauen, from whence also we looke for the *Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

1 A conclusion of those things which haue bene before saide, to wit, that they go forward cheerefully in the Lord.

2 A preface to the next admonition that followeth, to take good heede and beware of false apostles, which ioyne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And he calleth them dogs as pharisaine barkers, and euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vsing Circumcision they cut off themselues and others from the church.

a Which you haue oftentimes heard of me.

b He alludeth to circumcision, of the name whereof whiles they boasted, they cut asunder the Church.

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may serue God in puritie of life. c In outward things, which pertaine nothing to the soule. 4 He doubteth not to preferre himselfe euen according to the flesh, before those peruerse hote bigers of the Lawe, that all men may knowe that hee doeth with good iudgement of minde, lightly esteeme all those outward things: forsomuch as he lacketh nothing, which hath Christ, nay, the confidence of our workes cannot stand with the free iustification in Christ by faith. *2.Cor.11.22. *Actes 23.6. d Which I accounted for vantage. e He shutteth out all workes, aswell those that goe before, as those that come after faith. f That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing. g In Christ: for they that are found without Christ, are subiect to condemnation. h That is to be in Christ, to be found not in a mans owne righteousnes, but clothed w the righteousnes of Christ imputed to him. 5 This is the end of righteousnesse by faith touching vs, that by the vertue of his resurrection we may escape frō death. i That I may feele him in deede and haue a triall of him. 6 The way to that eternall saluation is to follow Christ his steps, by afflictions & persecutions, vntil we come to Christ himself who is our marke whereat we shoote, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse. k To life euerlasting, which followeth the resurrection of the Saints.

1 For we runne not but so farre foorth as we are laid hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way.

7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the trueth of his doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruites: wherein he doubteth not to set foorth himselfe for an example.

m He said before that he was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himself in the next verse following. 8 He painteth out the false apostles in their colours, not vpon malice or ambition, but with sorowe and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may liue in great estimation amongst men whose miserable end he foresheweth them of. *Rom.16.17. n Reward. o Which they hunt after at mens hands. 9 Hee setteth against these fellowes, true pastours which neglect earthly things, and aspire to heauen onely, where they knowe, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. *1.Cor.1.7. titus 2.13.

CHAP. IIII.

1 *From particular exhortations,* 4 *he commeth to generall.* 10 *He saith that he tooke such ioy in their readinesse to liberalitie,* 12 *that he will patiently beare the want.*

THerefore, [1] my brethren, beloued and longed for, my ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord,

3 Yea, and I beseech thee, faithful yokefellow, helpe those women, which laboured with me in the Gospell, with Clement also, and with other my fellowe labourers, whose names are in the *[c] booke of life.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lordes strength.

a My honour.

b In that concord, whereof the Lord is the band.

2 He also calleth on some by name, partly because they needed priuate exhortation, and partly also to stirre vp other, to be more prompt and ready. *Reuel.3.5. and 10.6. and 21.27. c God is saide after the maner of men, to haue a booke, wherein the names of his elect are written, to whō he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secrete of the Lord, Chap.13.9.

3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindered by any afflictions that the wicked imagine and worke against them.
d So is the ioy of the world distinguished from our ioy.
4 The second is, that taking all things in good part, they behaue themselues moderately with all men.
e Your quiet and setled minde.
5 The taking away of an obiection: We must not be disquieted through impatience, seeing that God is at hand to giue remedie in time against all our miseries.
6 The third is, that we be not carefull for any thing, but with sure confidence giue God thankes, and

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord is at hand.

6 [6] Be nothing carefull, but in all things let your requests be shewed vnto God in prayer, and supplication with [f] giuing of thankes.

7 And the [g] peace of God which passeth all vnderstanding, shall preserue your [h] hearts and mindes in Christ Iesus.

8 [7] Furthermore, brethren, whatsoeuer things are true, whatsoeuer things [i] are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthie loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 [8] Nowe I reioyce also in the Lorde greatly, that nowe at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but yee lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, & I can abound: euery where in all things I am [m] instructed, both to be full, and to be hungrie, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 [9] And ye Philippians knowe also that in the [n] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but ye onely.

16 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie,

17 [10] Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Unto God euen our Father be praise for euermore. Amen.

21 Salute al the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of [p] Cesars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

thankes, and
craue of him, whatsoeuer we haue needs of, that with a quiet conscience we may wholy and with all our hearts submit our selues to him.
f So Dauid began very oft with teares, but ended with thankes giuing.
g That great quietnesse of minde, which God onely giueth in Christ.
h Hee diuideth the mind into the heart, that is, into that part which is the seate of the will, and affections, and into the higher part, whereby we vnderstand and reason of matters.
7 A generall conclusion, that as they haue bene taught both in word & example, so they frame their liues to the rule of all holinesse and righteousnesse.
i Whatsoeuer things are such as doe beautifie and set you out with a holy grauitie.
8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his wordes, that he might declare himselfe voide of all suspicion of dishonestie, and that hee hath a minde contented both with prosperitie and aduersitie, and to be short, that hee reposeth himselfe in the onely will of God.
k As though I passed for my want.

l Hee vseth a generall word, and yet hee speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembreth also their former benefites, and against putteth away vnseasonable suspicion of immoderate desire, in that that he receiued nought of any els.
n At the beginning, when I preached the Gospel amongst you.
10 He witnesseth againe, that he alloweth well of their benefice, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, which of the Lord himselfe well not be forgotten.
o He alludeth to the sweete smelling fauours that were offered in the old Lawe.
p Such as belonged to the Emperour Nero.

The Epistle of Paul to the Colossians.

CHAP. I.

1 *After the salutation,* 4 *Hee prayseth them the more to make them attentiue vnto him.* 7 *He reporteth the testimonie of the doctrine which they heard of Epaphras.* 13 *Hee magnifieth Gods grace towards them,* 20 *and sheweth that all the partes of our saluation consist in Christ alone.*

a By the free bountifulnesse of God.
b Colosse is situated in Phrygia, not farre from Hierapolis and Laodicea, on that side that they bend toward Lydia and Pamphylia.
1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it.

PAul an Apostle of Iesus Christ, by the [a] will of God, & Timotheus our brother,

2 To them which are at [b] Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 [1] We giue thankes to God euen the [c] Father of our Lorde Iesus Christ, alwap praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue toward all Saints,

5 For the [d] hopes sake, which is laide vp for you in heauen, whereof yee haue heard before by the worde of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitefull, as it is also among you, from the day that ye heard and truely knewe the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 [2] Who hath also declared vnto vs your loue

c We cannot otherwise consider of God to our saluation, but as he is Christes Father, in whom we are adopted.
d For the glory that is hoped for.
2 He declareth his good will towards them, calling them the they must not still remaine in one kinde, but goe on further both in the knowledge of the Gospel, and also in the true vse of it.

loue in the [c] Spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [f] his will in all wisedome, and spirituall vnderstanding,

10 That ye might walke worthie of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, vnto all patience, and long suffering with [g] ioyfulnesse,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs meete to be partakers of the inheritance of the Saintes in [h] light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome * of his deare Sonne,

14 [6] In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 [7] Who is the * image of the inuisible God, [i] the first begotten of euery creature,

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be [k] Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 [8] And hee is the head of the body of the Church: he is the beginning, * and the [l] first begotten of the dead, that in al things he might haue the preeminence.

19 * For it pleased the Father, that in him should [m] all fulnesse dwell,

20 [9] And through peace made by that blood of that his crosse, to reconcile himselfe through him, through him, I say, [n] al things, both which are in earth, and which are in heauen.

21 [10] And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath [o] he nowe also reconciled,

22 In that body of his [p] flesh through death, to make you holy, and vnblameable and without fault in his sight,

23 [11] If yee continue grounded and stablished in the faith, and be not mooued away from the hope of the Gospel, whereof ye haue heard, and which hath beene preached to [q] euery creature which is vnder heauen, [12] whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for [r] you, and fulfill the [s] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen me vnto you-ward, to fulfill the word of God.

26 * Which is the mysterie hid since the world began, and from all ages, but nowe is made manifest vnto his [t] Saints,

27 To whom God [u] would make knowen what is the riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory,

28 [14] Whom we preach, admonishing euery man, and teaching euery man in [x] all wisedome, that we may present euery man perfect in Christ Iesus,

29 Whereunto I also labour and striue, according to his working which worketh in me mightily.

[c] Your spirituall loue, or your loue which commeth from the spirit.

[f] Gods will.

[g] The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he giueth freely vnto vs.

[h] It must not be vnwilling, and as we were drawen out of vs by force, but proceede from a merie and ioyfull minde.

[3] Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of the whole Christian life, which is chiefly diuided into three treatises: the first of all he propoundeth the doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6. verse of the second Chapter. And last of all in the third place, euen to the third Chapter, hee refuteth the corruptions of true doctrine.

[4] The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, & bringing vs to the light of the knowledge of the glory of his Sonne. [5] In that glorious and heauenly kingdome. * Matth. 3. 17. and 17. 5. 2 pet. 1. 17. [6] The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteined remission of sinnes for vs, by the offering vp of himselfe. [7] A liuely description of the person of Christ, whereby wee vnderstand that in him onely, God theweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whom also things that are made, were made without any exception, by whom also they do consist, and whose glory they serue. * Hebr. 1. 3. i Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father. [8] Ioh. 1. 3. k He setteth foorth the Angels with glorious names, that by the comparison of most excellent spirits, we may vnderstand how farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels. [8] Hauing gloriously declared the excellent dignitie of the person of Christ, hee describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the very beginning of true life, as who rising from death, is the Authour of eternall life, so that he is aboue all, in whom onely there is most plentifull abundance of all good things, which is powred out vpon the Church * Reue. 1. 5. 1. cor. 15. 20. l Who so rose againe that he should die no more, & who raised other from death to life by his power. * Iohn 1. 14 chap. 2. 9. m Most plentifull abundance of all things perteining to God. [9] Now he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, & were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ.

[n] The whole Church. [10] Sanctification is another worke of God in vs by Christ, in that that he restoreth vs (which hated God extremely, and were wholy and willingly giuen to sinne) to his gracious fauour in such sort, that he thereby withall powreth vpon vs his holy Spirit, and consecrateth vs to righteousnesse.

[o] The Sonne.

[p] In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.

[11] The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

[q] To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.

[12] He purchaseth authoritie to this doctrine by his Apostleship, & taketh a most sure proofe thereof, of his afflictions, which he suffereth for Christ his Name, to instruct the Churches with their examples of patience. [r] For your profite and commoditie. [s] The afflictions of the Church are saide to be Christes afflictions, by reason of that fellowship and knitting together, that the body and the head haue the one with the other, not that there is any more needed to haue the Church redeemed, but that Christ sheweth his power in the dayly weakenesse of his, and that for the comfort of the whole body.

[13] He bringeth another proofe of his Apostleship, to wit, that God is the authour of it, by whom also he was appointed peculiarly Apostle of the Gentiles, to the ende that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. * Rom. 16. 25. eph. 3. 9. 2. tim. 1. 10. tit. 1. 2. 1. pet. 1. 20. [t] Whom he chose to sanctifie vnto himself in Christ: moreouer he saith, that the mystery of our redemption was hidden since the world began, except it were reueiled vnto a few, who also were taught it extraordinarily. [u] Thus Paul brideleth the curiositie of men. [14] He protesteth that he doth faithfully execute his Apostleship in euery place, bringing men vnto Christ only through the Lords plentifull blessing of his labours. [x] Perfect and sound wisedome, which is perfect in it selfe, and shall in the end make them perfect that followe it.

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of the Lawe through Christ.

FOr I [1] would ye knewe what great fighting I haue for your sakes, and for them

[1] The taking a way of an obiection. In that that he suffred not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more carefull for them.

of

of Laodicea, and for as many as haue not seene my [a] person in the flesh,

2 [2] That [b] their hearts might bee comforted, and they knit together in loue, and in all riches of the [c] full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisedom and knowledge.

4 [3] And this I say, least any man should beguile you with [e] entising words:

5 * For though I bee absent in the flesh, yet am I with you in the spirite, reioycing and beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thanksgiuing.

8 [4] Beware least there bee any man that [i] spoile you through philosophie, and vaine deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.

9 [8] For [l] in him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And yee are complete in him, which is the head of all principalitie and power.

11 [9] In whom also ye are circumcised with * circumcision made without hands, by putting off the [p] sinful body of the flesh, through the circumcision of Christ.

12 [10] In that yee are * [q] buried with [r] him through baptisme, [11] in whome yee are also raised vp together through the faith of the operation of [s] God, which raised him from the dead.

13 * [12] And you which were dead in sinnes, [13] and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all your trespasses,

14 [14] And putting out the * [t] hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the [u] Principalities, and Powers, and hath [x] made a shewe of them openly, and hath triumphed ouer them in the [y] same crosse.

16 [15] Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath dayes.

17 Which are but a shadowe of things to come: but the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule ouer you by [a] humblenesse of mind, [c] worshipping of Angels, [17] aduancing himselfe in those things which he neuer sawe, [18] [b] rashly puft vp with his fleshly mind,

19 [19] And holdeth not the [c] head, whereof all the body furnished and knit together by ioints and bandes, increaseth with the increasing of [d] God.

20 [20] Wherefore if ye be dead with Christ:

a Me present in body.

2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome, and most secret knowledge of God, consisteth in Christ onely, and that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnes, vntill they come fully to enioy it.

b Whom he neuer sawe.

c Of that vnderstanding, which bringeth foorth a certaine and vndoubted persuasion in our minds.

d There is no true wisedome without Christ.

3 A passing ouer to the treatise following, against the corruptions of Christianitie.

e With a framed kind of talke made to perswade.

* 1. Cor. 5. 3.

f The maner of your Ecclesiasticall discipline.

g Doctrine.

h So then Christ hangeth not vpon mens traditions.

4 He bringeth all corruptions to three kindes.

i Principles and rules, wherewith God ruled his Church, as it were vnder a schoolemaster.

k The first is that, which resteth of vaine and curious speculations, and yet beareth a shewe of certaine subtill wisedome.

l This is a word of warre, and it is as much as to driue or carie away a spoile or bootie.

5 The seconde, which is manifestly superstitious and vaine, and standeth onely vpon custome and fained inspirations.

6 The third kinde was of them which ioyned the rudiments of the worlde, (that is to say, the ceremonies of the Lawe) with the Gospell.

7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ.

8 A reason: Because onely Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more.

m By these wordes, is shewed a distinction of the natures.

n This worde (Dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and man is one Christ.

o The knitting together of God and man, is substanciall and essentiall.

9 Nowe he dealeth precisely against the third kinde, that is to say, against them which vrged the Iewes religion: and first of all, he denyeth that wee haue neede of the circumcision of the flesh, seeing that without it wee are circumcised within, by the vertue of Christ.

* Romanes 2. 29.

p These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the body of sinne.

10 The taking away of an obiection: Wee neede not so much as the externall signe which our fathers had, seeing that our Baptisme is a most effectuall pledge and witnesse, of that inwarde resoyling, and renewing.

* Romanes 6. 4. ephesians 1. 19.

q Looke Romanes 6. 4.

r So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papistes say, that euen for the very actes sake, wee become verily Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.

11 One ende of Baptisme is the death and buriall of the olde man, and that by the mightie power of God onely, whose vertue wee lay holde on by faith, in the death and resurrection of Christ.

s Through faith which commeth from God.

* Ephes. 2. 1.

12 An other end of Baptisme is, that we which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ who died for vs.

13 A new argument which lieth in these fewe wordes, and it is thus: Circumcision was no vnderance to you, why you being iustified in Christ should not obteine life: therefore you need not circumcise flesh to the attainement of saluation.

14 He speaketh now more generally against the whole seruice of the Lawe, & sheweth by two reasons yt it is abolished: First, to what purpose should he [s] hath obteined remission of al his sins in Christ, require those helps of the Lawe? Secondly, because, that if a man do rightly consider those rites, he shall finde that they were so many testimonies of our guiltines, whereby wee manifestly witnessed as it were by our owne handwritings, that we deserued damnation. Therefore did Christ put out that handwriting by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mighty. Therefore to what ende and purpose should wee nowe vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies? * Ephes. 2. 15.

t Abolishing the rites and ceremonies.

u Satan and his angels.

x As a conqueror made he a shew of those captiues, and put them to shame.

y The crosse was a chariot of triumph. No conqueror could haue triumphed so gloriously in his chariot, as Christ did vpō the crosse.

15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, and meates, and proueth by a new argument that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him now exhibited vnto vs.

z The body as a thing of substance and pith, heereth against shadowes.

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example which kinde of false religion he confuteth, first, this way: because that they which dying in such a worship, attribute that vnto themselues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to dying in these things by humblenes of minde.

a By foolish humblenes of minde: for otherwise humblenes is a vertue. For these Angel worshippers, blamed such of pride as would go straight to God, & vse no other vndermeanes besides Christ.

17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither sawe nor heard, but deuised of themselues.

18 Thirdly, because these things haue no other ground whereupon they are built, but onely the opinion of men, which please them selues without all measure in their owne deuises.

b Without reason.

19 The fourth argument, which is of great waighte, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole body.

c Christ.

d With the increasing which commeth from God.

20 Now last of all he fighteth against the second kinde of corruptions, that is to say, against mere superstitious, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with their foolish superstitions and to be laughed at: as when godlines, remission of sinnes, or any such like vertue, is put in some certaine kinde of meate and such like thinges, which the inuentours of such rites themselues vnderstand not, because in deed it is not. And heereby an argument taken of comparison. If by the death of Christ who established a newe couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lorde to prepare the worlde, as it were by certaine rudiments to that full knowledge of true religion, why woulde ye be burdened with traditions I wote not what, as though ye were citizens of this worlde, that is to say, as though yee depended vpon this life, and earthly things? Nowe this is the cause why before verse 8. hee followed another order then he doeth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lorde set at length that seruice of the Lawe, which some abused in like sort: but in the confutation, he began with the abolishing of the Lawe seruice, that he might shewe by comparison, that those false seruices ought much more to be taken away.

from

from the ordinances of the world, why [c] as though ye liued in the world, are ye burdened with traditions?

21 [21] As Touch not, Taſte not, Handle not.

22 [22] Which all periſh with the vſing, [23] and are after the commandements and doctrines of men.

23 [24] Which things haue in deede a ſhewe of [f] wiſdome, in [g] voluntary religion and humbleneſſe of minde, and in [h] not ſparing the body, which are things of no value, ſith they pertaine to the filling of the fleſh.

[c] As though your felicitie ſtoode in theſe earthly things, and ye kingdome of God were not rather ſpirituall.
21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and vſe of ſpeach.
22 Another argument: The ſpirituall and inward kingdom of God cannot conſiſt in theſe outward things, and ſuch as periſh with the vſing. 23 The third argument: Becauſe God is not the author of theſe traditions, therefore they doe not binde the conſciences. 24 The taking away of an obiection. Theſe things haue a goodly ſhewe, becauſe men by this meanes, ſeeme to worſhip God with a good minde, and humble themſelues, and neglect the body, which the moſt part of men curiouſly pamper vp and cherith: but yet notwithſtanding the things themſelues are of no value, for ſo much as they perteine not to the things that are ſpirituall and euerlaſting, but to the nourriſhment of the fleſh. [f] Which ſeeme in deed to be ſome exquiſite thing, and ſo wiſe deuices as though they came from heauen. [g] Hence ſprang the workes of ſupererogation, as the Papiſts terme them, that is to ſay, needleſſe workes, as though men performed more then is commaunded them: which was the beginning and the very ground, whereon Monkes merites were brought in. [h] A liuely deſtruction of Monkery. [i] Seeing they ſtand in meate and drinke, wherin the kingdome of God doeth not ſtand.

CHAP. III.

1 Againſt earthly exerciſes, which the falſe apoſtles vrged, 2 he ſetteth heauenly: 5 And beginneth with the mortifying of the fleſh, 8 whence he draweth particular exhortations, 18 and particular dueties which depend on eche mans calling.

IF [1] ye then [2] be [a] riſen with Chriſt, [3] ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which are on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt which is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.

5 [6] * Mortifie therefore your [c] members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatrie.

6 For the which things ſake the wrath of God [d] commeth on the children of diſobedience.

7 Wherein ye alſo walked once, when ye liued in them.

8 But nowe put ye away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking, out of your mouth.

9 Lie not one to another, [7] ſeeing that ye haue put off the olde man with his workes,

10 And haue put on the newe, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iew, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God holy and beloued, [f] put on the [g] bowels of mercies, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Chriſt forgaue, euen ſo doe ye.

14 And aboue all theſe things put on loue, which is the [h] bond of perfectneſſe.

15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one body, and be ye thankefull.

16 Let the worde of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your owne ſelues, in [l] Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.

17 * And whatſoeuer ye ſhall doe, in word or deede, doe all in the [m] Name of the Lord Ieſus, giuing thanks to God euen the Father by him.

18 ¶ * [10] Wiues, ſubmit your ſelues vnto your husbands, as it is [m] comely in the Lord.

19 * [11] Husbands loue your wiues, and be not bitter vnto them.

20 * [12] Children, obey your parents in [o] all things: for that is well pleaſing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, leaſt they be diſcouraged.

[1] Another part of this Epiſtle, wherein he taketh occaſion by reaſon of thoſe vaine exerciſes, to ſhewe the duetie of a Chriſtian life: which is an, ordinarie thing with him, after he hath once let downe the doctrine it ſelfe.
2 Our renewing or new birth, which is wrought in vs by being partakers of the reſurrection of Chriſt, is the fountaine of all holineſſe, out of which ſundrie armes or riuers doe afterwards flowe. a For if we be partakers of Chriſt, we are caried as it were into another life where wee ſhall neede neither meate nor drinke, for wee ſhall be like vnto the Angels. 3 The ende and marke which all the dueties of Chriſtian life ſhoote at, is to enter into the kingdome of heauen, and to giue our ſelues to thoſe things which leade vs thither, that is, to true godlineſſe, and not to thoſe outward and corporall things. b So hee calleth that ſhewe of religion, which he ſpake of in the former Chapter. 4 A reaſon taken of the efficient cauſes and others: you are dead as touching the fleſh, that is, touching the olde nature which ſeeketh after all tranſitorie things, and on the other ſide, you haue begunne to liue according to the Spirite, therefore giue your ſelues to ſpirituall and heauenly, and not to carnall and earthly things. 5 The taking away of an obiection: whiles we are yet in this world, wee are ſubiect to many miſeries of this life, ſo that the life that is in vs, is as it were hidden: yet notwithſtanding wee haue the beginnings of life and glory, the accompliſhment whereof which lyeth nowe in Chriſtes and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious comming of the Lorde. 6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Mowe the force of nature is knowen by the motions. Therefore let the affections of the fleſh dye in you, and let the contrarie motions which are ſpirituall, liue. And hee reckoneth vp a great long ſcroule of vices, and their contrary vertues. * Epheſians 5.3. c The motions and luſtes that are in vs, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doeth vſe them as the body doeth his members.

[d] Vſeth to come. 7 A definition of our olde birth taken of the partes thereof, which are the putting off of the olde man, that is to ſay, of the badneſs which is in vs by nature, and the reſtoring, and repairing of the newe man, that is to ſay, of pureneſſe which is giuen vs by grace: but both of them are but begun in vs in this preſent life, and by certaine degrees finiſhed, the one dying in vs by little & little, and the other coming to the perfection of another life, by little and little. 8 Newneſſe of life conſiſteth in knowledge which reneweth man to the image of God his maker, that is to ſay to the ſincerite and pureneſſe of the whole ſoule. [r] He ſpeaketh of an effectuall knowledge. 9 He reſteth them againe that the Goſpel doeth not reſpect thoſe externall things, but true iuſtification and ſanctification in Chriſt onely, which haue many fruites, as he reckoneth them vp here: But conſidereth two things eſpecially, to wit, godly concord, and continuall ſtudy of Gods worde. [f] So put on, that you neuer put off. [g] Thoſe moſt tender affections of exceeding compaſſion.

h Which bindeth and knitteth together all the dueties that paſſe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodneſſe, that you might helpe one another, as fellowe members. l By Pſalmes hee meaneth all godly ſongs which were written vpon diuers occaſions, and by Hymnes, all ſuch as conteine the praiſe of God, and by ſpirituall ſongs, other more peculiar & artificious ſongs which were alſo in praiſe of God, but they were made fuller of muſicke. * 1. Cor. 10.31. m Call vpon the Name of Chriſt, when you doe it, or, doe it to Chriſtes praiſe and glory. * Epheſ. 5.22. 10 He goeth from precepts which concerne the whole ciuill life of man, to precepts pertayning to euery mans familie, and requireth of wiues, ſubiection in the Lorde. n For thoſe wiues doe not well, that do not ſet God in Chriſt before them in their loue, but this Philoſophie knoweth not. * 1. Pet. 3.1. 11 He requireth of husbands, that they loue their wiues, and vſe them gently. * Epheſ. 6.1. 12 He requireth of children, that according to Gods commandement they be obedient to their parents. o In the Lord, and ſo is it expounded, Epheſ. 5.19. 13 Of parents, that they be gentle towards their children.

22 ¶ [14] * Seruants

22 ¶ [14]* Seruants, bee obedient vnto them that are your masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

14 Of seruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters.
*Ephes.6.5. titus 2.9. 1.pet.2.18.

23 And whatsoeuer ye doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lorde ye shall receiue the [p] reward of the inheritance: for yee serue the Lord Christ.

p For that that you shall haue duely obeyed your masters, the time shal come, that you shall bee made sonnes, of seruants, and then shall you knowe this of a suretie, which shall bee when you are made partakers of the heauenly inheritance.

25 [15] But he that doeth wrong, shal receiue for the wrong that hee hath done: and there is no respect of persons.

CHAP. IIII.

2 He returneth to generall exhortations, 3 touching prayer, and gracious speach, 7 and so endeth with greetings and commendations.

YE Masters, doe vnto your seruants, that which is iust, and equall, knowing that ye also haue a Master in heauen.

1 He addeth certaine generall exhortations, and at length endeth this Epistle with diuers familiar and godly salutations.
*Luke 18.1. 1.thess.5.17.

2 [1]*[2] Continue in prayer, and watch in the same with thankesgiuing,

3 [3]* Praying also for vs, that God may open vnto vs the [a] dooze of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

3 Prayers must be continual and earnest.
3 Such as minister the word, must especially be commended to the prayers of the Church.
*Ephes.6.18. 2.thessal.3.1.

5 ¶ [4]* Walke [b] wisely toward them that are without, and redeeme the [c] season.

6 [5] Let your speach be [d] gracious alwaies, and powdred with [e] salt, that yee may knowe how to answere euery man.

2 An open and free mouth to preach the Gospel. 4 In al parts of our life, wee ought to haue good consideration euen of them which are without the Church. * Ephes.5.15. b Aduisedly and circumspectly. c Seeke occasion to winne them, although you lose of your owne by it. 5 Our speach and talke must bee applied to the profit of the hearers. d Framed to the profite of your neighbour, e Against this is set filthy communication, as Ephes.4.29.

7 ¶ Tychicus our beloued brother and faithfull minister, and fellowe seruaunt in the Lord, shall declare vnto you my whole state:

8 Whom I haue sent vnto you for the same purpose, that hee might knowe your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shal shew you of all things here.

10 Aristarchus my prison fellowe saluteth you, and Marcus Barnabas cousin, (touching whome ye receiued commaundements, If hee come vnto you, receiue him)

11 And Iesus, which is called Iustus, which are of the circumcision. These [f] only are my worke fellowes vnto the [g] kingdome of God, which haue bene vnto my consolation.

f Why then, Peter was not at that time at Rome.
g In the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stand perfect, and full in all the wil of God.

13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued Physician greeteth you, and Demas. *2.Tim.4.11.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of mee Paul. Remember my bands. Grace be with you, Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

¶ The first Epistle of Paul to the Thessalonians.

CHAP. I.

1 Hee therefore beginneth with thankesgiuing, 4 to put them in minde that whatsoeuer was prayse worthy in them, 11 came of Gods goodnesse: 8 and that they are ensamples vnto others.

PAVL, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

2 [1] We giue God thankes alwayes for you all, making mention of you in our prayers.

1 An example of right Christian respecting, whereby also we learne, that such as haue great gifts in them, are in two sorts beholden, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians. 2 Hee commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the ende they might be assured being indued with such excellent gifts, not to continue in Gods election.

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that ye are [a] elect of God.

a Word for word, that your election is of God.

5 [3] For our Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in [b] much assurance, as ye know after what maner wee were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [c] ioy of the holy Ghost,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely: but your faith also which is towarde God, spred abroad in all quarters, that we neede not to speake any thing.

9 For [d] they themselues shewe of vs what maner of entring in wee had vnto you, [5] and how ye turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from [e] that wrath to come.

3 Another reason why they ought in no wise start backe, but continue to the ende, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen, as they themselues did well know.

b Paul sheweth by two things that there followed very great fruit of his preaching, to wit, by these gifts of the holy Ghost, and that certaine assurance which was throughly setled in their minds, as appeared by their willing bearing of the Crosse.

4 Another reason, because euen to that day, they embraced the Gospel with great chearefulnesse, in somuch that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid-race.

c With ioy which commeth from the holy Ghost. d All the beleeuers. 5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. e This word (That) is not put here without cause: and by (Wrath) is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 Hee declareth howe faithfully hee preached the Gospell vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 and hee prooueth the same by their owne testimonie: 14 that they did courageously beare persecutions of their countrey men: 17 that hee desireth very much to see them.

FOR [1] yee your selues knowe, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that we had suffered before, and were shamefully entreated at * Philippi, (as ye know) we were bold in [a] our God, to speake vnto you the Gospell of God with much striuing.

3 [3] For our exhortation was not by deceit, nor by [b] vncleannesse, nor by guile.

4 [4] But as we were [c] allowed of God, that the Gospel should be committed vnto vs, so we speake, not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did wee euer vse flattering words, as ye know, nor coloured couetousnes, God is record.

6 [5] Neither sought wee praise of men, neither of you, nor of others, when wee might haue bene [e] chargeable, as the Apostles of Christ.

7 But wee were [f] gentle among you, euen as a nource cherisheth her children.

8 [6] Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 [7] For yee remember, brethren, * our labour and trauaile: for wee haue trauailed day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [8] Ye are witnesses, and God also, howe holily, and iustly, and vnblameably we behaued our selues among you that beleeue.

11 [9] As yee know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 [10] That yee * woulde walke worthy of God, who hath called you vnto his kingdome and glorie.

13 [11] For this cause also thanke wee God without ceasing, that when ye receiued ỹ word of God, which ye heard of vs, ye receiued it not as the worde of men, but as it is in deede the word of God, which also worketh in you that beleeue.

14 [12] For brethren, ye are become followers of the Churches of God, which in Iudea are in [g] Christ Iesus, because ye haue also suffered the same things of your owne [h] countrey men, euen as they haue of the Iewes.

15 [13] Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs away, [14] and God they please not, and are contrary to [i] all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to [k] fulfill their sinnes alwayes: for the [l] wrath of God is come on them to the vtmost.

17 [15] For asmuch, brethren, as wee [m] were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore wee would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

1 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that ende & purpose which he spake of.

2 The vertues of a true Pastor are, freely without feare to preach the Gospel, euen in the midst of dangers. *Act. 16.12.

a Through God his gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked & naughty kinde of dealing. 4 To approue his conscience to God, being free from all flatterie and couetousnesse. c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell onely in himselfe, it followeth that seeing wee are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, hee maketh them able, and doeth not finde them able. And therefore in that wee are allowed of God, it hangeth vpon his mercie. d Which liketh and alloweth of them. 5 To submit himselfe euen to the basest, to winne them, and to eschew all pride.

e When I might lawfully haue liued upon the expences of the Church.

f We were not rough, but easie, and gentle as a nource, that is neither ambicious nor couetous, but taketh all paines as patiently as if she were a mother.

6 To haue the flocke that is committed vnto him in more estimation then his owne life.

7 To depart with his owne right, rather then to bee chargeable to his sheepe. *Acts.20.34. 1.corinth.4.12. 2.thess.3.8.

8 To excel other in example of godly life.

9 To exhort and comfort with a fatherly minde and affection.

10 To exhort all men diligently & earnestly to lead a godly life. *Ephes.4.1.phil. 1.27.col.1.10.

11 Hauing approued his ministery, he commendeth againe (to that end and purpose that I spake of) the chearefulnesse of the Thessalonians which was answerable to his diligence in preaching, and their manly patience.

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came as well (saith he) to the Churches of ỹ Iewes, as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together. h Euen of them which are of the same countrey and the same towne that you are of. 13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospell. That is no new thing, saith he, seeing they slew Christ himselfe, and his Prophets, and haue banished me also. 14 He forsetelleth the vtter destruction of the Iewes, lest any man should be moued by their rebellion. i For the Iewes would neither enter into the kingdom of God themselues, nor suffer other to enter in. k Vntil that wickednes of theirs which they haue by inheritãce as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come foorth to wrath. l The iudgement of God being angry, which indeed appeared shortly after in the destruction of the citie of Hierusalem, whither many reforted euen out of diuers prouinces, when it was besieged. 15 He meeteth with an obiection, why he came not to them straightwayes being in so great misetie, I desired oftentimes (saith he) and it lay not in mee, but Satan hindered my endeuours, and therefore I sent Timothie my faithfull companion vnto you, because you are most deare to me. m Were kept asunder from you, and as it were orphanes.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the preſence of our Lord Jeſus Chriſt at his comming?

20 Yes, ye are our glory and ioy.

CHAP. III.

1 To ſhew his affection toward them, he ſendeth Timothie vnto them: 6 Hee is ſo mooued by the report of their proſperous ſtate, 9 that he cannot giue ſufficient thanks, 11 and therefore he breaketh out into prayer.

WHerefore ſince wee couldе no longer forbeare, wee thought it good to remaine at Athens alone,

2 *And haue ſent Timotheus our brother and miniſter of God, and our labour felowe in the Goſpell of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhould bee mooued with theſe afflictions: [1] for ye your ſelues know, that we are appointed thereunto.

4 For verily when we were with you, we tolde you before that wee ſhoulde ſuffer tribulations, euen as it came to paſſe, and yee know it.

5 Euen for this cauſe, when I coulde no longer forbeare, I ſent him that I might know of your faith, leſt the tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 [2] But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, deſiring to ſee vs, as we alſo doe you,

7 Therefore, brethren, we had conſolation in you, in all our affliction & neceſſitie through your faith.

8 For now are we [a] aliue, if ye ſtand faſt in the Lord.

9 For what thanks can we recompence to God againe for you, for all the ioy wherewith we reioyce for your ſakes before our God,

10 Night and day, *praying exceedingly that wee might ſee your face, and might [b] accompliſh that which is lacking in your faith?

11 Nowe God himſelfe euen our Father, and our Lord Jeſus Chriſt, guide our iourney vnto you.

12 [3] And the Lorde increaſe you, and make you abound in loue one towarde another, and toward all men, euen as we do toward you:

13 *To make your hearts ſtable and vnblameable in holineſſe before God euen our Father, at the comming of our Lorde Jeſus Chriſt with all his Saints.

*Acts.16.1.

1 The will of God who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedie againſt all afflictions.

2 Becauſe they haue hitherto gone ſo well forward, he exhorteth them againe to make an ende of the reſt of the iourney, ſeeing that therein alſo they ſhal doe him their Apoſtle a great pleaſure.

1 For now you cannot otherwiſe thinke me ſafe and in good caſe, vnleſſe you goe forward in religion and faith.

*Rom.1.10. and 15.23.

b Paul was conſtrained through the importunate dealing of the enemies to leaue the building which he had ſcarce begunne: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothie came to Athens to him, he ſent him backe againe ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was as yet imperfect.

3 Another part of the Epiſtle, wherein he ſpeaketh of the dueties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life, conſiſteth in two things, to wit, in charitie toward all men, and toward puritie of the heart, the accompliſhment whereof notwithſtanding is deferred to the next comming of Chriſt, who will then perfit his worke by the ſame grace, wherewith he begunne it in vs. *Chap.5.23. 1.corinth.1.8.

CHAP. IIII.

1 He exhorteth them 3 to holineſſe, 9 and brotherly loue, 13 He forbiddeth them to ſorow after the maner of infidels. 15 Hee ſetteth out the hiſtorie of our reſurrection.

AND [1] furthermore wee beſeech you, brethren, and exhort you in the Lord Jeſus, that ye [a] increaſe more and more, as yee haue receiued of vs, how yee ought to walke, and to pleaſe God.

2 For ye know what commandements we gaue you by the Lord Jeſus.

3 *[2] For this is the will of God euen your [b] ſanctification, and that yee ſhould abſtaine from fornication,

4 [3] That euery one of you ſhould knowe, howe to poſſeſſe his veſſell in holineſſe and honour,

5 [4] And not in the luſt of concupiſcence, euen as the Gentiles which know not God:

6 *[5] That no man oppreſſe or defraud his brother in any matter: for the Lord is auenger of all ſuch things, as we alſo haue tolde you before time, and teſtified.

7 *For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

8 Wherefore that [c] deſpiſeth theſe things, deſpiſeth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, ye need not that I write vnto you: *for ye are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto all the brethren, which are throughout all Macedonia: but we beſeech you, brethren, that yee increaſe more and more.

11 [7] And that yee ſtudie to be quiet, and to meddle with your owne buſineſſe, [8] and to worke with your owne hands, as we commanded you,

12 That yee may behaue your ſelues honeſtly toward them that are without, and that nothing be lacking vnto you.

13 ¶ [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are aſleepe, that ye ſorrowe not euen as other which haue no hope.

14 [12] For if we beleeue that Jeſus is dead, and is riſen, euen ſo them which ſleepe in [d] Jeſus, will God [e] bring with him.

15 [13] For this ſay wee vnto you by the

1 Diuers exhortations, the ground whereof is this, to be mindfull of thoſe things which they haue heard of the Apoſtle.

a That ye labour to excell more and more, and dayly paſſe your ſelues.

*Rom.12.2. ephel.5.17.

2 This is the ſumme of thoſe things which he deliuered them, to dedicate themſelues wholy to God. And he condemneth plainly all filthineſſe through luſt, becauſe it is altogether contrary to the wil of God.

b Looke Iohn 17.17.

3 Another reaſon, becauſe it defileth the body.

4 The thirde, becauſe the Saints are diſcerned frō them which knowe not God, by honeſtie and puritie.

*1.Cor.6.8.

5 Secondly, he reprehendeth al violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeuerely as the Prophet of God, that God wil reuenge ſuch wickednеſſe.

*1.Cor.1.2.

c Theſe commandements, which I gaue you.

6 Thirdly, he requireth a readie minde to all maner of louing kindneſſe, and exhorteth them to profite more and more in that vertue.

*Iohn 13.34. and 15.12. 1.Iohn 2.8.

and 4.21. 7 Hee condemneth vnquiet braines, and ſuch as are curious in matters which apperteine not vnto them. 8 Hee rebuketh idleneſſe and ſlouthfulneſſe, which vices whoſoeuer are giuen vnto, fall into other wickednеſſe, to the great offence of the Church. 9 The thirde part of the Epiſtle, which is interlaced among the former exhortations (which he returneth vnto afterward) wherein hee ſpeaketh of mourning for the dead, and the maner of the reſurrection, and of the latter day. 10 Wee muſt take heede that we doe not immoderately bewaile the dead, that is, as they vſe to doe which thinke that they are vtterly periſhed. 11 A confirmation: for death is but a ſleepe of the body (for hee ſpeaketh of the faithfull) vntill the Lorde commeth. 12 A reaſon of the confirmation, for ſeeing that the dead is riſen, the members alſo ſhall riſe, and that by the vertue of God. d The dead in Chriſt, which continue in faith whereby they are graffed into Chriſt, euen to the laſt gaſpe. e Wil call their bodies out of their graues, and ioyne their ſoules to them againe. 13 The maner of the reſurrection ſhall be thus. The bodies of the dead ſhall bee as it were raiſed out of ſleepe at the ſound of the trumpet of God. Chriſt himſelfe ſhall deſcend from heauen. The Saintes (for hee ſpeaketh properly of them) which ſhall then bee founde aliue together with the dead which ſhall riſe, ſhall bee taken vp into the cloudes to meete the Lord, and ſhall be in perpetuall glory with him.

f word of the Lord, that we which liue, and are remaining in the comming of the Lorde, ſhall not preuent them which ſleepe.

16 For the Lorde himſelfe ſhall deſcend from heauen with a [b]ſhoute, and with the voice of the Archangel, and * with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhal we which liue and remaine, be [i]caught vp with them alſo in the cloudes, to meete the Lord in the aire: and ſo ſhal we euer be with the Lord.

18 Wherefore, comfort your ſelues one another with theſe words.

f In the Name of the Lord, as though he himſelfe ſpake vnto you.

g He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall find aliue at his comming, becauſe that time is vncertaine: and therefore euery one of vs ought to be in ſuch a readineſſe, as if the Lord were comming at euery moment.

h The word which the Apoſtle vſeth here, ſignifieth properly that encouragement which mariners vſe one to another, when they altogether with one ſhoute put foorth their oares and rowe together. * 1. Cor. 15. 52.

i Suddenly and in the twinckling of an eye.

CHAP. V.

1 Concerning the curious ſearching for the ſeaſons of Chriſts comming, 6 he warneth them to be ready dayly to receiue him: 11 And ſo giueth them ſundry good leſſons.

BUt [1] of the times and [a] ſeaſons, brethren, ye haue no neede that I write vnto you.

2 For ye your ſelues knowe perfectly, that the day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace and ſafetie, then ſhall come vpon them ſudden deſtruction, as the trauaile vpon a woman with child, and they ſhall not eſcape.

4 [2] But ye, brethren, are not in darkeneſſe, that that day ſhall come on you, as it were a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not ſleepe as doe other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in ỹ night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the day, bee ſober, *putting on the breſtplate of faith and loue, and of the hope of ſaluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Jeſus Chriſt,

10 [5] Which died for vs, that whether we wake or ſleepe, we ſhould liue together wᵭ him.

11 [6] Wherefore exhort one another, and edifie one another, euen as ye doe.

12 [7] Now we beſeech you, brethren, that ye [b] acknowledge them which labour among you, and are ouer you in the [c] Lord, and admoniſh you,

13 That ye haue them in ſingular loue for [d] their workes ſake. [8] Be at peace among your ſelues.

14 [9] Wee deſire you, brethren, admoniſh them that are [c] out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 [10] * See that none recompenſe euill for euil vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 [11] Reioyce euermore.

17 * Pray continually.

18 In all things giue thankes: for this is the [f] wil of God in Chriſt Jeſus toward you.

19 [12] Quench not the Spirit.

20 Deſpiſe not prophecying.

21 Trie all things, and keepe that which is good.

22 [13] Abſteine from al [h] appearance of euil.

23 Now the very God of peace [i] ſanctifie you throughout: and I pray God that your whole ſpirite and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Jeſus Chriſt.

24 [14] * [k] Faithfull is he which calleth you, which will alſo [l] doe it.

25 [15] Brethren, pray for vs.

26 Greet al the brethren with an holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle bee read vnto all the brethren the Saints.

28 The grace of our Lord Jeſus Chriſt be with you, Amen.

1 The day that God hath appointed for this iudgement, we know not. But this is ſure that it ſhal come vpon men when they looke for nothing leſſe.

a Looke Acts 1. 7.

2 Returning to exhortations, he warneth vs which are lightened with the knowledge of God, that it is our duetie not to liue ſecurely in deliciouſneſſe, leaſt we be ſuddenly taken in a deep ſleepe in pleaſures: but contrarywiſe to haue an eye to the Lord, and not ſuffer our ſelues to be oppreſſed with the cares of this world, for that is meete for the darkeneſſe of the night, and this for the light.

3 We muſt fight with faith and hope, much leſſe ought we lie carelelly ſnoring.

* Eſai. 59. 17. ephe. 6. 17. 4 He pricketh vs forwards by ſetting moſt certaine hope of victorie before vs. 5 The death of Chriſt is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here. 6 We muſt not onely watch our ſelues, but wee are alſo bound to ſtirre vp and confirme one another.

7 We muſt haue great conſideration of them which are appointed to the miniſterie of the word, and gouernment of the Church by God, and doe their duetie.

b That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accounted of among you,

c In thoſe things which pertaine to Gods ſeruice: ſo is the eccleſiaſticall function diſtinguiſhed from ciuil authoritie, and true ſhepheards from wolues,

d So then, where this cauſe ceaſeth, there muſt the honour ceaſe.

8 The maintenance of mutuall concord, is eſpecially to be looked vnto.

9 We muſt haue conſideration of euery man, and as the diſeaſe is, ſo muſt the remedie be vſed.

e That keepe not their ranke or ſtanding.

10 Charitie ought not to be ouercome with any iniuries. *Prou. 17. 13. and 20. 22. matth. 5. 39. rom. 12. 17. 1. pet. 3. 9.

11 A quiet and appeaſed minde, is nourished with continuall prayers, reſpecting the will of God.

f An acceptable thing to God, and ſuch as he liketh well of.

12 The ſparkes of the Spirit of God that are kindled in vs, are nourished with dayly hearing the worde of God: but true doctrine muſt be diligently diſtinguiſhed from falſe.

g The expounding of the word of God.

13 A general concluſion, that we waiting for the comming of Chriſt, doe giue our ſelues to pureneſſe both in minde, will, and body, through the grace and ſtrength of the Spirit of God.

h Whatſoeuer hath but the very ſhew of euil, abſteine from it.

i Separate you from the world, and make you holy to himſelfe through his Spirit, in Chriſt, in whom only you ſhal attaine vnto that true peace.

14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witnes in our vocation. *1. Cor. 1. 9.

k Alwayes one, and euer like himſelfe, who performeth in deede whatſoeuer he promiſeth: and an effectuall calling is nothing els but a right declaring and true ſetting foorth of Gods will: and therefore the ſaluation of the elect, is ſafe and ſure.

l Who wil alſo make you perfect.

15 The laſt part of the Epiſtle, wherein with moſt weightie charge, he commendeth both himſelfe and this Epiſtle vnto them.

¶ The firſt Epiſtle vnto the Theſſalonians written from Athens.

THE

The second Epistle of Paul to the Thessalonians.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

*1.Thess.1.3. 1 The first part of the Epistle, wherein he reioyceth that though the grace of God, they haue manfully sustained all the assaults of their enemies, wherein he confirmeth them, moreouer shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must daily increase.

3 *[1] Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith [a] groweth exceedingly, and the loue of euery one of you towarde another, aboundeth.

4 So that wee our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

a That whereas it grew vp before, it doeth also receiue some increase euery day more and more.

5 *[2] Which is a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

*Iude 6.

2 He openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may beholde as it were in a glasse the testimonie of that iudgement to come, and the end thereof most acceptable to vs, and most sharpe to his enemies.

6 [3] For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest [4] with vs, * [5] when the Lorde Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them, [6] that doe not know God, and which obey not vnto the Gospell of our Lord Iesus Christ,

9 Which shall bee punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (7 because our testimonie toward you was beleeued) in that day,

11 [8] Wherefore, we also pray alwayes for you, that our God may make you worthie of

3 A proofe: God is iust, therefore he wil worthily punish the vniust, and wil doe away the miseries of his people. 4 Hee confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them. * 1.Thessal. 4.16. 5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall bee counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ.

[b] this calling, and fulfill [c] all the good pleasure of his goodnesse, and the [d] worke of faith with power,

12 That the Name of our Lorde Iesus Christ may bee glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

b By (calling) he meaneth not the very act of calling, but the selfe same thing wherevnto we are called, which is the glory of that heauenly kingdome.

c Which he determined long since onely vpon his gracious and mercifull goodnesse towards you.

d So then, faith is an excellent worke of God in vs: and we see here plainely that the Apostle leaueth nothing to free will, to make it checkmate with Gods worke therein, as the Papists dreame.

CHAP. II.

2 Hee sheweth that the day of the Lorde shall not come, till there bee a departure from the faith, 3 and that Antichrist bee reuealed, 8 whose destruction hee setteth out, 15 and thereupon exhorteth to constancie.

NOwe [1] we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our [a] assembling vnto him.

1 The second part of the Epistle, conteyning an excellent prophecy of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.

a If we thinke earnestly vpon that vnmeasurable glory, which we shall be partakers of with Christ, it wil be an excellent remedie for vs against wauering and impatience, so that neither the glistering of the world shall allure vs, nor the dreadful sight of the crosse dismay vs.

2 [2] That yee be not suddenly moued from your minde, nor troubled neither by [b] spirite, nor by [c] worde, nor by [d] letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: [3] for that day shall not come, except there come a departing first, and that [e] that man of sinne be discloſed, euen the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 [5] Remember yee not, that when I was yet with you, I tolde you these things?

6 And now ye knowe what withholdeth that he might be reueiled in his time.

7 [6] For the mysterie of iniquitie doeth alreadie worke: [7] onely hee which now [h] withholdeth, shall let till hee be taken out of the way.

2 We must take heed of false prophets, especially in this matter, which go about to deceiue, and that for the most part, after three sorts: for either they brag of fained prophetical reuelations, or they bring coniectures and reasons of their owne, or vse counterfeit writings.

b By dreames and fables, which men pretend to be spiritual reuelations. c Either by word of mouth, or by bookes written. d Either by forged letter, or falsely glosed vpon. 3 The Apostle foretelleth that before the comming of the Lorde, there shall be a throne set vp cleane contrary to Christes glory, wherein that wicked man shall sit, and transferre all things that appertaine to God, to himselfe, and many shall fal away from God to him. e By speaking of one, he pointeth out the body of the tyrannous and persecuting Church. f All men know who he is that saith he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lorde and Master aboue all Kings and princes, before whome Kings and princes fall downe and worship, honouring that Antichrist as a god. 4 He foretelleth, that Antichrist (that is, whosoeuer bee he that shall occupie that seat that falleth away from God) shal not reigne without the Church, but in the very bosome of the Church. 5 This prophecie was continually declared to the ancient Church, but it was neglected of them that followed. g Which hindereth and stayeth. 6 Euen in the Apostles time the first foundations of the Apostaticall seate were layde, but yet so that they deceiued men. 7 He foretelleth, that when the Empire of Rome is taken away, the seate that falleth away from God shall succeed and shall holde his peace, as the old writers, Tertullian, Chrysostome and Hierome doe expound it. h Hee which is now in authoritie and ruleth all, to wit, the Romanes Empire.

8 [s]And then shall [i]that wicked man be reueiled, * whom the Lord shall [k]consume with the [l]Spirit of his mouth, and shal abolish with the brightnesse of his comming.

9 [p] Euen him whose comming is by the effectuall working of Satan, with all power, and signes, and [m]lying wonders,

10 And in all deceiuablenesse of vnrighteousnes, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall sende them [n]strong delusion, that they should beleeue lies,

12 That all they might bee damned which beleeued not the trueth, but [o]had pleasure in vnrighteousnes.

13 [10] But we ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p]sanctification of the Spirit, and the [q]faith of trueth,

14 Whereunto hee called you by our [r]Gospel, to obtaine the glory of our Lorde Jesus Christ.

15 [11] Therefore, brethren, stand fast and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Jesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

8 [s] And then shall [i] that wicked man be reueiled, * whom the Lord shall [k] consume with the [l] Spirit of his mouth, and shal abolish with the brightnesse of his comming.

9 [p] Euen him whose comming is by the effectuall working of Satan, with all power, and signes, and [m] lying wonders,

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13 [10] But we ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p] sanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto hee called you by our [r] Gospel, to obtaine the glory of our Lorde Jesus Christ.

15 [11] Therefore, brethren, stand fast and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

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17 Comfort your hearts, and stablish you in euery word and good worke.

[s] That wicked- [i] lie shall at [k] ngth be detec- [l] by the worn [m] the Lord, and [n] al vtterly be [o] tified by [p] spistles com- [q] ing. [r] Word for [s] ord, that law- [t] le fellow, that [u] so say, he that [v] al tread Gods [w] w cleane va- [x] r foote. [y] 8. 11.4. [z] Bring to [a] ught. [b] With his word, [c] the true Mini- [d] sters of the word [e] as a mouth, [f] hereby the [g] ord breaketh [h] ut that mightie [i] nd euerlasting [k] word, which shall [l] reake his ene- [m] nies in sunder, as [n] were an iron [o] d. [p] He foretelleth [q] hat Satan wil [r] eclow al his [s] ight and pow- [t] r, and bie all [u] lfe myracles [v] hat he can to [w] stablish that [x] are, g that with [y] reat successe, [z] ecause the wic- [a] kednes of the [b] ngls doth so de- [c] rue it: yet so, [d] hat only the vn- [e] faithful shal pe- [f] rish through his [g] eceit. [h] Which are [i] partly false and [k] partly wrought to establish a falshood. [n] A most mightie working to deceiue them. [o] They liked lies so wel, that they had pleasure in them, which is the greatest madnesse that may be. 10 The elect shall stande stedfast and safe from all theyr malicheifes. Now election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accept vnto the trueth: trueth, by calling, through the preaching of the Gospel: from whence wee come at length to a certaine hope of glorification. [p] To sanctifie you. [q] Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Gospel. [r] By our preaching. 11 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole life long.

CHAP. III.

1 *Hee desireth them to further the preaching of the Gospell with their prayers,* 6 *and to withdraw themselues from those, who through idlenesse.* 11 *and curiositie peruert good order:* 14 *Whom he excludeth from the company of the faithfull.*

[1] Furthermore, [1] brethren, * pray for vs, that the word of the Lord may haue free passage and be glorified, euen as it is with you,

2 And that we may be deliuered from [a] vnreasonable and euill men: [2] for all men haue not faith.

3 But the Lord is faithfull, which wil stablish you, and keepe you from [b] euil.

4 [3] And wee are perswaded of you through the Lord, that ye both do, and wil do the things which we warne you of.

5 [4] And the Lord guide your heartes to the loue of God, and the waiting for of Christ.

6 [5] We warne you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 [6] For yee your selues knowe, * how yee ought to followe vs: * for wee behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, because we would not bee chargeable to any of you.

9 Not because we haue not authoritie, but that wee might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should [c] not eate.

11 For wee heare, that there are some which walke among [7] you inordinately, and worke not at all, [8] but are busie bodies.

12 [9] Therefore them that are such, wee warne and exhort by our Lorde Jesus Christ, that they worke with quietnesse, and eate their owne bread.

13 [10] And yee, brethren, bee not wearie in well doing.

14 [11] If any man obey not this our saying in this letter, note him, and haue no [12] company with him, [13] that he may be ashamed:

15 [14] Yet count him not as an enemie, but admonish him as a brother.

16 [15] Now the Lorde himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 [16] The salutation of mee Paul, with mine owne hande, which is the token in euery Epistle: so I write,

18 The grace of our Lorde Jesus Christ be with you all, Amen.

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17 [16] The salutation of mee Paul, with mine owne hande, which is the token in euery Epistle: so I write,

18 The grace of our Lorde Jesus Christ be with you all, Amen.

[1] He craueth [2] the consequent- [3] ly according to [4] his wonted [5] manner, di- [6] recting admoniti- [7] ons: The first [8] of them is, that [9] they make prayers [10] for the in- [11] crease and free [12] passage of the [13] Gospel, and for the [14] saluation of the faithfull ministers of the same. * Ephes. 6. 19. Colos. 4. 3. [a] Which haue no care of their duetie. [2] It is no maruell that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and staied vpon the faithful promise of God.

b From Satans snares, or frō euil. 3 The second admonition is, that they follow alwayes the doctrine of the Apostles as a rule for their life. 4 Thirdly, he diligently & earnestly admonisheth them of the things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchful minde to the comming of Christ. 5 Fourthly, he saith, that idle and lasie persons, ought not to be relieued of the Church, nay, that they are not to be suffered. 6 Least hee might seeme to deale hardly in them, he setteth forth himselfe for an example, who besides his trauaile in preaching laboured with his hands, which he saith he was not simply bound to do. * 1. Cor. 11. 1. * 2. Thess. 4. 11. c What shal we doe then with those idle bellie Monkes, and blind sacrificing priests? A Monke (saith Socrates, booke 8. of his Tripartite history) which worketh not with hands, is like a theefe. 7 How great a fault it is, he declareth by that that God created no man in vaine, & to no purpose, neither is there any to whom he hath not allotted as it were a certaine standing and roume. Whereupon it followeth that the ofice which God hath appointed, is troubled by the idle, yea broken, which is great shame and wickednes. 8 Hee reprehendeth a vice, which is ioyned with the former, whereupon followe an infinite sort of mischeifes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully fre to doe his duetie in that office and calling wherein the Lorde hath placed him. 10 Wee must take heed, that some mens vnworthines cause vs not to be slack in wel doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor felowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be, to bring them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letter with his owne hand, that false letters might not be brought and put in place of true.

The second Epistle to the Thessalonians, written from Athens.

THE

The first Epistle of Paul to Timotheus.

CHAP. I.

Setting foorth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, hee teach those things, 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 hee sheweth what an one he is made through the grace of God.

PAVL [1] an Apostle of IESVS CHRIST, by the ‖commandement of God our Sauiour, & of our Lord Iesus Christ our hope,

2 Unto Timotheus my naturall sonne in the faith: Grace, [a] mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 [2] As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest warne some, that they teach none other doctrine,

4 [3] Neither that they giue heed to fables and [b] genealogies which are endlesse, which breede questions rather then godly edifying, which is by faith.

5 [4] For the end of the [c] commandement is [d] loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 [5] From the which things some haue erred, and haue turned vnto vaine iangling.

7 [6] They would be doctors of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 [7] And we know, that the Law is good, if a man vse it lawfully,

9 [8] Knowing this, that ꝑ Law is not giuen vnto a [e] righteous man, but vnto the lawlesse & disobedient, to the vngodly, and to [f] sinners, to the vnholy, & to the prophane, to murtherers of fathers and mothers, to manslaiers,

10 To whoremongers, to buggerers, to men-stealers, to liars, to the periured, and if there bee any other thing, that is contrary to wholesome doctrine,

11 [9] Which is according to the glorious Gospel of the blessed God, [10] which is committed vnto me.

12 [11] Therefore I thanke him, which hath made me [g] strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lorde was exceeding aboundant [12] with faith and loue, which is in Christ Iesus.

15 [13] This is a [i] true saying, & by all means woorthie to be receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercy, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 [14] Now vnto the King euerlasting, immortal, inuisible, vnto God [k] onely wise, be honour & glory, for euer and euer, Amen.

18 [15] This commandement commit I vnto thee, sonne Timotheus, according to the prophesies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, & as concerning faith, haue made shipwracke.

20 Of whom is Hymeneus, and Alexander, * [17] whom I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

1 First of all, he auoucheth his owne free vocation and also Timothees, that the one might be confirmed by the other: & therwithall he declareth the summe of the Apostolical doctrine, to wit, the mercy of God in Christ Iesus apprehended by faith, the end whereof is yet hopen for.

‖ Or, ordinance.

a There is as much difference betwixt mercy & grace, as is betwixt the effect & the cause: For grace is that free good wil of God, wherby he chose vs in Christ, and mercy is that free iustification which followeth it.

2 This whole epistle consisteth in admonitions, wherein all the duties of a faithfull Pastor are liuely set out. And the first admonition is this, that no innouatiõ be made either in the Apostles doctrine it selfe, as in the maner of teaching it.

3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and inheritance whereof can nothing helpe our faith.

b He noteth our one kind of vayne questions.

4 The second admonition is, that the right vse and practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith.

* Rom. 13. 10.

c Of the Law.

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.

5 That which he spake before generally of vaine and curious controuersies, hee applieth to them which pretending a zeale of the Lawe, dwelled vpon outward things, & neuer made an end of babblings of foolish trifles.

6 There are none more vnlearned, & more impudent in vsurping the name of diuines, then foolish sophisticall babblers.

7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it.

8 He in deed escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Lawe condemneth, giueth himselfe with all his heart, to obserue it: and not he that maketh a vaine babbling of outward and curious matters.

e And such a one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost.

f To such as make an arte, as it were, of sinning.

9 He setteth against fond and vaine babbling, not onely the Law, but the Gospel also, which commendeth not, but greatly commendeth the wholesome doctrine contained in the commaundements of God, and therefore hee calleth it a glorious Gospel, and the Gospel of the blessed God, the doctrine whereof these babblers knew not.

10 A reason why neither any other Gospel is to be taught, then he hath taught in the Church, neither after any other sort, because there is no other Gospel beside which God committed to him.

11 He maintaineth of necessitie his Apostleship against some ꝑ carpe at his former life. Behasting himselfe rather to hel, to abuse Christes onely mercy, wherwith he abolished all those his former doings.

g Which gaue me strength not only when I had no wil to do well, but also when I was wholy giuen to euil.

h These are the preparatiue works which Paul braggeth of.

12 He ꝓmoueth this change by the effects, saying that, that he was a prophane man, is because a beleeuer: and he that did most outragiously persecute Christ, burneth now in loue towards him.

13 He turneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnes of God, redoundeth to the commoditie of ꝑ whole Church.

i Worthie to be beleeued.

* Matth. 9. 13. marke 2. 17.

14 Hee breaketh out into an exclamatiõ, euen for very zeale of mind, for that he cannot sufficiently himselfe in amplifying the grace of God.

k Looke Iohn 17. 3.

15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lets, being called to the ministerie according to many prophesies which went before of him, should both maintaine the doctrine which he had receiued, and keepe also a good conscience.

l By the helpe of them.

m Wholesome and sound doctrine.

16 Whosoeuer keepe not a good conscience, do loose also the little and litle, the gift of vnderstanding: which hes ꝓoued by two most lamentable examples.

* 1. Cor. 5. 5.

17 Such as sal from God, and his religion, are not to be suffred in the Church, but rather ought to be excommunicated.

n Cast out of the Church, and so deliuered them to Satan.

o That by their smart they might learne what it is to blaspheme.

CHAP. II.

1 Hee exhorteth them to make publike prayers for all men, 4. 5 and that for two causes: 8 And therefore he willeth all men in all places to pray, 9 And declareth in what apparell 11 and with what modestie, women ought to behaue themselues in holy assemblies.

I [1] EXhort therefore, that first of all supplications, prayers, intercessions, and giuing

1 Hauing also patched those things, which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all maner of Magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of Magistrates were at that time enemies of the Church.

of

of thanks be made for all men,

2 For Kings, and for all that are in authoritie, [2] that wee may lead a quiet and a peaceable life, in all godlines and [a] honestie.

3 [3] For this is good and acceptable in the sight of God our Sauiour,

4 Who will that all men shalbe saued, and come vnto the acknowledging of the trueth.

5 [4] For there is one God, and one Mediator betweene God and man, which is the [b] man Christ Iesus,

6 Who gaue himselfe a ransome for all men, [5] to be that testimonie in due time,

7 * Whereunto I am ordeined a Preacher and an Apostle (I speake the trueth in Christ, and lie not) euen a teacher of the Gentiles in [c] faith and veritie.

8 [6] I will therfore that the men pray, euery where [d] lifting vp pure hands without [e] wrath, or [f] doubting.

9 *[7] Likewise also the women, that they aray themselues in comely apparell, w̄ shamefastnesse and modestie, not with broided haire, or gold, or pearles, or costly apparel,

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 * I permit not a woman to teach, [8] neither to vsurpe authoritie ouer the man, but to be in silence.

13 [9] For * Adam was first formed, then Eue.

14 *[10] And Adam was not [g] deceiued, but the womā was deceiued, and was in the transgression.

15 [11] Notwithstanding, through bearing of children she shalbe saued, if they continue in faith and loue, and holines with modestie.

CHAP. III.

2 Hee setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and families: 15 hee calleth the Church the house of God.

THis [1] is a true saying, [2] If any man [a] desire the office of a Bishop, he desireth a worthy worke.

2 * A Bishop therefore must bee vnreproueable, the husband of [b] one wife, watching, temperate, modest, harberous, apt to teach,

3 Not [c] giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 He may not be a yong scholer, least hee being puffed vp fall into the [d] condemnation of the deuil.

7 He must also be well reported of, euen of them, which are without, least he fall into rebuke, and the snare of the deuil.

8 [3] Likewise must [c] Deacons be graue, not double tongued, not giuē vnto much wine, neither to filthie lucre,

9 * Hauing the [f] mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 [4] Likewise their wiues must be honest, not euil speakers, but sober, and faithfull in all things.

12 [5] Let the Deacons bee the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a good [g] degree, and [b] great libertie in the faith, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarie long, that thou mayest yet know, how thou oughtest to behaue thy selfe in the [7] house of God, which is the Church of the liuing God, the [i] pillar and ground of trueth.

1 Hauing dispatched y treatise, as well of doctrine, and of the maner of handling of it, as also of publike prayer, he now in the third place commeth to the persons themselues, speaking first of Pastors, and afterward of Deacons, and he bleth a Preface, that the Church may know that these be certaine and sure rules.

2 A bishoprike or the ministerie of the word is not an idle dignitie, but a worke, and that an excellent worke: and therfore a bishop must be furnished with many vertues both at home & abroad. Wherfore it is requisite before he be chosen, to examine wel his learning, his gifts, and ablenesse, & his life.

a He speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the mind and disposition of man, framed and disposed to helpe and edifie the Church of God, when and where-soeuer it shall please the Lord. * Tit. 2. 6.

b Therefore he that shunneth out maried men from the office of bishops, onely because they are maried, is Anti-christ.

c A common tipler, & one that will sit by it.

d Least by reason that he is aduanced to that degree, he take occasion to be proud, which will vndo him, and so he fal into the same condemnation that the deuil himselfe is fallen into. 3 Likewise the Deacons must first be proued, that there may be a good triall of their honestie, trueth, sobrietie, mind void of couetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie. e These are they that had to see to the poore. * Chap. 1. 19. f The doctrine of the Gospel, which is a mysterie in deed: for flesh and blood doe not reueile it. 4 Regard must bee had also, to the Pastours and Deacons wiues. 5 They that haue moe wiues then one, at one time, must neither bee called to be ministers, nor to be Deacons. g Honour and estimation. h Bold and assured confidence without feare. 6 Paul purposing to adde many peculiar things pertaining to the daily office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more carefull, least at his comming he might be reproued of negligence. 7 The Pastour hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept. i To wit, in respect of men: for the Church resteth vpon that corner stone, Christ, and is the preserver of the trueth, but not the mother.

An argument taken of the end: a wit, because that magistrates are appointed to this end, that we might peaceably and quietly liue in all godlines and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office.

This word conteineth all kind of dutie, which is to be vsed amongst men in their affaires.

Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kind, age or power: to wit, because the Lord by calling of all sortes, pe-sonnes and time that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore praiers to be made for all.

God should not else be manifested to be the onely God of all men, vnlesse he should shew his goodnes in saluing of all sortes of men: neither should Christ be meete to be the onely Mediatour betweene God and all sortes of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sortes of men, and made intercession for all. b Christ Iesus which was made man. 5 A confirmation, because that euen to the Gentiles, is the secret of saluation nowe opened and made manifest, the Apostle himselfe being appointed properly to this office, which hee doeth faithfully and sincerely execute. * 2. Tim. 1. 11. c Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by trueth, an vpright and sincere handling of it. 6 Hee hath spoken of the persons for whom wee must pray: and nowe he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place, came together to publike seruice: but nowe Churches or Congregations are gathered together euery where, (orderly and decently) and men come together to serue God publikely with common prayer, neither must we striue for the nation, or for the purification of the body, nor for the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence. d Hee putteth the signe for the thing it selfe, the lifting vp of handes for the calling vpon God. e Without theese grieses and offences of the minde, which hinder vs from calling vpon God with a good conscience. f Doubting, which is against faith, Iames 1. 6. * 1. Peter 3. 3.

Thirdly, he appointeth women to learne in the publike assemblies with silence and modestie, being comely apparelled, without any riot or excesse in their apparell. *1. Cor. 14. 34. 8 The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes, they should be placed aboue men, for they should be their masters: which is against Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake. * Gen. 1. 27. and 2. 7, 21. * Gen. 3. 6. 10 Then, because that after sinne, God enioyneth the woman this punishment, for that the man was deceiued by her. g Adam was not deceiued, but through his wiues meanes, and therefore she is worthily for this cause subiect to her husband, and ought to be. 11 He addeth a comfort by the way, that this subiection hindreth not but that women may be saued as well as men, if they behaue themselues in those burdens of marriage holily and modestly, with faith and charitie.

16 [8] And

3 There is nothing more excellent then this trueth, whereof the Church is the keeper and preserver here among men, the ministerie of the word being appointed to that end and purpose: for it teacheth vs the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose maiestie notwithstanding in so great weaknesse was manifested many wayes, insomuch that the sight of it pierced the very Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, & is now placed aboue in glory vnspeakable. k The power of the Godhead shewed it self so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the world knoweth, he was and is God.

16 [8] And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, [k] iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glory.

CHAP. IIII.

1 He condemneth aswell false doctrines 3 of marriage and the choise of meats, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 & the daily reading of the Scripture.

1 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so, that a great number shall giue eare to them. a From the true doctrine of God. 2 Although hereticks counterfeit holinesse neuer so much, yet haue they no conscience. b For they will as it were practise the arte of disguised persons and players, that we may not thinke they will be lurking in some one corner, or keepe any resemblance of shamefastnesse. c Whose conscience waxed so hard, that there grew an hard flesh in it, that is, it became so hard that it could not be pierced with any reason. d Which haue their conscience seared with a hote iron, that is, which are so hardened in their sinnes, that they are not moued with any reason.

NOwe [1] the Spirite speaketh euidently, that in the latter times some shall depart from the [a] faith, and shal giue heed vnto spirits of errour, and doctrines of deuils,

2 [2] Which speake lies through [b] hypocrisie, and haue their [c] consciences burned with an hote iron,

3 [3] Forbidding to marry, and commaunding to abstaine from meates [4] which God hath created [5] to bee receiued [6] with giuing thankes of them which beleeue and know the trueth.

4 [7] For euery creature of God is good, and nothing ought to be refused, if it bee receiued with thanksgiuing.

5 [8] For it is [d] sanctified by the [e] worde of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually [f] followed.

7 [10] But cast away prophane, and olde wiues fables, [11] and exercise thy selfe vnto godlinesse.

8 [12] For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 [13] This is a true saying, & by all means worthie to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These things warne and teach.

12 [14] Let no man despise thy youth, but be vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirit, in faith and in purenesse.

13 [15] Till I come, giue attendance to reading, to exhortation, & to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophesie with the laying on of the handes of the company of the Eldership.

15 These things exercise, and giue thy selfe vnto them, that it may be seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both [h] saue thy selfe, and them that heare thee.

2 Although hereticks counterfeit holinesse neuer so much, yet haue they no conscience. b For they will as it were practise the arte of disguised persons and players, that we may not thinke they will be lurking in some one corner, or keepe any resemblance of shamefastnesse. c Whose conscience waxed so hard, that there grew an hard flesh in it, and so became to haue a canker in it, and now at length required of very necessitie to bee burned with an hote yron. 3 Hee setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meats. 4 Hee prooueth that hee iustly called such doctrines deuilish, first, because the teachers of them make lawes of things which are not their owne: for haue they created the meates? 5 Secondly, because they ouerthrow with their decrees, the ende wherefore they were created of God, to wit, that wee should vse them. 6 Thirdly, for that by this meanes they rob God of his glory, who will bee honoured in the vse of them. And heerewithall, the Apostle declareth, that wee must vse the liberalitie of God, soberly, and with a good conscience. 7 He setteth an Apostolicall rule, for taking away the difference of meates against that false doctrine. 8 Hee vseth Gods benefites rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him. d It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lordes handes. e We confesse and acknowledge, that God is the maker and giuer of those creatures which wee vse. Secondly, that wee are of the number of those, who through Christes benefite, haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that wee may vse those meates with a good conscience, which wee receiue at his handes. Fourthly, we make an ende of our eating and drinking, with thanksgiuing and prayer: and so are our meates sanctified to vs. 9 The conclusion with an exhortation to Timothie, to propound these things diligently to the Churches, which hee had sucked of the Apostle euen in a manner from the teate. f Neuer departing from the side of it. 10 Hee setteth against true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious fabilities.

11 It is not only requisite that the minister of the word be sound in doctrine, but also that his life be godly and religious. g In the true seruing of God. 12 Godlinesse consisteth in spirituall exercise, and not in outward austerenes of life, which though it be something to be accounted of, if it be rightly vsed, yet it is in no wise comparable with godlines. For it profiteth not of it selfe, but through the benefit of an other, but this hath the promise both of the life present, and of that that is to come. 13 He goeth a little from his matter, & sheweth that they which giue themselues to godlinesse, although they are afflicted and reprocched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the ende of them both is farre different one from the other. For howe can God forsake his, which is bountiful euen towards his enemies? And he willeth that this doctrine be well beaten into their heads. 14 Now he returneth to that exhortation, shewing which are the true vertues of a Pastor, whereby hee may come to be reuerenced although he be but yong, to wit, such speech and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloke, and such other foolish and childish toyes. 15 The priuate exercise of Pastors, is continuall reading of the Scriptures, whereout they may draw matter of wholesome doctrine and exhortation, both to themselues and to other. h Faith is by hearing, and hearing by preaching: and therefore the Ministers of the word are so sayd to themselues and other, for that in them the Lorde hath put the word of reconciliation.

CHAP. V.

1 Hauing set downe a maner how to reluke all degrees, 5 he entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kinds. 2 The Apostle giueth these rules touching the care of widowes. a Haue care of those widowes which haue need of helpe. 3 Widowes children and nephewes must take care for their parents, according to their habilitie. 4 The first reason, because that that which they bestow vpon theirs, they bestow it vpon themselues. cause nature it selfe teacheth vs to recompense our parents. 6 cause this duetifulnes pleaseth God.

REbuke [1] not an Elder, but exhort him as a Father, and the yonger men as brethren,

2 The elder women as Mothers, the yonger as sisters, with all purenesse.

3 [2 a] Honour widowes, which are widowes in deed.

4 [3] But if any widow haue children or nephewes, let them learne first to shew godlinesse [4] toward their owne house, and [5] to recompense their kinred: [6] for that is an honest thing, and acceptable before God.

5 [7] And

5 [7]And she that is a widow in deede and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 [8]But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an Infidel.

9 [9]Let not a widowe bee taken into the number vnder three score yeere olde, that hath bene the wife of [b] one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue [c] washed ỹ Saints feete, if shee haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

11 [10]But [d] refuse the yonger widowes: for when they haue begun to waxe wanton against Christ, they will marrie,

12 Hauing damnation, because they haue broken the first faith.

13 [11]And likewise also being idle they learne to goe about from house to house: yea they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 [12]I will therefore that the yonger women marrie, and beare children, and gouerne the house, & giue none occasion to the aduersarie to speake euil.

15 For certaine are already turned backe after Satan.

16 [13]If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may bee sufficient for them that are widowes in deed.

17 ¶ [14]The Elders that rule well, let them be had in [e] double honour, [f] specially they which labour in the word and doctrine,

18 For the Scripture saieth, * Thou shalt not mouzel the mouth of the Oxe that treadeth out the corne: and, * The labourer is worthie of his wages.

19 [15]Against an Elder receiue none accusation, but vnder two or three witnesses.

20 [16]Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ * [17]I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to an other, and doe nothing partially.

22 [18]Lay hands suddenly on no man, neither bee partaker of other mens sinnes: keepe thy selfe pure.

25 [19]Drinke no longer water, but vse a little wine for thy stomacks sake, and thine often infirmities.

24 [20]Some mens sinnes are open before hand, & goe before vnto iudgement: but some mens follow after.

25 [21]Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

7 The second rule. Let the Church haue care of such as are widowes in deed, that is to say, such as are poore and destitute of helpe of their owne friends, and liue godly and religiously.

8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accounted as fallers away from God and his religion, and worse then very Infidels.

9 The fourth rule: Let none vnder three score yeere old, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of, for their diligence, charitie, and integritie.

b That hath had no more husbands, but one at one time.

c This is spoken in respect of the maner of those countries.

10 The first reason why yonger widowes are not to be admitted to this ministerie, to wit, because for the lightnes of their age, they will at length shake off the burden that Christ hath laid vpon them, and thinke rather vpon marying againe: and so will forsake the ministery whereunto they had bound themselues.

d Take them not into the colledge of widowes.

11 Another reason because they are for the most part prattlers and busie bodies, and gadders vp and downe, neglecting their charge and duetie. 12 The fifth rule: Let yonger widowes marrie and gouerne their houses godly. 13 The sixt rule: Let the faithfull helpe their widowes at their owne charges as much as they can, & let not the Congregation be burdened with these expenses. 14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastors and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their duetie wel, be honestly maintained. e We must be more carefull for them, then for the rest. f There were two kindes of Elders, the one attended vpon the gouernment onely, and looked to the maners of the Congregation, the other did beside that, attend vpon preaching and prayers, to and for the Congregation. * Deuteronomie 25.4. 1.cor.9.9. * Matth.10.10. luke 10.7. 15 The second rule. Let no accusation bee admitted against an Elder, but vnder two or three witnesses.

16 The third rule. Let the Elders so conuicted be rebuked openly, that they may be an example to other. * Chap.5.13.

17 The fourth rule. Let sincerite be vsed without any preiudice or respect of persons in Ecclesiastical proceedings (especially against the Elders) because God himself is there present, & the Lord Iesus Christ with a multitude of Angels.

18 The fift rule. Let the Minister lay hands suddenly on no man. Let him not be faultie herein, either by fauouring any mans folly, or peruerse affection: If ought be done otherwise then well of his followes, let him keepe his conscience pure. g As much as in thee lieth, do not rashly admit any whatsoeuer, to any Ecclesiastical function. 19 The sixt rule. Let the Elders haue indifferent consideration of their health, in the maner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or slake any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men. and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 *He sheweth the duetie of seruants:* 10 *and what a mischieuous euill couetousnesse is:* 13 *and hauing spoken somewhat of rich men, hee once againe forbiddeth Timothie* 20 *to cumber himselfe with vaine babblings.*

LEt [1]as many seruaunts as are vnder the yoke, count their masters woorthie of all honour, [2]that the Name of God, & his doctrine be not euil spoken of.

2 [3]And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and [a] partakers of the benefite. [4]These things teach and exhort.

3 [5]If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse,

1 He addeth also rules for the seruants dutie towards their masters: whereupon no doubt there were many questions then mooued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let seruants that are come to the faith, and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: least God should seeme by the doctrine of the Gospel to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruaunts that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them. a Let this be sufficient, that as touching those things which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are. 4 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations bee diligently beaten into their heads. 5 Hee condemneth seuerely, and excommunicateth or casteth out of the Church as proud men, such as content not themselues with Christes doctrine, (that is to say, the doctrine of godlines) but weary both themselues and others, in vaine questions, (for all other things are vaine) because they content not themselues in Christes doctrine: and as lying deceiuers, because they sauour or sound of nothing but vanitie: as mad men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens minds and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthie lucre.

4 He is puft vp and knoweth nothing, but doteth about questions and [b] strife of wordes, whereof commeth enuie, strife, railings, euill surmisings,

b Striuings about words, and not about matter: and by words he meaneth al those things which haue no pith in them, & whereby we can reape no profite.

5 Froward [c] disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

c Such as we see in those shamelesse schooles of Poperie, which are nothing els but vaine babling and prating.

6 [d] But godlines is great gaine, if a man be content with that he hath.

d He turneth away fitly, the name of gaine and here, confessing that godlines is great gaine, but farre after another sort, to wit, because it bringeth true sufficiencie.

7 [7] For wee brought nothing into the world, and it is certaine that we can carry nothing out.

8 Therefore when we haue food and raiment, let vs therewith be content.

9 [8] For they that wil be rich, fall into tentation and snares, and into many foolish & noisome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pierced themselues through with many sorrowes.

11 [9] But thou, O [e] man of God, flee these things, and follow after righteousnesse, godlines, faith, loue, patience, & meekenesse.

12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 *[10] I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

d Sorow and griefe doe as it were pierce through the minde of man, and are the harueft and true fruites of couetousnesse. 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastors especially to be furnished. e Whom the Spirit of God ruleth. *Chap. 5. 21. 10 A most earnest request and charge, to obserue and keepe all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glory wee haue to set against the vaine glittering of this world, and his power, against all the terrors of the wicked. *Matth. 27. 11. Iohn 18. 37.

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shal shew, that is f*blessed and Prince only, the King of Kings, and Lord of Lordes,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man sawe, neither can see, vnto whom be honour and power euerlasting, Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high minded, and that they *trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs aboundantly, all things to enioy,)

18 That they doe good, & be rich in good workes, and be ready to distribute, and communicate,

19 *[12] Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoid prophane and vaine babblings, and oppositions of science falsly so called,

21 Which while some [i] professe, they haue erred concerning the faith. Grace be with thee, Amen.

f He heapeth many words together, to one purpose: whereby he voucheth the power of God, which if we stick fast vnto, we shal not be mooued out of our standings. *Chap. 1. 11. reuel. 17. 14. and 19. 16. *Iohn 1. 18.

11 He adderh for an ouerplus as it were a sharpe admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, and gentle conditions.

g In things pertaining to this life, with whom those men are compared, which are rich in good workes. *Mar. 4. 19. luke 12. 15.

h Who onely is, and that euerlasting: for he setteth the fraile nature of riches against God. *Matth. 6. 3. 12 The praise of liberalitie, by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the minds of all Ministers of the word, to wit, that they eschew all vaine babblings of Sophistrie, and continue in the simplicitie of sincere doctrine. i Not onely in word, but also in countenance & gesture: to be short, whiles their behauiour was such that euen when they held their peace, they would make men beleeue, their heads were occupied about nothing but high and weightie matters, euen then they erred concerning the faith.

¶ The first Epistle to Timotheus, written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

The second Epistle of Paul, to Timotheus.

CHAP. [a] I.

1 He commendeth Timothies faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 And that neither for his bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 and praiseth Onesiphorus.

PAUL an Apostle of Iesus Christ, by the will of God, [a] according to the promise of life which is in Christ Iesus,

a Sent of God to preach that life, which he promised in Christ Iesus.

2 To Timotheus my beloued sonne: Grace, mercy & peace frō God the Father, and from Iesus Christ our Lord.

3 [1] I thanke God, * whom I serue from mine elders with pure conscience, that without ceasing I haue remembraunce of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

1 The chiefest marke that he shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the end, setting first before him the great good will he beareth him, & then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, & his ancestors, which might so much the more make him bound to God. *Acts 22. 3. b From Abraham, Isaac and Iacob: for he speaketh not of Pharisaisme, but of Christianisme.

6 [2] Where-

6 [2] Wherefore, I put thee in remembrance that thou [c] stirre vp the gift of GOD which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a sound mind.

8 [3] Be not therefore ashamed of the testimonie of our Lord, neither of me [e] his prisoner: but bee partaker of the afflictions of the [f] Gospell, according to the [g] power of God,

9 [4] Who hath saued vs, & called vs with an *holy calling, not according to our *works, but according to his owne purpose and grace, which was [h] giuen to vs through Christ Iesus [i] before the *world was.

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto [k] light through the Gospell.

11 * [5] Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 [6] For the which cause I also suffer these things, [7] but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that he is able to keep that which I haue committed to him against that day.

13 [8] Keepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 [9] That woorthie thing, which was committed to thee, keepe [10] through the holy Ghost, which dwelleth in vs.

15 [11] This thou knowest, that al they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lorde giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may find mercy with the Lord at that day, & in how many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 hee taketh similitudes 4 from souldiours, 6 and from husbandmen. 10 He sheweth that his bondes are for the profit of the Saints: 15 Then hee warneth Timothie to diuide the worde of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THou [1] therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by [a] many witnesses, the same deliuer to faithful men, which shall be able to teach other also.

3 [2] Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of [b] this life, because hee would please him that hath chosen him to be a souldier.

5 [3] And if any man also striue for a Maistrie, hee is not crowned, except he striue as he ought to doe.

6 [4] The husbandman must labour before he receiue the fruits.

7 [5] Consider what I say: and the Lorde giue thee vnderstanding in all things:

8 [6] Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospel,

9 [7] Wherein I suffer trouble as an euil doer, euen vnto bondes: but the word of God is not bound.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 [8] It is a true saying, For if we be *dead together with him, we also shall liue together with him.

1 The conclusion of the former exhortatiō which hath also added vnto it a declaration, how that they doe not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which be most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance.

a When many were by, which can beare witnes of these things.

2 Another admonition: That the ministerie of the word is a spirituall warfare, which no man can so trauell in, that he may please his captaine, vnlesse he forgoe and part with all hinderances which might draw him away from it.

b With affaires of houshold, or other things that belong to other ordinarie businesses.

3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victorie, and no man is crowned, vnlesse he striue according to the lawes which are prescribed. bee they neuer so hard and painfull. 4 Another similitude tending to the same ende, no man may looke for the haruest, vnlesse he first take paines to plowe and sowe his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God and he giue vs vnderstanding. 6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias, made man of the seed of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen again from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euil doer, yet there is no cause, why therefore some should go about to derogate credite from his Gospell, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience, did sundry wayes confirme the Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon words and questions, which are not only vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all maner of patience, and to die also with Christ (that is to say, for Christs name) because that is the plaine way to the most glorious life: as contrarywise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. *Rom. 6.5. c If we be afflicted with Christ, and for Christes sake.

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may and doe come vpon vs.

c The gift of God as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuil goe about to put out: and therefore we on the contrary side must labour as much as we can to foster & keepe it burning.

d To pierce vs thorow, and terrifie vs, as men whom the Lord will destroy.

3 He prooueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious & most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

e For his sake.

f The Gospel after a sort is sayd to be afflicted in them that preach it.

g Through the power of God.

*4 He sheweth with how great benefites God hath bound vs to maintaine holily and constantly his glorie which is ioined with our saluation. and reckoneth vp the causes of our saluation, to wit, that free and eternal purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroier of death and author of immortalitie. *1. Cor. 1, 2. *Titus 3. 5. h Hee saieth that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrary to the doctrine which preacheth and teacheth the grace of God. i Before that course of yeares, which hath runne on euer since the beginning of the world. *Rom. 16. 25. ephes. 1. 4. colos. 1. 26. tirus. 1, 2. k Hath caused life and immortalitie to appeare. *1. Tim. 2. 7. 5 That is, the Gospel which the Apostle preached. 6 He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be, that we shall not bee ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which hee hath as it were laied vp in store by himselfe for vs against that day. 8 Hee sheweth wherein he ought to bee most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a liuely paterne and shape whereof Timothie knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefit committed to the ministers. 10 The taking away of an obiection. It is an hard thing to do it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 Hee preuenteth an offence which arose by the meanes of certaine that fell from God and the religion, and withall sheweth their names that they might be knowen of all men. But hee setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.*

12 If we suffer, we shall also reigne together with him: * if we denie him, he also will denie vs.

13 If * wee beleeue not, yet abideth hee faithfull he cannot denie himselfe.

14 Of these things put them in remembrance, and [d] protest before the Lord, that they striue not about wordes, which is to no profit, but to the perverting of the hearers.

15 [g] Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to be ashamed, diuiding the worde of trueth [e] aright.

16 [f] Stay prophane and vaine bablings: [10] for they shall encrease vnto more vngodlinesse.

17 And their worde shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 [11] But the foundation of God remaineth sure, & hath this seale. The Lord knoweth who are his: and, Let euery one that [g] calleth on the Name of Christ, depart from iniquitie.

20 [12] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood and of earth, * and some for honour, and some vnto dishonour.

21 If any man therefore [h] purge himselfe from these, he shalbe a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 [13] Flee from the lustes of youth, and followe after righteousnesse, faith, loue, and [14] peace, with them that * call on the Lorde with pure heart.

23 * And put away foolish and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lorde must not striue, but must be gentle toward all men, apt to teach, [i] suffering the euill.

25 Instructing them with meekenes that are [k] contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendement out of that snare of the deuill, of whom they are taken prisoners, to doe his wil.

CHAP. III.

1 *He foretelleth the dangerous times that are to insue.* 9 *but with the certaine hope of victorie,* 10 *he encourageth him to the combat, setting out especially the tryall of sound doctrine.*

THis [1] knowe also, that in the [x] last dayes shall come perilous times.

2 For men shall be louers of their owne selues, and couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, [2] vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlinesse, but haue denied the power thereof: [3] turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes.

7 Which women are euer learning, and are neuer able to come to the acknowledging of the trueth.

8 * And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith.

9 [3] But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ [4] But thou hast [b] fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me,

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall ware [d] worse and worse, deceiuing, and being deceiued,

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned them.

15 And that thou hast knowen the holy Scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

*Mat. 10.33. mar. 8.38. *Rom. 3.3. and 9.6.

d Called God to witnes, or as a iudge: as Moses, Ioshua, Samuel, and Paul himselfe did, actes 20.

9 The first admonition: A minister must not be an idle disputer, but a faithfull steward in deuiding aright the word of trueth, in so much that hee must stop the mouthes of other vaine babblers.

e By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.

f Marke and watch and see they creepe not on further.

10 He discouereth the subtilte of Satan, who beginning with these principles, draweth vs by litle and litle to vngodlinesse through the meanes of that wicked and prophane babbling, still creeping on: which hee prooueth by the horrible example of them that taught, that the resurrection was already past.

11 A digression, wherein he saluteth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God, and not to vs: and therfore it is no maruaile if we count hypocrites oftentimes for true brethren: but we must take heede that we be not like them, but rather that we be in deede, such as we are said to be.

g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

12 The taking away of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house al vessels of one sort and for one seruice, but wee must looke to this, that wee be founde vessels prepared to honour. *Romanes 9.21.

h By these wordes is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholy worketh in vs, a good and an effectuall will.

13 Returning to the matter from whence he digressed verse 16. hee warneth him to exercise himselfe in waighty matters, and such as pertaine to godlinesse.

14 The first admonition: We must aboue all things eschewe al bitternesse of mind both in teaching all men, and also in calling them backe which haue gone out of the way. *1.Cor.1.2. *1.Tim. 1.4. and 4.7. titus 3.9.

i To winne them through our patient bearing with them. but not to please them or excuse them in their wickednesse.

k He meaneth such as doe not yet see the trueth,

1 The seuenth admonition: we may not hope for a Church in the world without corruption: but there shall be rather great abundance of most wicked men euen in the very bosome of the Church, which notwithstanding shal make a shew & countenance of great holinesse and charitie. *1.Tim.4.1. 2.peter 3.3. iode 18.

2 Which make no account, either of right or honestie.

3 We must not dally with such men as resist the trueth not of simple ignorance, but of a peruerse minde, (which thing appeareth by their fruites which he painteth out here liuely) but we must rather turne away from them. *Exod.7.11.

3 He addeth a comfort: The Lord will at length plucke off all their visars.

4 That we be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and we must not be afraide of persecution which they suffered willingly, & which alwayes followeth true godlinesse. But we must especially hold fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus.

b Thou knowest throughly not onely what I taught and did,

but also howe I was minded and disposed. c Which is in Pisidia. d Their wickednesse shall dayly encrease.

*1.Pet.1.20.

16 *5 For the whole Scripture is giuen by inspiration of God, & is profitable to teach, to conuince, to correct, and to instruct in righteousnesse,

5 The eight admonition which is most precious: A Pastour must be wise by the worde of God onely: wherein we haue perfectly deliuered vnto vs, whatsoeuer perteineth either to discerne, knowe and establish true opinions, and to confute false: and furthermore, to correct euill maners, and to frame good.

17 That the c man of God may be absolute, being made perfect vnto al good workes.

c The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.

CHAP. IIII.

1 He chargeth him to preach the Gospel with al diligence, 3 in that so miserable a time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

1 The principal & chiefe of al admonitions, being therefore proposed with a most earnest charge, is this: that the worde of God be propounded with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be laid, and the vehemencie be tempered with all holy meekenesse.

I 1 Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be instant, in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 2 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes, get them an heape of teachers,

4 And shall turne their eares from the truth, and shalbe giuen vnto a fables.

2 Faithful Pastours in times past tooke all occasiõs they could, because men were very prõpt and ready to returne to their fables.

a To false & vnprofitable doctrines which the world is now so bewitched withall, that it had rather ỹ open light of the trueth were vtterly put out, then it would come out of darknes.

5 3 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: b cause thy ministerie to be throughly liked of.

6 4 For I am nowe readie to be c offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laide vp for me the crowne of righteousnesse, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto al them also that loue that his appearing.

3 The wickednes and falling away of the world ought to cause faithfull ministers to be so much the more carefull. b Proue and shewe by good and substantiall proofe, that thou art the true minister of God. 4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, and sure hope. c To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vsed in sacrifices.

9 5 Make speede to come vnto me at once:

10 For Demas hath forsaken me, & hath d embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

5 The last part of the epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place, and of a mind neuer wearied.

d Contented himselfe with this world. *Col.4.10,14.

11 *Onely Luke is with me. Take Mark and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euil: the Lord reward him according to his workes.

15 Of whom be thou ware also: for hee withstood our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the e lion.

e Of Nero.

18 And the Lord will deliuer me from euery f euill worke, and will preserue me vnto his g heauenly kingdom: to whom be prayse for euer and euer, Amen.

f Preserue me pure from committing any thing vnworthy my Apostleship. g To make me partaker of his kingdome.

19 Salute Priscа and Aquila, and the *householde of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ be with thy spirite: Grace be with you. Amen.

¶ The second Epistle written frõ Rome vnto Timotheus, ỹ first bishop elected of ỹ church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kind of men ought to be chosen ministers: 10 how vaine babblers mouthes should be stopped: 12 And through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holines in outward things.

1 He boasteth his Apostleship, (not for Titus, but for ỹ Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.

PAul 1 a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods b elect, 2 and the acknowledging of the trueth, which is according vnto godlinesse,

a A minister, as Christ himselfe in that that he was a Minister and head of the Prophets, is called a seruant, Esa.43.10. b Of those whom God hath chosen. 2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obteine life euerlasting according to ỹ promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.

2 Unto the c hope of eternall life, which God that cannot lie, hath d promised before the *c world began:

c Hope is the ende of faith. d Freely and of his meere liberalitie. *Rom.16,25. ephes.3.9. colos.1.26. 2.tim.1.9. 1.pet.1.20. e Looke 2.Tim. 1.9.

3 3 But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the *commaundement of God our f Sauiour.

3 This trueth is no other where to be sought, but in the preaching of the Apostles. * Galatians 1.1. f This worde (Sauiour) doeth not onely signifie a preserver of life, but also a giuer of life. 4 The Apostle moueth the Cretenses to beare Titus, by setting forth his consent and agreement with them in the faith, and therewithall sheweth by what speciall note wee may distinguish true ministers from false.

4 4 To Titus my naturall sonne according

to the common faith, [5]Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 [6]For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6 * If any bee vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are soil obedient.

7 [7]For a Bishop must bee vnreprooueable, as Gods [h]steward, not [i]froward, not angrie, nor giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, [k]wise, [l]righteous, holy, temperate,

9 [8]Holding fast that faithfull word according to doctrine, [m]that he also may be able to exhort, with wholesome doctrine, and conuince them that say against it.

10 [10]For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly they of the [l]Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy lucres sake.

12 [m]One of themselues, euen one of their own prophets said, The Cretians are alwaies liars, euill beastes, slow bellies.

13 This witnesse is true: wherefore conuince them [n]sharply, that they may be sound in the faith,

14 And not taking heed to * Iewish fables and commandements of men, that turne away from the trueth.

15 [11]Vnto the pure *are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their [o]mindes and consciences are defiled,

16 They professe that they knowe God, but by workes they denie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

5 There is but one way of saluation, common both to the Pastors, and the flocke.
6 The first admonition to ordeine Elders in euery citie.
* 1. Tim. 3 2.
g This word is proper to horses and oxen, which will not abide the yoke.
7 The second admonition what faults Pastours (whom he comprehended afore vnder the worde Elders) ought to be voyde of, and what vertues they ought to haue.
h Whome the Lord hath appointed steward of his gifts.
i Not hard conditioned and euil to please.
k Circumspect, of a sound iudgement, and of a singular example of moderation.
l The third admonition: The Pastour must hold fast that doctrine, which the Apostles deliuered, and perteineth to saluation, leauing all curious and vaine matters.
9 The fourth admonition: To apply the knowledge of true doctrine vnto vse which consisteth in two things, to wit, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.
10 An applying of the generall proposition to a particular: The Cretenses aboue all other need sharpe reprehensions: both because their minds are naturally giuen to lyes and slouthfulnes, and because of certaine couetous Iewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel. l Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the Law together. m Epimenides, who was counted a Prophet amongst them, Looke vpon Laertius, and Cicero in his first booke of diuination. n Roughly and plainly and go not about the bush with them. *2. Tim. 1.4. 11 He sheweth in few wordes, that puritie consisteth not in any externall worthip, and that, that is according to the old Law (as in differences of meats, and washings, and other such things which are abolished) but in the minde and conscience: and whosoeuer teach otherwise, know not what is true religion in deede, and also are nothing lesse then that they would seeme to be. * Rom. 14. 20. o If our mindes and consciences be vncleane, what cleannesse is there in vs before regeneration?

CHAP. II.

2 He setteth out the dueties of sundry persons and states, 6 and willeth him to instruct the Church in maners. 11 He draweth an argument from the ende of our redemption, 12 which is, that we liue godly and vprightly.

BVt [1]speake thou the things which become wholesome doctrine,

2 [2]That the elder men be watchful, graue, temperate, sound in the faith, in loue, and in patience.

3 The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, but teachers of honest things,

4 That they may instruct the yong women to bee sober minded, that they loue their husbands, that they loue their children,

5 That they bee temperate, chaste, [a]keeping at home, good and * subiect vnto their husbands, that the worde of God bee not euill spoken of.

6 Exhorting yong men likewise, that they be sober minded.

7 [3]In all things shewe thy selfe an example of good workes with vncorrupt doctrine, with [b]grauitie, integritie,

8 And with the wholesome worde, which cannot be condemned, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 *[4]Let seruants be subiect to their masters, and please them in all [c]things, not answering againe,

10 Neither pickers, but that they shew all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.

11 *[5]For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs that wee should denie vngodlinesse and [d]worldly lusts, and that we should liue soberly and righteously, and godly in this present world,

13 [e]Looking for that blessed hope, and appearing of that glory of that mighty God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from al iniquitie, and purge vs to be a [f]peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and conuince with als authoritie. See that no man despise thee.

1 The first admonition: The doctrine must not onely be generally pure, but also be applied to all ages and orders of men, according to the diuersitie of circumstances.
2 What are the chiefest vertues for olde and yong both men and women: and how they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
* Ephes. 5. 23.
3 The fifth admonition: That both the Pastours life and doctrine must be sound.
b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
* Ephes. 6. 5. col. 3. 22. 1. pet. 2. 18.
4 The seuenth admonition, of seruants dueties toward their masters.
c Which may be done without offence to God.
* 1. Cor. 1. 2. colos. 1. 22.
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath so iustified vs, that he hath also sanctified vs, wee must all of vs giue our selues to true godlines, setting before vs a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainsayers also must bee repressed, by the authoritie of the mightie God. d Lusts of the flesh, which belong to the present state of this life and worlde. e Christ is here most plainly called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laid vp for himselfe. g With all authoritie possible.

CHAP. III.

1 He willeth that all generally bee put in mind to reuerence such as be in authoritie: 3 That they remember their former life, and attribute all iustification vnto grace. 9 And if any brabler withstand these things, 10 bee willeth that he be reiected.

PVt [1]them in remembrance that they * bee subiect to the Principalities and powers,

1 He declareth particularly and seuerally that which he said before generally, noting out certaine chiefe and principall dueties, which men owe to men, and especially subiects to their magistrates. * Rom. 13. 1. 1. pet. 2. 13.

and that they be obedient, and readie to euery good worke,

2 That they ſpeake euill of no man, that they be no fighters, but ſoft, ſhewing al meeknesse vnto all men.

3 [3] * For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in malicioufneſſe and enuie, hatefull, and hating one another.

4 But when that bountifulneſſe and that loue of God our Sauiour toward man appeared,

5 * Not by the woorkes of [a] righteouſneſſe, which wee had done, but according to his mercie hee ſaued vs, by the waſhing of the newe birth, and the renewing of the [b] holy Ghoſt,

6 Which hee ſhedde on vs abundantly, through Ieſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould be made heires according to the hope of eternall life.

8 [3] This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued God, might bee carefull to ſhew forth [c] good woorkes. Theſe things are good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is peruerted, and ſinneth, being damned of his owne ſelfe.

12 [5] When I ſhal ſend Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good woorks for neceſſary vſes, that they be not vnfruitfull.

15 All that are with me, ſalute thee. Greet them that loue vs in the faith. Grace bee with you all, Amen.

* 1. Tim. 1. 4. and 4. 7. 2. Tim. 2. 23.

4 The miniſters of the word, muſt at once caſt off hereſikes, that is, ſuch as ſtubburnely and ſeditiouſly diſquiet the Church, and will giue no eare to Eccleſiaſticall admonitions.

5 Laſt of all, hee writeth a word or two of priuate matters, and commendeth certaine men.

¶ To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

The Epiſtle of Paul to Philemon.

1 *Paul handling a baſe and ſmall matter, yet according to his maner moueth aloft vnto God.* 8 *Sending againe to Philemon his vagabond and theeuiſh ſeruant, hee entreateth pardon for him and verie gravely preacheth of Chriſtian equitie.*

PAul a priſoner of Ieſus Chriſt, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper.

2 And to our deare ſiſter Apphia, [e] to Archippus our fellowe ſouldier, and to the Church that is in thine houſe:

3 Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou haſt toward the Lorde Ieſus, and toward all Saints)

6 That the [a] fellowſhip of thy faith may be made effectuall, and that whatſoeuer good thing is in you through Chriſt Ieſus, may bee [b] knowen.

7 For wee haue great ioy and conſolation in thy loue, becauſe by thee, brother, the ſaints [c] bowels are comforted.

[c] bowels, as though the heart were refreſhed and comforted.

8 Wherefore, though I bee verie bolde in Chriſt to command thee that which is conuenient,

9 [1] Yet for loues ſake I rather beſeech thee, though I be as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my ſonne * Oneſimus, whom I haue begotten in my bonds.

11 Which in times paſt was to thee vnprofitable, but now profitable both to thee and to mee.

12 Whom I haue ſent againe: thou therefore receiue him, that is mine owne [d] bowels.

13 Whome I would haue reteined with me, that in thy ſteade hee might haue miniſtred vnto me in the bonds of the Goſpel.

14 But without thy mind would I do nothing, that thy benefit ſhould not be as it were of [e] neceſſitie, but willingly.

15 It may be that hee therefore [f] departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.

16 Not now as a ſeruant, but aboue a ſeruant, euen as a brother beloued, ſpecially to me: how much more then vnto thee, both in the [b] fleſh and in the Lord?

17 If therefore thou count our things common, receiue him as thy ſelfe.

1 An example of a Chriſtian exerciſe and commendation for another man.

* Col. 4. 9.

d As mine owne ſonne, and as if I had begotten him of mine owne bodie.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.

f Thus he allwageth the harder kinde of ſpeech, which is to ſay, he ranne away.

g For a litle time.

h Becauſe he is thy ſeruant, as other ſeruants are, and becauſe he is the Lords ſeruant, ſo that thou muſt needs loue him both for the Lordes ſake, and for thine owne ſake.

18 If

18 If hee hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written this with mine owne hand: I will recompenſe it, albeit I do not ſay to thee, that thou oweſt moreouer vnto me euen thine owne ſelfe.

20 [i] Yea, brother, let me obteine this pleaſure of thee in the Lord: comfort my bowels in the Lord.

i Good brother let me obteine this benefite at thine hand.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I ſay.

22 Moreouer alſo prepare me lodging: for I truſt through your prayers I ſhall be freely giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner in Chriſt Jeſus,

24 Marcus, Ariſtarchus, Demas and Luke my felow helpers.

25 The grace of our Lorde Jeſus Chriſt, be with your ſpirit, Amen.

¶ Written from Rome to Philemon and ſent by Oneſimus a ſeruant.

The Epiſtle to the Hebrewes.

THe drift and ende of this Epiſtle, is to ſhew that Ieſus Chriſt the Sonne of God both God and man is that true eternall and only Prophet, King, & high Prieſt, that was ſhadowed by the figures of the old Law, and is now indeede exhibited: of whom the whole Church ought to be taught, gouerned, and ſanctified.

CHAP. I.

1 *To ſhewe that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting vp of all propheties,* 4 *he aduanceth him aboue the Angels:* 10 *And proueth by diuers teſtimonies of the Scripture, that he farre paſſeth all other.*

1 The firſt part of the generall propoſition of this Epiſtle: The ſonne of God is in deede that Prophet or teacher, which hath actually bene perfourmed that that God after a ſort and in ſhadowes ſignified by his prophets, and hath fully opened his Fathers will to the world.

[1] AT [a] ſundrie times and in diuers maners God ſpake in the olde time to our fathers by the Prophets: in theſe [a] laſt dayes hee hath ſpoken vnto vs by his [b] Sonne,

a So that the former declaration made by the Prophets was not full, and nothing muſt be added to this later.

b Which one Sonne is God and man.

2 [2] Whome hee hath made [c] heire of all things by whom alſo he made the [d] worlds.

3 * Who being the [c] brightnes of the glorie, and the ingraued forme of his [f] perſon, and [g] bearing vp all things by his mighty worde, [3] hath by himſelfe purged our ſinnes, and [h] ſitteth at the right hande of the maieſtie in the higheſt places.

4 [4] And is made ſo much more excellent then the Angels, in as much as he hath obteyned a more excellent [i] Name then they.

5 [5] For vnto which of the Angels ſaide he at any time, * Thou art my Sonne, [k] this day begate I thee? [6] and againe, I * will bee his Father, and he ſhalbe my Sonne?

6 [7] And [l] againe, when he bringeth in his firſt begotten Sonne into the world, he ſaieth, * And let all the Angels of GOD worſhip him.

7 [8] And of the Angels he ſaieth, * He maketh the ſpirits his [m] meſſengers, and his miniſters a [n] flame of fire.

8 But vnto the Sonne he ſaieth, * O God thy [o] throne is for euer [p] and euer: the ſcepter of thy kingdome is a [q] ſcepter of righteouſneſſe.

9 Thou haſt loued righteouſnes and [r] hated iniquitie. Wherefore God, euen thy God, hath [s] anointed thee with the oyle of gladnes aboue thy [t] felowes.

10 [9] And, * Thou Lord, in the beginning haſt [u] eſtabliſhed the earth, and the heauens are the works of thine hands.

11 They ſhall periſh, but thou doeſt remaine: and they all ſhall waxe olde as doeth a garment.

12 And as a veſture ſhalt thou folde them vp, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.

13 [10] Vnto which alſo of the Angels ſayd he at any time, * Sit at my right hand, till I make thine enemies thy footeſtoole?

14 Are they not all [x] miniſtring ſpirites, ſent forth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

a The ſecond part of the ſame propoſition: The ſame Sonne is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom onely he ſetteth forth his glory, yea, and himſelfe alſo to be beholden of vs, who beareth vp and ſuſteineth all things by his will and pleaſure. c Poſſeſſour and equall compartner of all things with the Father. d That is, whatſoeuer hath bene at any time, is, or ſhal be. * Col.1.15. e He in whom that glory and Maieſtie of the Father ſhineth, who is otherwiſe infinite, and cannot be beholden. f His Fathers perſon. g Suſteineth, defendeth, and cheriſheth. 3 The third part of the ſame propoſition: The ſame Sonne executed the office of the his Priеſt in offering vp himſelfe, and is our onely & moſt mightie Mediatour in heauen. h This ſheweth that his ſacrifice is not only moſt acceptable to the Father, but alſo is euerlaſting, & furthermore how farre this hie Prieſt paſſeth all other high Prieſts. 4 Before he commeth to declare the office of Chriſt, he ſetteth forth the excellencie of his perſon, & firſt of all he ſheweth him ſo to be man, that therewithall hee is God alſo. i Dignitie and honour. 5.6.7.8.9.10. Hee prooueth and confirmeth the diuinitie of Chriſt manifeſt in the fleſh, by theſe fiue euident teſtimonies, whereby it appeareth that he farre paſſeth all Angels, inſomuch that he is called both Sonne, and God, in verſes 5.6.7.8.10.13. * Pſal.2.7. chap. 5.5. k The Father begate the Sonne from euerlaſting, but that euerlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he added this worde (To day)

* 2.Sam.7.14. 1.chro.22.10.

l The Lord was not content to haue ſpoken it once, but he repeateth it in another place.

* Pſal.97.7.

* Pſal.104.4.

m Cherub, Pſal. 18.11.

n Seraph, Eſay. 6.2.

* Pſal.45.7.

o The throne is proper to Princes and not to the ſeruants.

p For euerlaſting: for this doubling of the words increaſeth the ſignification of it beyond all meaſure.

q The gouernment of thy kingdome is righteous.

r This kinde of rehearſing what the Iewes vſe by contraries, hath great force in it.

s In this, that the worde became fleſh, by powring the holy Ghoſt vpon him without meaſure.

t For he is the head and ſaueur of his members.

* Pſal.102.26.

u Made the earth firme and ſure.

* Pſal.110.1.1.cor.15.25.chap.10.12,13. x By that name by which we commonly call Princes meſſengers, he here calleth the ſpirits.

CHAP. II.

1 *Therefor hee inferreth that good heede muſt bee giuen to Chriſtes doctrine:* 9 *And he ſetteth him out vnto vs euen as our brother in our fleſh, that we may with a good will yeeld vp our ſelues wholy vnto him.*

Now as it were pausing with himselfe, and shewing to what ende and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ about all creatures, that his doctrine, maiestie, and Priesthood, is most perfect, he vseth an exhortation taken from a comparison.

He maketh himselfe an hearer.

They are saide to let the worde runne out, which holde it not fast when they haue heard it.

The Lawe which appointed punishment for the offenders: and which Paul saieth was giuen by Angels, Gal. 3.19. and Steuen, Acts 7.53.

If the breach and transgression of the worde spoken by Angels was not suffered vnpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen, and especially with so great a mighty working of the holy Ghost.

The meaning is the vse of this kingly dignity consisteth herein, that men might not only in Christ recouer y dignity which they haue lost, but also might be throgh him aduanced aboue all things, which dignitie of men Dauid describeth most excellently. *Psal. 8.6.

The answere: This is already fulfilled in Jesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but now is aduanced into most high glory.

VVHerefore [1] wee ought diligently to giue heede to the things which [a] we haue heard, lest at any time we [b] runne out.

2 For if the [c] worde spoken by Angels was stedfast, and euerie transgression, and disobedience receiued a iust recompence of reward,

3 How shall wee escape, if we neglect so great saluation, [2] which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by [d] them that heard him,

4 * God bearing witnesse thereto, both with [e] signes and wonders and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 [3] For hee hath not put in subiection vnto the Angels the [f] world to come, whereof we speake.

6 [4] But * one in a certaine place witnessed, saying, What is man, that thou shouldest be mindful of him? or the [h] sonne of man, that thou wouldest consider him?

7 Thou [i] madest him a little inferiour to the Angels: thou crownedst him with [k] glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that shoulde not bee subiect vnto him. [5] But wee yet see not all things subdued vnto him,

9 [6] But we [l] see Jesus crowned with glorie and honour, * which was made little [m] inferiour to the Angels, [7] through the [n] suffering of death, that by Gods grace hee might [o] taste death for [8] all men.

10 [9] For it became [p] him, for whome are all these things, and by whom are all these things, [10] seeing that hee brought many children vnto glorie, [11] that hee should consecrate the [q] prince of their saluation through afflictions.

11 [12] For he that [r] sanctifieth, & they which are sanctified, are all of [s] one: wherefore hee is not ashamed to call them brethren,

12 [13] Saying, * I will declare thy Name vnto my brethren: in the mids of the Church will I sing prayses to thee.

13 [14] And againe, * I will put my [t] trust in him, And againe, *[u] Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the [y] power of death, that is, the [z] deuill,

15 And that hee might deliuer all them, which for feare of [a] death were all their lifetime subiect to bondage.

16 [15] For hee in no sort tooke on him the [b] Angels nature, but he tooke on him the [c] seed of Abraham.

17 [16] Wherefore in [d] all things it behoued him to bee made like vnto his brethren, that hee might be [e] mercifull, and a [f] faithful hie Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was [g] tempted, hee is able to succour them that are tempted.

10 First of all, because the Father, to whose glorie all these things are to be referred, purposed to bring many sonnes vnto glorie. And how could hee haue men for his sons, vnlesse his onely begotten sonne had become brother to men?

11 Secondly, The Father determined to bring those sonnes to glorie, to wit, out of that ignominie wherein they lay before. Therefore the sonne should not haue bene seene plainely to be made man, vnlesse he had bene made like vnto other men, that hee might come to glorie by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the parts of that principalitie for the saluation of other.

q She Chiefetaine who as he is chiefest in dignitie, so is he first begotten from among the dead, amongst many brethren. 12 The grounde of both the former arguments, for neither shoulde wee be sonnes through him, neither coulde hee be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature onely, for no man is accompted the sonne of God, vnlesse that besides that he is a sonne of a man, he be also Christes brother, (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. r He vseth the time that now is to shewe vs that we are yet still going on, and increasing in this sanctification: and by sanctification hee meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholy vnto God, all which Christ alone worketh in vs. s One, of one selfesame nature of man. 13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. * Psal. 22.25. 14 He applieth the same to the kingly power of Christ, in deliuering his from the power of the deuill and death. * Psal. 18.3. t I will commit my selfe to him, and to his defence. * Esai. 8.18. u This Esai speaketh of himselfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets and Ministers, these wordes are more rightly verified of him, then of Esai. x Are made of flesh and blood, which is a fraile and brittle nature. * Hose. 13.14. 1. corinth. 16.55. y The deuill is saide to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause hee eggeth vs dayly to sinne. z He speaketh of one as of the Prince, ioyning to him secretly al his angels. a By (death) thou must vnderstand heere, that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable. 15 He expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans natute. And he nameth Abraham, respecting the promises made to Abraham in this behalfe. b The nature of Angels. c The very nature of men. 16 Hee applieth the same to the Priesthood, for which hee should not haue bene fit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. d Not onely as touching nature, but qualities also. e That he might be truly touched with the feeling of our miseries. f Doing his office sincerely. g Was tried and egged to wickednesse by the deuill.

CHAP.

CHAP. III.

1 Nowe hee sheweth howe farre inferiour Moses is to Christ, 5. 6 euen so much as the seruant to the master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubburnely resist, 12 or els are very slowe to obey.

THerefore [1] holy brethren, partakers of the heauenly vocation, consider the [a] Apostle and high Priest of our [b] profession Christ Jesus:

2 [2] Who was faithfull to him that hath [c] appointed him, [3] euen as * Moses was in all his house.

3 [4] For this man is counted worthy of more glorie then Moses, inasmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is God.

5 [5] Nowe Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, [6] whose [d] house we are, if we holde fast that [e] confidence and that reioycing of that hope vnto the ende.

7 Wherefore, as the holy Ghost saith, * To day if ye [f] will heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, prooued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They [h] erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 [7] Take heede, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, if we keepe sure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is saide, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, * whose carkeises fell in the wildernesse?

18 And to whom sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

1 Hauing laid the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iohua, vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And he propoundeth that which he purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest.

a The Embassadour or messenger, as Rom. 15. he is called the minister of Circumcision.

b Of the doctrine of the Gospel which we professe.

2 He confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed such an one of God: secondly, because he thoughly executed the offices that his Father enioyned him.

c Apostle and high Priest.

3 Now he commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after he sheweth, that there is great vnlikelinesse in that same similitude. *Numb. 12. 7. 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord. 6 Hee applieth the former doctrine to his ende, exhorting all men by the wordes of Dauid to heare the Sonne himselfe speake, and to giue full credite to his wordes, seeing that otherwise they cannot enter into that eternall rest. d To wit, Christes. e Hee calleth that excellent effect of faith (whereby wee crie Abba, that is, Father) confidence, and to confidence hee ioyneth hope. * Psalme 95. 8. chapter 4. 7. f So that God was to speake once againe after Moses. g In the day that they vexed the Lorde, or stroue with him. h They are brutish and mad. 7 Nowe weighing the wordes of Dauid, he sheweth first by this word, To day, that we must not neglect the occasion while we haue it: for that worde is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs. i While to day lasteth, that is to say, so long as the Gospel is offered to vs.

8 Now he commeth to the matter it selfe, and first of all he exhorteth by these wordes, If you heare his voyce, &c. shewing that they are spoken of meane of the hearing of faith, against which he setteth hardening through vnbeliefe.

k That beginning of trust and confidence: and after the manner of the Hebrewes, he calleth that beginning which is the first.

l So long as the voyce soundeth out.

*Num. 14. 37.

CHAP. IIII.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were, be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it. 14 And so he beginneth to intreat of Christes Priesthood.

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 [1] For vnto vs was the Gospel preached as vnto them: but the worde that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 [2] For we which haue beleeued, do enter into rest as he saide to the other, * As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth [ỳ] some must enter therinto, * [ȩ] they to whō it was first preached, entred not therin for vnbeliefes sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is saide, * This day, if ye heare his voyce, harden not your hearts.

8 For if [b] Jesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

1 By these words, His worde he sheweth that Dauids mens preaching of Christ, what they also preached, for Moses and the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, beaten, profiteth nothing, vnlesse it be tempered with faith.

2 Least any man should obiect, that these two were partakers of the land of Canaan, and so entred into rest, he answereth that they were not partakers of the true rest, but of a shadow therof, and that the two manner of rests shadowed the Sacraments, the one of the which serueth to them which in God is safe, the other to them which haue rested from all their workes: other is vain to be that same, wherunto Moses led the people: but this rest is not the last rest whereunto we are called: & that is proued by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these words, To day, and threatneth them still that they shall not enter into the rest of God, which refused then the voyce of God that sounded in their eares, we must needes say that he meant another time then the time of Moses, & another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherein wee begin to liue to God, after that ỳ race of this life ceased, as God rested the seuenth day frō all his works, that is to say, from making the world. Moreouer the Apostle therewith all signifieth that the way to this rest, which Moses and the land of Canaan & all that order of the Law did shadow, is opened in ỳ Gospel only. *Psal. 95. 11. *Gen. 2. 2. deu. 5. 14. *Chap. 3. 7. b He speaketh of Ioshua the sonne of Nun: and as the land of Canaan was a figure of our rest, so was Ioshua a figure of Christ.

19 [c] For

10 c For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.

11 3 Let vs studie therefore to enter into that rest, lest d any man fall after the same ensample of disobedience.

12 4 For the e word of God is f liuely, and mightie in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the g soule and the h spirit, and of the ioynts, and the marowe, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in i his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.

14 5 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs k holde fast our profession.

15 6 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldely vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that said vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, * Thou art a Priest for euer, after the f order of Melchi-sedec.

7 4 Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to h saue him from death, and was also heard in that which he feared.

8 And though hee were the Sonne, yet i learned he obedience, by the things which hee suffered.

9 5 And being k consecrate, was made the authour of eternal saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 6 Of whom wee haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet haue yee neede againe that we teach you what are the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their m wits exercised, to discerne both good and euill.

*Psalm.2.7. chap.1.5.
*Psal.110.4. chap.7.17.
f After the likenesse or maner as it is afterward declared, Chap.7.15.
4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull asked not for his sinnes for he had none, but for his feare, and obteined his request, and offered himselfe for all his.
g While he liued here with vs, in our weake and fraile nature.
h To deliuer him from death.
i He learned in deede what it is to haue a Father, whom a man must obey.
5 The other part of the first comparison: But Christ was consecrate of God the Father, as the Authour of our saluation, and an high Priest for euer, and therefore he is so a man, that notwithstanding he is farre aboue all men.
k Looke Chap.2.10.
6 A digression, vntill he come to the beginning of the seuenth Chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the vnderstanding of those things whereof he will speake.
7 An example of an Apostolike chiding.
l In the word which teacheth righteousnesse.
m All their power whereby they vnderstand and iudge.

CHAP. V.

1 *First he sheweth the duetie of the hie Priest:* 5 *Secondly, that Christ is appointed of God to be our hie Priest,* 7 *and that he hath fulfilled all things belonging thereunto.*

FOr 1 euery hie Priest is taken from among men, and is ordeined for men, in things perteining to God, 2 that hee may offer both a giftes and b sacrifices for sinnes.

2 Which is c able sufficiently to haue compassion d on them that are ignorant, and that are out of the way, because that he also is e compassed with infirmitie,

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 *3 And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

1 The first part of the first comparison of Christes Priesthood. 2 Which Priesthood: Diuers hie Priestes were taken from among men, and were called after the order of men.
3 The first part of the second comparison: Diuers as we are, yet made hie Priestes to the end that feeling the same infirmities in themselues which is in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith and repentance.
a Offerings of things without life.
b Beastes which were killed, but especially in the sacrifices for sinnes and offences.
c Fit and meete.
d On them that are sinfull: for in the Hebrewe tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie.
e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
*1.Chro.13.10. and 23.13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in an other order then Aaron: For Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec.

CHAP. VI.

1 *He briefly toucheth the childish slouthfulnesse of the Hebrewes,* 4 *and terrifieth them with seuere threatnings:* 7 *Hee stirreth them vp to endeuour in time to goe forward:* 9 *Hee hopeth well of them:* 13 *Hee alleageth Abrahams example:* 17 *and compareth faith that taketh hold on the word,* 19 *vnto an Anchre.*

THerefore, leauing the doctrine of the a beginning of Christ, let vs be led forward vnto perfection, 1 not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

a The first principles of Christian religiō, which we doe call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in fewe words, and briefely to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demaunded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: and of the children of the faithfull which were baptized in their infancie, when hands were laide vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement.

4 [2]* For it is [b] impossible that they which were once lightened, and haue [c] tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, should be renewed againe by repentance: seeing they [d] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 [3] For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briars, is reprooued, and is neere vnto cursing, whose ende is to be burned.

9 [4] But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 [5] For God is not vnrighteous, that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saints, and yet minister.

11 And we desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the ende,

12 [6] That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises.

13 [7] For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will [e] abundantly blesse thee and multiplie thee marueilously.

15 And so after that he had tarried patiently, he enioyed the promes.

16 For men verely sweare by him that is greater then themselues, and an othe for confirmation is among them an ende of all strife.

17 So God, willing more [f] abundantly to shewe vnto the heires of promes the stablenes of his counsell, bound himselfe by an othe,

18 That by two immutable things wherein it is vnpossible that God should lye, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,

19 [8] Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 [9] Whither the forerunner is for vs entred in, euen Jesus that is made an hie Priest for euer after the order of Melchi-sedec.

1 He aduertiseth to diligence to his edification, and a most sharpe threatning of the extreme destruction that shall come vpon them which fall from God and his religion.
2 Chap. 10.26. Matth. 12.45. 2 Per. 2.20.
b He speaketh of a generall backe sliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of man against the first and the second table.
c Wee must marke the force of this worde, for it is one thing to beleeue as Lydia did, whose heart God opened, Acts. 16.13. and another thing to haue some taste.
d As men that haue Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata, or backeslider did.
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and asswageth all that sharpenesse, hoping better of them to whom he writeth.
5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 He sheweth what vertues chiefly they haue nede of to goe forward constantly, and also to profite: to wit, of charitie, and patience: and lest any man should obiect and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their auncestors, and to followe them.
7 An other peece, to peeche them forward: Because the hope of the inheritance is certaine, if wee continue to the ende, for God hath not onely promised it, but also confirmed it with an othe. * Gene. 12.2. and 17.4. and 22.17. e I will heape vp benefites most plentifully vpon thee. f More then was needefull, were it not for the wickednesse of men which beleeue not God, no though he sweare. 8 He likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuarie, alluding to the olde tabernacle, and by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuiticall.

9 He repeateth Dauids words, wherein all these comparisons whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

CHAP. VII.

1 Hee hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

1 [1] For this Melchi-sedec * was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and [a] blessed him:

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, he is also King of Salem, that is, King of peace,

3 [2] Without father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 [3] Nowe consider howe great this man was, vnto whom euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a * commaundement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abraham.

6 But he whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And [c] without al contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: there he receiueth them, of whom it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had beene

1 Declaring those words, According to the order of Melchisedec, wherevpon that comparison standeth of the Priesthood of Christ with the Leuiticall: first, Melchi-sedec himselfe is considered as the figure of Christ, and these are the beares of that comparison: Melchi sedec was a King and a Priest, & such an one in deede is Christ alone. He was a King of peace & righteousnesse, such an one in deede is Christ alone. * Gene. 14.18.
a With a solemne and Priestly blessing.
2 An other figure: Melchi sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of: which an one in deede is the Sonne of God, to wit, an euerlasting priest: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.
3 An other figure Melchi-sedec in consideration of his priesthood was above Abraham, for he tooke tenthes of him, & blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all the beleeuers, and whom all men ought to worship and reuerence as the author of all. * Numb. 18.
b Were begotten of Abraham. c He speaketh of the publike blessing which the Priestes vsed. 4 A double amplification: The first, That Melchi-sedec tooke the tenthes as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him forth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchisedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuitical. 5 The third treatise of this Epistle, wherin after he hath proued Christ to be a King, a Prophet and a Priest, he now laudably illustrieth the condition & excellencie of al these offices, shewing that al these were but shadowes in all other, but in Christ they are true & perfect. And he beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation, may better hang together. And first of al he proueth that the Leuitical Priesthood was imperfect, because another Priest is promised a long time after, according to an other order, yea to say, of an other manner of rule & fashion. d If the Priesthood of Leui could haue made any man perfect,

by

by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 [6] For if the Priesthoode bee changed, then of necessitie must there be a change of the [c] Lawe.

13 For he of whom these things are spoken, perteineth vnto another tribe, whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 [7] And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 [8] Which is not made Priest after the [g] Lawe of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9] For the [h] commaundement that went afore, is disannulled, because of the weakenesse thereof, and vnprofitablenesse.

19 For the Lawe made nothing perfite, but the bringing in of a better hope made perfite, whereby we draw neere vnto God.

20 [10] And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this is made with an othe by him that said vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Jesus made a suretie of a better Testament.

23 [11] And among them many were made Priestes, because they were not suffered to endure, by reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which [i] cannot passe from one to another.

25 Wherefore, he is [k] able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 [12] For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: [13] for [l] that did he [m] once, when he offered vp himselfe.

28 For the Law maketh men hie Priests, which haue infirmitie: but the [n] worde of the othe [14] that [o] was since the Lawe, maketh the Sonne, who is consecrated for euermore.

12 Another argument: There are required in an hie Priest innocencie and perfite pureness, which may separate him from sinners for whom hee offereth. But the Leuiticall hie Priestes shall not be found to be such, for they offer first for their owne sinne: but Christ onely is such a one, and therefore [p] true and onely hie Priest. * Leuit. 16. 11. 13 An other argument which notwithstanding he banneth afterward: The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, saith he, forsomuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. l That sacrifice which he offered m It was so done, that it needeth not to be repeated or offered againe any more. n The commandement of God which was bonnd with an oth. 14 Another argument taken of the time: former things are taken away by the later. o Exhibited.

CHAP. VIII.

1 To proone more certainely that the ceremonies of the Law are abrogated, 5 he sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to proone the amendement of the olde covenant.

NOwe [1] of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that wee haue a farre other hie Priest then those Leuiticall hie Priests are, euen such an one as sitteth at the right hand of the most high God in heauen.

2 [2] And is a minister of the [a] Sanctuarie, [3] and of that [b] true Tabernacle which the Lord pight, and not man.

2 They of Leui were hie Priests in an earthly sanctuarie, but Christ is in the heauenly. a Of heauen.

3 [4] For euery hie Priest is ordained to offer both giftes and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

3 They of Leui exercised their Priesthood in a fraile tabernacle: but Christ beareth about with him a farre other tabernacle, to wit, his body, which God himselfe made to be euerlasting, as it shall afterward be declared.

4 [5] For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes,

5 Who serue vnto the paterne & shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, saide hee, that thou make all things according to the paterne, shewed to thee in the mount.

6 [6] But now our hie Priest hath obteined a more excellent office, in as much as he is the Mediatour of a better Testament, which

chapter 9. 11. b Of his body. 4 He bringeth a reason why it must needes be that Christ should haue a body) which hee calleth a tabernacle which the Lorde pight, and not man, to wit, that he might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same body is both the tabernacle and the sacrifice. 5 He giueth a reason why he said that our hie Priest is in the heauenly sanctuarie, and not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly sanctuarie, seeing there are yet Leuitical priests which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue, when the true and originall example is present? * Exod. 25. 40. Acts 7. 44. 6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, wherein the Leuiticall Priests were mediatours, with the newe, the euerlasting Mediatour whereof is Christ, to shewe that this is not onely better then that in all respects, but also that that was abrogated by this.

[a] He sheweth now that by the institution of the same Priesthood, not onely the imperfection of the Priesthood of Leui was declared, but also that it was changed for this, that these two cannot stand together, because that first appointement of the tribe of Leui, did that fourth the tribe of Juda, and made it also inferiour to Leui: and this latter doeth place the Priesthood in the tribe of Juda.

c Of the institution of Aaron.

f Had any thing to doe about the altar.

7 Left any man might obiect, that the Priesthood in deede was translated from Leui to Juda, but yet notwithstanding the same remaineth still, he doeth weigheth and expounderth those wordes of David, for euer, according to the order of Melchi-sedec, whereby also a diuers institution of Priesthood, is well perceiued.

g He proueth the vtter vtter and excellencie of the institution of Melchi-sedecs Priesthoode, by this, that the Priesthood of the Law did stand vpon an oth and bodily anoynting: but the sacrifice of Melchi-sedec is set out to be euerlasting and more spirituall.

g Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood. * Psalme 110. 4. chap. 5. 6. 9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, hee proueth that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For howe could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with another? h The ceremoniall Lawe. 10 Another argument, whereby hee proueth that the Priesthood of Christ is better then the Priesthood of Leui, because his was established with an othe, but theirs was not so. * Psalme 110. 4. 11 Another argument tending to the same purpose. The Leuiticall Priestes (as mortall men) could not be euerlasting, but Christ, as he is euerlasting, so hath hee also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. i Which cannot passe away. k He is fitte and meete.

is established vpon better promises.

7 He proueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfite.

7 For if that first Testament had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them hee saieth, *Beholde, the dayes will come, saieth the Lord, when I shal make with the c house of Israel, and with the house of Iuda a new Testament:

*Ieremie 31.31, 32,33,34. rom.11.27. chap.10.16.

c He calleth it an house, as it were one familie of the whole kingdom: for whereas the kingdom of Dauid was diuided into two factions, the Prophet giueth vs to vnderstand, that through the new Testament they shalbe ioyned together againe in one.

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the lande of Egypt: for they continued not in my Testament, and I regarded them not, saieth the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saieth the Lorde, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shal be my people,

11 And they shall not teache euery man his neighbour, and euery man his brother, saying, Knowe the Lorde: for all shall know mee, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

f The conclusion: Therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old. And againe, that same is at length taken away, which is subiect to corruption, and therefore imperfite.

13 [8] In that he saieth a newe Testament, he hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

CHAP. IX.

2 *Comparing the forme of the Tabernacle,* 10 *and the ceremonies of the Law,* 11 *vnto the trueth set out in Christ,* 15 *He concludeth that now there is no more need of an other Priest,* 24 *because Christ himselfe hath fulfilled these duties vnder the new couenant.*

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly, into two parties, to wit, into the holy places, and the Holiest of all.

THen [1] the first Testament had also ordinances of religion, and a [a] worldly Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the holy places.

a An earthly and a fleshly.

3 And after [b] the second vaile was the Tabernacle, which is called the [c] Holiest of all,

b He calleth it the second vaile, not because there were two vailes, but because it was behind the Sanctuarie or the first Tabernacle.

c The holiest Sanctuarie.

4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with gold, wherein the golden pot, which had Manna, was, and * Aarons rod that had budded, and the * tables of the Testament.

*Num.7.10.

*1.King.8.9. 2.chro.5.10.

5 * And ouer the Arke were the glorious Cherubims, shadowing the [d] mercy seate: of which things we will not now speake particularly.

*Exod.25.21.

d The Hebrewes call the couer of the Arke of the couenant, the mercy seate, whom both the Grecians and we follow.

6 [2] Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

2 Now he commeth to the sacrifices which he deuideth into those daily sacrifices, and that yerely & solemne sacrifice with the which the hie Priest only he once euery yeere entering into the Holiest of all with bloud offered for himselfe and the people.

7 But into the second went the *hie Priest alone, once euery yere, not without blood which he offred for himselfe, and for the [e] ignorances of the people.

*Exod.30.10. leuit.16.2.

e For the sinnes. Looke Chap.5.2.

8 [3] Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

3 Of that yerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all:

9 [4] Which was a figure [f] for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

4 For why, all the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there, both for himselfe and for others, and after, did shut the Holiest of all againe?

10 [5] Which onely stoode in meates and drinks, and diuers washings, and carnal rites, [g] which were enioyned, vntil the time of reformation.

4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his comming.

11 [6] But Christ being come an hie Priest of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

f For that time that that figure had to last.

5 Another reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall, or corporall things.

g For they were as you would say, a burden, from which Christ deliuered vs.

6 Nowe he entereth into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto.

7 An other comparison of the first corruptible Tabernacle with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherevnto the Sonne of God entered, as the Leuiticall hie Priestes into the other which was fraile and transitorie.

h By a more excellent and better.

12 [8] Neither by the blood of [i] goates and calues: but by his owne blood entred hee in once vnto the holy place, and obteined eternall redemption for vs.

8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall hie Priestes entering by those their holy places into their Sanctuarie, offered corruptible blood for one yeere onely: but Christ entering into that holy body of his, entered by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both hie Priest and Tabernacle, and Sacrifice, yea, all these both truely and for euer.

i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. * Leuiticus 16.14. numbers 19.4. 9 If the outward sprinckling of blood and ashes of beastes, was a true and effectuall signe of purifying and cleansing, how much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it?

13 [9] For if the blood of buls & of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the [k] purifying of the fleth,

k Hee considereth the signes apart, being separate from the thing it selfe. * 1. Peter 1.19. 1. Iohn 1.7. reuelation 1.5. * Luke 1.74. l From sinnes which proceed from death, and bring forth nothing but death.

14 Howe much more shall the * blood of Christ which through the eternall Spirite offered himselfe without fault to God, * purge your conscience from [l] dead workes, to serue the liuing God?

15 [10] And

15 [10] And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternal inheritance.

16 [11] For where a Testament is, there must be the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 [12] Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, [m] according to the Lawe, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and [n] sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Lawe purged with blood, and without sheading of blood is no remission.

23 It was then necessary, that the [o] similitudes of heauenly things should be purified with such things: but the heauenly things themselues are purified with better sacrifices then are these.

24 [13] For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs,

25 [14] Not that hee should offer himselfe often, as the hie Priest entred into the holy place euery yeere with other blood,

26 [15] (For then must he haue often suffred since the foundation of the world) but now in the [p] end of the world hath he bene made manifest, once to put away [q] sinne by the sacrifice of himselfe.

28 And as it is appointed vnto men that they [r] once die, and after that commeth the iudgement:

28 So * Christ was once offred to take away the sinnes of [s] many, [16] and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

15 An argument to proue that Christs offring ought not to be repeated: Seeing the sinnes were to be purged from the beginning of the world, and is procured the sinnes cannot be purged, but by the onely blood of Christ: he must needs haue died often times, since the beginning of the world: But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to the sinnes that were before, and to sinnes that are after his comming. p In the latter dayes. q That whole roote of sinne. r Hee speaketh of the naturall state and condition of man: For wee Lazarus and certaine other that died twise, that was no vsuall thing but extraordrie: and as for them that shall be changed, their changing is a kind of death, 1.Cor. 15.51. * Rom.5.8. 1.Peter 3.18. s Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so wee must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be mooued. 16 Shortly by the way hee setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselues in the oncly oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

CHAP. X.

1 *He prooueth that the sacrifices of the Lawe were vnperfit,* 2 *because they were yeerely renued:* 5 *But that the sacrifice of Christ is one, and perpetuall,* 6 *he prooueth by Dauids testimonie:* 19 *Then hee addeth an exhortation,* 29 *and seuerely threatneth them that reiect the grace of Christ.* 36 *In the end hee praiseth patience,* 38 *that commeth of faith.*

FOr [1] the Lawe hauing the shadow of good things to [a] come, and not the very image of the things, can neuer [b] with those sacrifices, which they offer yeere by yeere continually, sanctifie the comners thereunto.

1 He preuenteth a plaine obiection. Why then were those sacrifices offered? The Apostle answereth first touching that yeerely sacrifice which was [c] solemnest of all: wherein (saith he) there was made euery yeere a remembrance against all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should newe sinnes come to be repeated euery yeere, if those sacrifices did abolish sinne: a Of things which are euerlasting, which were promised to the Fathers, & exhibited in Christ. 2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Lawe could not doe it, therefore Christ speaking of himselfe as of our hie Priest manifesteth in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience hee offred vp himselfe once to his Father for vs. b The Sonne of God is sayd to come into the world, when he was made man. * Psal. 40.7. c It is word for word in the Hebrew text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of buls and goates should take away sinnes.

5 [2] Wherefore when hee [b] commeth into the world, hee saieth, * Sacrifice and offering thou wouldest not: but a [c] body hast thou ordeined me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (In the beginning of the booke it is written of mee) that I should doe thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings

o The conclusion of the former argument: therefore seeing the blood of beasts did not purge sinnes, the new Testament which was figure time promised, whereunto those outward things had respect, is now in deede established, by the death of Christ all transgressions might be taken away, and heauen in deede opened vnto vs: whereof if so be that Christ shed his blood also for the Fathers, for he was shadowed by those old ceremonies, otherwise, vnlesse they had serued to represent him, they had done nothing at all profitable. Therefore this Testament is called the latter, not as concerning the nature of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the world, and fulfilled all things which were necessary to our saluation.

10 Rom.5.6. 1 Pet.3.18.

11 A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might bee effectuall, it must needes bee that he that made the Testament, should die. * Galath.3.15. 12 There must bee a proportion betweene those things which purifie, and those which are purified: Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should bee purified with some matter and ceremonie of the same nature, to wit, with the blood of beasles, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly Tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ. m As the Lorde had commaunded. n He vsed to sprinckle. * Exodus 24.8. o The similitudes of heauenly things were earthly, and therefore they were to bee set foorth with earthly things, as with the blood of beastes, and wooll, and hyssope. But vnder Christ all things are heauenly, and therefore they could not but bee sanctified with the offering of his liuely blood. 13 Another double comparison: The Leuiticall hie Priest entred into the Sanctuarie, which was made in deed by the commandement of God, but yet with mens hands, that it might be a patern of another more excellent, to wit, of the heauenly palace. But Christ entered into heauen it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe. 14 Another double comparison: The Leuiticall hie Priest offred other blood, but Christ offered his owne: he euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages, and of the ages to come.

thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then said he, Loe, I come to do thy wil, O God, he taketh away the [d] first, that he may stablish the second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 [3] And euery Priest [e] standeth dayly ministring, and oft times offreth one maner of offring, which can neuer take away sinnes.

12 But this man after hee had offered one sacrifice for sinnes, *sitteth for euer at the right hand of God,

13 [4] And from henceforth tarrieth, * till his enemies be made his footestoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 [5] For the holy Ghost also beareth vs recorde: for after that he had said before,

16 * This is the Testament that I will make vnto them after those dayes, sayeth the Lord, I wil put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember [f] no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 [6] Seeing therefore, brethren, that by the blood of Iesus we may be bold to enter into the Holy place,

20 By the new and liuing way, which hee hath prepared for vs, through the vaile, that is, his [h] flesh:

21 And seeing wee haue an hie Priest, which is ouer the house of God,

22 [7] Let vs draw neere with a [i] true heart in assurance of faith, our [k] heartes being pure from an euil conscience,

23 And washed in our bodies with [l] pure water, let vs keepe the profession of our hope, without wauering (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort one another, [2] and that so much the more, because yee see that the day draweth neere.

26 *For if we sinne [m] willingly after that we haue receiued [n] acknowledged that trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the [o] aduersaries.

28 [p] He that despiseth Moses Lawe, dieth without mercy * vnder two or three witnesses:

29 Of how much sorer punishment suppose ye shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 [10] For wee knowe him that hath said, *Vengeance belongeth vnto mee: I will recompense, saith the Lorde. And againe, The Lord shall [q] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly while yee were made a [r] gazing stocke both by reproches and afflictions, and partly while ye became [q] companions of them which were so tolled to and fro.

34 For both yee sorrowed with me for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues how that yee haue in heauen a better, and an enduring [s] substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very [t] little while, and hee that shall come, will come, and will not tary.

38 *[u] Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 *He declareth in the whole chapter, that the Fathers, which [x] from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may know, that by the same path, they are knit vnto the Fathers in an holy vnion.*

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3 That is, the sacrifices, to establish the second, that is, the will of God.

3 A conclusion, laid the other part of the comparison: The Leuitical Priest repeateth the same sacrifice dayly in his sanctuary: whereupon it followeth that neither those sacrifices, neither those of beastes, neither the Priests themselues take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne by one, sitteth at the right hand of the Father, hauing all power in his hands.

4 At the altar.

*Chap.1.13. psal.110.1. 1.cor.15.25.

5 He preuenteth a sinister obiection, to wit, that yet notwithstanding we are subiect to sinne and death, inferreth the Apostle answereth, that the full effect of Christs death hath not yet shewed it selfe, but that at length appeare when he shall set once put to flight all his enemies, with whom as yet we striue.

*Chap.1.13.

5 Although there do yet remaine in vs reliques of sinne, yet the merit of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shalbe repeated: and that the Apostle proueth by alleging against the testimonie of Ieremie, that Sinne is taken away by the new Testament, seeing the Lorde saith that it shall come to passe, that accepting to the same of it, hee will no more remember our sinnes: Therefore wee needs haue no purging sacrifice to take away that which is already taken away, but wee must rather take paines, that we may vnto through faith be partakers of that sacrifice. *Iere.31.33.rom.11.27.chap.8.2.

6 Why then, where is the fire of Purgatorie, and that popish distinction of the fault, and the punishment? 7 He saith well, for sinne: for there remaineth another offering, to wit, of thanksgiuing.

6 The summe of the former treatise: We are not shut out vnto of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that wee are purged with the blood, not of beastes, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, hee hath brought vs into heauen it selfe, being present with vs, so that we haue now truly an hie Priest, which is ouer the house of God. h So Christes flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise wee were not able to abide the brightnesse of it. 7 It muste graue exhortation, wherein he sheweth being that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirite, which causeth vs surely to hope in God, and to procure by all meanes possible ons another saluation, through the loue that is in vs one towards another. i With no double and counterfeit heart, but with such an heart as is truely and in deed giuen to God. k This title which the Lord saith, Be ye holy, for I am holy. l With the grace of the holy Ghost.

2 Hauing mentioned the last coming of Christ, he stirreth vp to godly exercises, and withdraweth vs from all loue of this life, and from the fainthearted letters from God, the fearful iudgement seat of the Iudge, because they minished & withdrew himself from whom only saluation could come.

*Chap.6.4.

m Without any cause or occasion, or shew of occasion.

n For it is another matter to sin through infirmitie of mind naturall, & another thing to proclaime warre as it were to God as an enemie.

o If the Lawe of Moses was established by two or three witnesses, how much more shall they be worthy of greater punishment that despise the Gospell of Christ?

*Deut.19.15. matth.18.16. iohn 8.17.

p Cor.13.1.

10 The vengeance of all euill doers is his onely office, for he is a righteous iudge, which no iudge can be, that is not armed with power to punish offenders: for should not iustice perish, if there were no power to execute it? Whom there is nothing more hurtfull then the impatience of the reuenging God.

*Deut.32.35. rom.12.19.

q Ruler or gouerner.

11 He layeth before the faithfull their duetie, to keepe them from falling away from God, to which he maketh earnest exhortations, that are contained and ioyned with the same, setting before them the example of their fathers, & of them who in former ages haue suffered for the truth.

r You were made a gazing stocke.

*Habak.2.4. rom.1.17.galat.3.11.

12 He commendeth the excellencie of a liuely faith by the effect, because it is the onely way to life, which sentence her enemy Satan hath most impudently by setting the contrary against it.

s Goods and riches, t He will come within this very little while.

u Now faith is the ground of things hoped for, and the euidence of things not seene.

x From the beginning of the world there was neuer any that pleased God, but by faith in Christ, as Abel, Enoch, Noah, Abraham, Moses, and all the Prophets.

NOw [1] faith is the ground of things, which are hoped for, and the euidence of things which are not seene.

2 [2] For by it our [a] elders were well reported of.

3 [*3] Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which wee [b] see, are not made of things which did appeare.

4 [4] By faith Abel * offered vnto God a greater sacrifice then Cain, by * the which he obteined witnesse that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 [5] By faith was * Enoch translated, that he should not [c] see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that commeth to God, must beleeue that God is, and that he is a [d] rewarder of them that seeke him.

7 [6] By faith * Noe beeing warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saning of his houshold, through the which Arke he condemned the world, & was made heire of the righteousnesse, which is by faith.

8 [7] By faith * Abraham when he was called, obeyed God, to goe out into a place, which hee should afterward receiue for inheritaunce, and hee went out, not knowing whither hee went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city hauing a [e] foundation, whose builder and maker is God.

11 Through faith * Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was [f] dead, so many as the starres of the skie in multitude, and as the sande of the sea shore which is innumerable.

13 All these died in [g] faith, and receiued not the [h] promises, but saw them afarre off, and beleeued them, and [i] receiued them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had beene mindefull of that countrey, from whence they came out, they had leasure to haue returned.

16 But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when hee was [k] tried, and hee that had receiued the [l] promises offered his onely begotten sonne,

18 (To whom it was saide, * In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise him vp euen from the dead: from [m] whence he receiued him also after [n] a sort.

20 [8] By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 [9] By faith * Jacob when he was a dying blessed both the sonnes of Joseph, and * leaning on the end of his staffe, worshipped God.

22 [10] By faith * Joseph when hee died, made mention of the departing of the children of Israel, and gaue commaundement of his bones.

23 [11] * By faith Moses when hee was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither [o] feared they the kings * commandement.

24 By faith * Moses when hee was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith hee forsooke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the * Passeouer and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 [12] By faith they * passed through the red sea, as by dry land, which when the Egyptians had assayed to doe, they were swalowed vp.

30 [13] By faith the * walles of Jericho fell downe after they were compassed about seuen dayes.

31 [14] By faith the [q] harlot * Rahab perished not with them which obeied not, whe * she had receiued the spies [r] peaceably,

32 [15] And what shall I more say? for the time would be too short for me to tell of * Gedeon, of * Barac, and of * Sampson, and of * Jephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong

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1 An excellent description of faith by his effects, because it expresseth things which are but hoped for, & seemeth as it were to close our eyes from things that are visible.

2 By the which the Fathers were to be accounted of by posterity.

a That is, those ancients of whom we came: and whose authoritie & example ought to moue vs very much.

Gen. 1.1. and 1.10.

3 By the which the excellency of faith, in setting out vnto vs his most picked examples of such as from the beginning of the world excelled in the Church.

b So that the world which we see, was not made of any matter that appeared or was before, but of nothing.

4 Abel.

* Gen. 4.4.

* Mat. 23.35.

5 Enoch.

* Gen. 5.24.

a That he should not die.

b This reward is not referred to our merits, but to the free promise, as Paul teacheth by Abraham the father of all the faithfull. Rom. 4.4

6 Noe.

* Gene. 6.13.

7 Abraham and Sara.

* Gene. 12.4.

a This sonship is set against tabernacles. Gen. 17.8. & 23.4.

8 As unlikely to haue children, as to be healed when they were dead.

a In truth, which they had while they liued, & followed them euen to their graues.

b This is the first Metonymie, for the things promised.

9 For the Patriarchs were wont when they receiued the promise, to professe their religion, by building of altars, and calling on the Name of the Lord.

10 They were not afraid to bring him vp.

* Exod. 1.16.

* Exod. 2.11.

p Such pleasures as he could not enioy, but he must needes prouoke Gods wrath against him.

* Exod. 12.22.

12 The red sea.

* Exod. 14.22.

13 Jericho.

* Iosh. 6.20.

14 Rahab.

q A notable example of Gods goodnesse.

* Iosh. 6.23.

* Iosh. 2.1.

r Curteously and friendly so that she did not only not hurt them, but also keepe them safe.

15 Gedeon, Barac, and other iudges and Prophets.

* Iudg. 6.11.

* Iudg. 4.6.

* Iudg. 13.24.

* Iudg. 11.1. and 12.7.

s The fruit of the promise.

strong, wared valiant in battel, turned to flight the armies of the aliants.

35 The [t] women receiued their dead rayſed to life: other alſo were [u] racked, and would not be deliuered, that they might receiue a better reſurrection.

36 And others haue bene tried by mockings and ſcourgings, yea, moreouer by bonds and priſonment.

37 They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandered vp and downe in [x] sheepes ſkinnes, and in goates ſkinnes, being deſtitute, afflicted, and tormented:

38 Whome the world was not worthy of: they wandered in wildernesſes & mountaines, and dennes, and caues of the earth.

39 [16] And theſe all through faith obteined good report, and receiued [y] not the promiſe,

42 God prouiding a better thing for vs, that they [z] without vs ſhoulde not bee made perfite.

t He ſeemeth to meane the ſtory of that woman of Sarepta, whoſe ſonne Elias raiſed againe from death, and the Sunamite, whoſe ſonne Eliſeus reſtored to his mother.

u He meaneth that perſecution which Antiochus wrought.

x In vile and rough clothing, ſo were the Saints brought to extreme pouertie, and conſtrained to liue like beaſtes in wildernes.

16 An amplification taken of the circumſtance of the time: their faith is ſo much the more to be marueiled at, by how much the promiſes of things to come were more darke, yet at length were in deede exhibited to vs, ſo that their faith and ours is as one, as is alſo their confeſſion and ours.

y But ſawe Chriſt afarre off.

z For their ſaluation and lying vpon Chriſt, who was exhibited in our dayes.

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before recited, exhort them to patience and conſtancie, 3 but alſo by the example of Chriſt. 11 That the chaſtenings of God cannot bee rightly iudged by the outward ſenſe of our fleſh.

WHerefore, *[1] let vs alſo, ſeeing that wee are compaſſed with ſo great a cloude of witneſſes, caſt away euery thing that preſſeth downe, and the ſinne that [a] hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs.

2 [2b] Looking vnto Jeſus the authour and finiſher of our faith, who for the [c] ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hande of the throne of God.

3 [3] Conſider therefore him that endureth ſuch ſpeaking againſt of ſinners, leſt ye ſhould be wearied and faint in your mindes.

4 [4] Ye haue not yet reſiſted vnto blood, ſtriuing againſt ſinne.

5 [5] And yee haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, * My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, hee chaſteneth: and he ſcourgeth euery ſonne that he receiueth:

7 If yee endure chaſtening, God offereth himſelfe vnto you as vnto ſonnes: for what ſonne is it whom the father chaſteneth not?

8 If therefore ye bee without correction, whereof al are partakers, then are ye baſtards, and not ſonnes.

9 [6] Moreouer wee haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: ſhould we not much rather be in ſubiection vnto the Father of ſpirites, that we might liue?

10 [7] For they verely for a fewe dayes chaſtened vs after their owne pleaſure: but he chaſteneth vs for our profit, that we might be partakers of his holineſſe.

11 Nowe no chaſtiſing for the preſent ſeemeth to bee ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteouſnes, vnto them which are thereby exerciſed.

12 [8] Wherefore lift vp your hands which [d] hang downe, and your weake knees,

13 And make [e] ſtreight ſteps vnto your feete, leſt that which is halting, bee turned out of the way, but let it rather be healed.

14 *[9] Followe peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] roote of bitternes ſpring vp and trouble you, leaſt thereby many be defiled.

16 [11] Let there bee no fornicatour, or prophane perſon as *Eſau, which for one portion of meate ſolde his birthright.

17 *For ye knowe how that afterward alſo when hee would haue inherited the bleſſing, he was reiected: for hee found no [g] place to repentance, though he ſought that bleſſing with teares.

18 [12] For yee are not come vnto the *mount that might bee [h] touched, nor vnto fire, nor to blackenelle and darkenelle, and tempeſt,

19 Neither vnto the ſound of a trumpet, and the voyce of words, which they that heard it, excuſed themſelues, * that the word ſhould not be ſpoken to them any more.

20 (For they were not able to abide that which was commanded, * yea, though a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt through with a dart:

*Rom.6.4. colo.3.8.ephe. 4.24.1.pet.2.1.

1 An applying of the former examples, whereby we ought to be ſtirred vp to runne the whole race, caſting away all ſtoppes and impediments.

a For ſinne beſiegeth vs on all ſides, ſo that we cannot ſcape our.

2 He ſetteth before vs, as the marke of this race, Jeſus himſelfe our captaine, who willingly ouercame all the roughneſſe of the ſame way.

b As it were vp-on the marke of our faith.

c Whereas he had all kinde of bleſſednesſe in his hand and power, yet ſuffered willingly the ignominie of the Croſſe.

3 An amplification, taken of the circumſtance of the perſon and the things themſelues, which he compareth betweene themſelues: for how great is Jeſus in compariſon of vs, and how farre more grieuous things did he ſuffer then we?

4 He taketh an argument of the profit which commeth to vs by Gods chaſtiſements, vnleſſe wee be in fault. Firſt of all, becauſe ſinne, or that rebellious wickednes of our fleſh, is by this meanes tamed.

5 Secondly, becauſe they are teſtimonies of his fatherly good will towards vs, inſomuch that they ſhewe themſelues to be baſtards, which cannot abide to be chaſtened of God. *Prou.3.11.

6 Thirdly, if men yeelde the right to fathers to whom they ought God we this life, that may right correct them, that be much ſubiect to the our Father, is the author the ſpirites euerlaſting

7 An amplification of the former argument: fathers haue corrected vs after their fancie, ſome fraile and tranſitory but God chaſteneth and for teth vs for our ſingular profit, make vs partakers of his holineſſe: although our ſenſes preſently perceiue, yet of the matter proceeth it.

8 The concluſion: we muſt forward courageouſly and keepe all right courſe (as farre forth as we may) without ſtaggering or halting.

d The deſcription of a man that is out of heart and cleane diſcouraged.

e Keepe a right courſe, and ſo that you ſhewe example of godly life, for others to follow.

*Rom.12.18.

f We muſt liue in peace and holineſſe with all men.

10 We muſt ſtudie to edifie one another, in doctrine and example of life.

f That no bitterneſſe, or bacbiting be an offence.

11 We muſt chuſe godlineſſe, and refuſe prophanenes, that is, filthineſſe.

*Genes. 25.

*Gene.27.38. g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when hee was gone out of his fathers ſight he threatened his brother to kill him. 12 Now he applieth the ſame reaſon to the Prophetical and Kingly office of Chriſt compared with Moſes, and this ſort. If the maieſtie of the Lawe was ſo great, how great thinke you that the glory of Chriſt and the Goſpel is? And this compariſon he declareth diuerſly. *Exod.19.16. h Which might be touched with handes, which were groſſe and earthly meanes. *Exod.20.19. *Exod.19.12.

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k] perfit men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 [13] See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall wee not escape, if we turne away from him, that speaketh from heauen.

26 [14] Whose voyce then shooke the earth, and nowe hath declared, saying, *[l] Yet once more wil I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with handes, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing we receiue a kingdom, which cannot be shaken, let vs haue grace whereby we may so serue God, that wee may please him with [m] reuerence and [n] feare.

29 For *euen our God is a consuming fire.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith folowe, considering what hath bene the ende of their conuersation,

[5] Iesus Christ yesterday, and to day, the same also is for euer.

9 Bee not caried about with diuers and strange doctrines: [c] for it is a good thing that the heart be stablished with grace, and not with [d] meates, which haue not profited them that haue bene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] serue in the tabernacle.

11 *For the bodies of those beastes whose blood is brought into ỹ Holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 *For here haue we no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the *fruit of the lips, which confesse his Name.

16 To doe good, & to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, & not with grieue: for that is vnprofitable for you.

18 [11] Pray for vs: for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you [h] perfect in all good workes, to doe his will, [i] working in you that which is pleasant in his sight, through Iesus Christ,

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1 The shape and forme which he saw, which was a counterfeit and forged shape, not a true one. So he calleth them that are driuen vp into heauen, although the part of them perish sleepe in the earth.

2 The application of the former comparison: If they were not lawes to contemne the word which came on the earth, much more shall we not eschew the voyce which speaketh from heauen.

3 He compareth the stedfast obedience of the Gospel, wherewith the whole world was shaken, & euen the very frame of heauen was as it were astonished with the small voice banishing the sound of the gospel by the Prophet Aggeus 2.7. As appeareth euidently in this place the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdome of Christ.

4 We haue to set before vs the examples of valiant Captaines, whom we ought diligently to follow.

5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That we ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without ỹ knowledge of him, neither is at this day saued, neither shalbe saued hereafter.

6 He toucheth them which mixed an externall worship, and especially the difference of meats with the Gospel, which doctrine he plainely condemneth as cleane repugnant to the benefit of Christ.

d By this one kinde which concerneth the difference of cleane, and vncleane meates, we haue to vnderstand all the ceremonial worship.

e Which obserued the difference of them superstitiously.

7 He refuteth their errour by an apt and fit comparison. They which in times past serued the Tabernacle did not eate of the sacrifices whose blood was brought by sinne into the holy place by the hie priest. Moreouer these sacrifices did represent Christ our offring. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Law: but let not vs be ashamed to folow him ou of Hierusalem, from whence he was cast out and suffred for in this also Christ, who is the trueth, answereth that figure, in that he suffred without the gate.

f By the Altar, he meaneth the offerings.

g Whereof they cannot be partakers, which stubburnly retaine the rites of the Law.

8 Hee goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were go out of the world bearing his crosse.

9 Now that those corporall sacrifices are taken away, he teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thankes, and partly in liberalitie, with which sacrifices in deed God is now delighted.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the saluation of the soules which are committed vnto them.

11 The last part of this Epistle, wherein he commendeth his ministerie to the Hebrewes, & wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but few words to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly & friendly.

h Make you fit or meet.

i Hence cometh that saying of the fathers, God crowneth his workes in vs.

Rom.12.10. He commeth to the second table, the summe whereof is the especially to shew such as are afflicted. Deut.4.9. Gene.18.3. 19.3. Be so much touched, as if they were their owne. The common state of all men, and much better then from the beginning against whoremongers and adulterers. Whoremongers and adulterers God will iudge. which is a commen- with that which the Lord hath giuen. 13.6.

13 Let your conuersation be without couetousnesse, and be content with those things that ye haue, for [b] he hath said,

6 * I will not faile thee, neither forsake thee:

7 So that we may boldly say, * The Lord is mine helper, neither wil I feare what [c] man can doe vnto me.

a Euen the Lord himselfe. * Iosh.1.5. * Psalme

to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whome (if he come shortly) I will see you.

24 Salute all them that haue the ouerlight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

¶ The [a] generall Epistle of Iames.

a That is, written to no one man, citie, or countrey, but to all the Iewes generally, being now dispersed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because hee is the author of all goodnesse. 21 In what maner the worde of life must bee receiued.

IAmes a seruant of God, and of the Lorde Iesus Christ, to the twelue Tribes, which are [b] scattered abroad, salutation.

b To all the beleeuing Iewes, of what tribe soeuer they be, and are dispersed throw the whole world.

2 [1] My brethren, [c] count it exceeding ioy, [2] when ye fall into diuers tentations.

c Seeing their condition was miserable in that scattering abroad, he doeth well to begin as he doeth.

3 * [3] Knowing that the [d] trying of your faith bringeth foorth patience,

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.

4 [4] And let patience haue her perfect worke, that ye may be perfect and entire, lacking nothing.

2 The first argument, because our faith is tried though afflictions: which ought to be most pure, seyng it is so honourable for vs. *Rom. 5. 3.

5 [5] If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

3 The second, Because patience, a farre passing and most excellent vertue, is by this meanes ingendered in vs.

6 * But let him aske in faith, and [f] wauer not: [6] for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man is vnstable in [g] all his waies.

9 [7] Let the brother of [h] low degree reioyce in that he is exalted:

10 [8] Againe he that is [i] rich in that hee is made low: [9] for as the flower of the grasse, shall he * vanish away.

11 For as when the Sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his [k] waies.

12 [10] * Blessed is the man, that endureth [l] tentation: for when he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say when hee is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when he is driuen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinne when it is finished, bringeth foorth death.

16 [13] Erre not, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whom is no variablenesse, neither [p] shadow of turning.

18 [14] Of his owne [q] will begate he vs with the word of trueth, that wee should bee as the [r] first fruites of his creatures.

19 Wherefore my deare brethren, * let euery man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the [s] righteousnesse of God.

4 The third Argument proueth in maner of an exhortation, that true and continual patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answere to a priuie obiection: It is easily said, but it is not so easily done. Hee answereth that wee neede in this case a farre other maner of wisdome, then the wisdome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shal easily obteine this gift of wisedome, if wee aske it rightly, that is, with a sure confidence of God, who is moll bountifull and liberall. e By wisdome he meaneth the knowledge of that doctrine whereof mention is made before, to wit, wherefore we are afflicted of God, and what fruite we haue to reape of affliction. *Matth. 7. 7. marke 11. 24. luke 11. 9. iohn 14. 13. and 16. 23. f Why then, what need other Mediatour? 6 A similitude or going aside from his matter, against prayers which are conceiued with doubting minde, whereas we haue a certaine promise of God, and this is the second part of the Epistle. g In al his thoughts and his deedes. 7 He returneth to his purpose repeating the proposition, which is, that wee must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs. h Who is afflicted with pouerte, or contempt, or with any kinde of calamitie. 8 Before he concludeth, he giueth a doctrine contrary to the former: to wit, how wee ought to vse prosperitie, which is plentie of all things: to wit, so, that no man therefore please himselfe, but be so much the more boyd of pryde. i Who hath all things at his will.

9 An argument taken of the very nature of things themselues, for they are mutable and transitorie. *Esa. 40. 6. 1. pet. 1. 24.

k Whatsoeuer he either purposeth in his minde or doeth.

10 The conclusion: Therefore we must patiently beare [illegible] and be assured [illegible] which commeth [illegible] all the [illegible] to wit, because we cannot be [illegible] way to the [illegible] of life, but [illegible] grace according [illegible] to the promise. *Iob 5. 17.

l Affliction wherby the Lord trieth him.

11 The third part of this [illegible] ille, wherein [illegible] descendeth [illegible] outward temptations, that is, [illegible] afflictions [illegible] by God tried [illegible] vs, to inward [illegible] that is, to the [illegible] lusts wherein [illegible] are stirred vp [illegible] not euil. The [illegible] summe is this: [illegible] Euery man is [illegible] the author of [illegible] these temptations [illegible] to himselfe, [illegible] and not of God, [illegible] for we beare [illegible]

m Or, assayed.

12 Here is a reason shewed, why God cannot be [illegible] author of euill doing in vs, because he desireth not euil. n By sinne is meant in this place, actual sinne. 13 Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himselfe: how then can he be thought to be author of euil? o From him who is the fountaine and giuer of all goodnesse. p Hee goeth on in the metaphore: for the sunne by his manifolde and sundry kindes of turning, maketh houres, dayes, moneths, yeeres, light and darkenesse. 14 The fourth part concerning the excellencie and fruite of the word of God. The summe is this: we must heare the word of God with carefulnesse and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. Here the Apostle condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that wee had rather speake our selues, then heare God speaking: yea we snuffe and are angry when wee are reprehended: against which faults, he setteth a peaceable and quiet minde, and such an one as is destrous of purities. q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation. r As it were an holy kinde of offring, taken out of the residue of man. s That which God appointeth.

21 Wherefore lay apart all filthines, and superfluitie of maliciousnes, and receiue with [t] meekenesse the word that is graffed in you, which is able to saue your soules.

22 * [15] And bee ye doers of the word, and not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the word, and doe it not, hee is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his [x] deed.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [x] visite the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

t We are borne againe, the liuely image whereof we beholde in the Lawe. Behauing himselfe so: for workes doe shew faith. 18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. The fountaine of all brabling, and cursed speaking, and sawcinesse, is this, that we know not themselues. 19 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life. x To haue a care of them, and to helpe them as much as we can.

CHAP. II.

1 *Hee saith, that to haue respect of persons is not agreeable to Christian faith,* 14 *which to professe in wordes is not ynough, vnlesse* 15 *wee shewe it also in deedes of mercy and charitie,* 21 *after the example of Abraham.*

MY [1] brethren, haue not the faith of our [a] glorious Lorde Iesus Christ * in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are yee not partiall in [c] your selues, and are become iudges of euil thoughts?

5 [2] Hearken my beloued brethren, hath not God chosen the [d] poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

a worshipped and honourable place. c Haue ye not (which yee ought not to doe) by this meanes within your selues iudged one man to be preferred before another? 2 He proueth, that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches before the rich. d The needie and wretched, and (if we measure it after the opinion of the world) the veriest abiects of all men.

6 But yee haue despised the poore. [3] Doe not the riche oppresse you by tyrannie, and doe not they drawe you before the iudgement seates?

7 Doe not they blaspheme the worthy Name after which ye be [e] named?

8 [4] But if yee fulfill the [f] royall Lawe, according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, yee doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressors.

10 [5] For whosoeuer shall keepe the whole Lawe, and yet faileth in one point, he is guiltie of [g] all.

11 [6] For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 [7] So speake ye, and so doe, as they that shall be iudged by the Lawe of libertie.

13 For there shalbe condemnation mercilesse to him that sheweth not [h] mercy, and mercy reioyceth against condemnation.

14 [8] What auaileth it, my brethren, though a man sayeth hee hath faith, when hee hath no workes? can that faith saue him?

15 [9] For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace, warme your selues, and fill your bellies, notwithstanding yee giue them not those things, which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

e Word for word, which is called vpon of you.

3 Secondly, he prooueth them to be mad men, for that the riche men are rather to be holden for cradle & curier, considering that they persecute the Church, and blaspheme Christ: for he speaketh of wicked & prophane rich men, such as the most part of them haue bene alwayes, against whom he setteth the poore and abiect.

4 The conclusion: Charitie which God prescribeth can not agree with the accepting of persons, seeing that we must walke in the kings hie way.

f The Law is said to be royal and like the kings hie way, for that it is plaine and without turnings, and that the Law calleth euery one our neighbour without respect, whom we may helpe by any kinde of duetie.

5 A new argument to proue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour other: for hee doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breach of the whole Law, although he obserue the residue. g Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the Maiestie of the Law giuer. 6 A proofe because the Lawe maker is alwayes one and the selfe same, and the body of the Law cannot be diuided. 7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Lawe by the mercie of God, that in like sort we should maintaine and cherish charitie and good will one towardes another, and who so doeth not so, shall not taste of the grace of God. h Hee that is hard and currish against his neighbour, or els helpeth him not, he shall finde God an hard and rough iudge to himselfe-ward. 8 The fift place which hangeth very wel with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not forth workes, is not that faith, whereby we are iustified, but an image of faith: for als this, they are not iustified by faith, which shewe not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungry, Fil thy belly, and yet giueth him nothing, this shall not bee true charitie: so if a man say hee beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to bragge, vnlesse hee will openly incurre reprehension, seeing that the cause is vnderstood by the effects. i Nay, thus may euery man beate downe thy pride. 10 Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the deuils should bee iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father [k] iustified through workes, * when hee offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saith, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 [12] Ye see then how that of workes a man is [o] iustified, and not of [p] faith onely.

25 [13] Likewise also was not * Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out an other way?

26 [14] For as the body without the spirite is dead, euen so the faith without workes is dead.

11 The third reason from the example of Abraham, who no doubt had a true faith: but he in offring his sonne, shewed himselfe to haue that faith which was not vain of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his works known and found to be iustified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified.

*Gen.22.10.

l Was effectual & fruitful with good works.

m That the faith was declared to be a true faith, and that by works. n' Then was the Scripture fulfilled, when it appeared plainely, howe truely it was written of Abraham. *Gen. 15.6. rom.4.3. galat.3.6. 12 The conclusion: He is onely iustified that hath that faith which hath workes following it. o Is prooued to bee iust. p Of that dead and fruitlesse faith which you boast of. 13 A fourth reason taken from a like example of Rahab the harlot, who also prooued by her works that she was iustified by a true faith. *Iosh.2.1. 14 The conclusion repeated againe: faith which bringeth not foorth fruites and workes, is not faith, but a dead carcase.

CHAP. III.

3 To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 hee declareth the commodities and mischiefes that ensue thereof: 15 and how much mans wisedome 17 differeth from heauenly.

MY [1] brethren, bee not many maisters, [2] knowing that wee [a] shall receiue the greater condemnation.

2 For in many things we ‖ sinne all. [3] If any man sinne not in worde, he is a perfect man, and able to bridle all the body.

3 [4] Beholde, wee put bits into the horses mouthes, that they should obey vs, [&] we turne about all their body.

4 Beholde also the ships, which though they be so great, [&] are driuen of fierce windes, yet are they turned about with a very small rudder, whither soeuer the Gouernor listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: [5] beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, yea, [a] [b] world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birdes, and of creeping things, and things of the Sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euil, ful of deadly poison.

9 [6] Therewith blesse wee God euen the Father, and therewith curse wee men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine sende foorth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring foorth Olives, either a vine figges? so can no fountaine make both salt water and sweet.

13 [9] Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenes of wisedome.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, neither bee liers against the trueth.

15 This wisdome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euil workes.

17 But the wisedome that is from aboue, is first pure, then peaceable, gentle, easie to bee intreated, ful of [d] mercy and good fruites, without iudging, and without hypocrisie.

18 [10] And the fruit of righteousnes is sowen in peace, of them that make peace.

1 The first part is plaine: Let no man burthen (as most men ambitiously doe) authoritie to iudge and censure others rigorously.

2 A reason, Because they prouoke Gods seueritie against themselues, which so curiously and rigorously condemne others, being themselues guiltie and faultie.

a Vnlesse we forcease from this maisterlike and proud finding fault with others.

‖ Or, stumble.

3 The seuenth place, touching the bridling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withall, seeing it is a rare vertue to bridle the tongue. 4 He proueth by two similitudes, the one taken from the bridles of horses, the other from the rudder of ships, how great matters may be brought to passe by the good moderation of the tongue. 5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole world, to the end that men may so much the more diligently giue themselues to moderate it. b An heape of all mischiefs. c It is able to set the whole world on fire.

6 Among other faults of the tongue, the Apostle chiefly reproueth backbiting and speaking euil of our neighbours, and in them especially, which as wise will seeme to glory and reioyce.

7 He reuiueth by two reasons, that God can be pursued by that man that vseth euil speaking or backbiting: first because man is the image of God, which whosoeuer reuerenceth not, doeth not honour God himselfe.

8 Secondly, because the nature of nature which God hath set in things, will not suffer things that are so contrarie the one to the other, to stand one with the other.

9 The eight argument which hangeth with the former, touching meekenesse of minde, against which he setteth enuy and a contentious minde. And in the beginning

be stoppeth the mouth of the chiefe fountaine of all these mischiefs, to wit, a false perswasion of wisedom, whereas notwithstanding there is no true wisedome, but that is heauenly, and frameth our mindes to all kind of true moderation and simplicitie. d He setteth mercy against the fierce and cruell nature of man, & sheweth that heauenly wisdom bringeth foorth good fruits, for he that is heauenly wise referreth all things to Gods glory, and the profite of our neighbours. 10 Because the world perswadeth it selfe that they are miserable which line peaceably and simply: on the contrary side the Apostle pronounceth that they shall at the length reape the haruest of peace able righteousnesse.

CHAP. IIII.

1 He reckoneth vp the mischiefs that proceed of the workes of the flesh, 7 Hee exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 backbiting 14 and the forgetfulnesse of our owne infirmitie.

FRom [1] whence are warres [&] contentions among you? are they not hence, euen of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obteine: yee fight, and warre, and get nothing, [2] because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, that ye might lay the same out on your pleasures.

4 [3] Ye adulterers and adulteresses, know

1 He goeth on forward in the same argument, condemning certaine other crimes of lewde contentions, to wit, inordinate pleasures, & immoderate lusts, by their effects, to shame them the more withall, and that the Lord doth iustly make them vaine, so that they bring nothing els to them in

whom they are, but vncurable torments. 2 He reprehendeth the by name, because they are not ashamed to go about to make God the minister and helper of their lustes and pleasures in asking things which either are of themselues vnlawfull, or being lawfull, alie them to wicked purposes and vses. 3 Another reason why such vnbridled lusts and pleasures are vtterly to be condemned, to wit, because that he that ioineth himselfe to the world playeth the harlot from God, and breaketh the bands of that holy and spirituall mariage.

ye

ye not that the amitie of the worlde is the enmitie of God? Whosoeuer therefore will be a friend of the worlde, maketh himselfe the enemy of God.

5 [4]Do ye thinke that the Scripture saieth in vaine, The Spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 *[5]Submit your selues to God: resist the deuil, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 [6]Suffer afflictions, and sorrow ye, and weepe: let your laughter be turned into mourning, and your ioy into [a]heauines.

10 *Cast downe your selues before the Lord, and he wil lift you vp.

11 [7]Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Lawe, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a Iudge.

12 There is one Lawgiuer, which is able to saue, & to destroy. *Who art thou that iudgest another man?

13 [8]Goe to nowe ye that say, To day or to morow we wil go into such a citie, & continue there a yere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall bee to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that ye ought to say, *If the Lorde will, and if we liue, we will do this or that.

16 But now ye reioice in your boastings: all such reioycing is euil.

17 [9]Therefore, to him that knoweth how to do well, and doeth it not, to him it is sinne.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and siluer is cankred, & the rust of them shalbe a witnesse against you, and shall eate your flesh, as it were fire. Yee haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entred into the [a]eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnes. Yee haue [b]nourished your hearts, as in a [c]day of slaughter.

6 Yee haue condemned & haue killed the iust, and he hath not resisted you.

7 [2]Be patient therefore, brethren, vnto the comming of the Lord. [3]Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former, and the latter raine.

8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth neere.

9 [4d]Grudge not one against another, brethren, lest ye be condemned: [5]behold, the iudge standeth before the doore.

10 [6]Take, my brethren, the Prophets for an ensample of suffring aduersitie, & of long patience, which haue spoken in the name of the Lord.

11 Behold, we count them blessed which endure. Ye haue heard of the patience of Iob, & haue knowen what [e]end the Lord made. For the Lord is very pitiful and merciful.

12 [7]But before all things, my brethren, *sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f]your yea, be yea, and your nay, nay, lest you fall into condemnation.

13 [8]Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 [9]Is any sicke among you? Let him call for the Elders of the church, and let them pray for him, and annoynt him with *oyle in the [h]Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: and if hee haue committed [i]sinnes, they shall be forgiuen him.

a The Lord who is more mighty then ye are, hath heard them.
b Ye haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.
2 He applieth that to the poore, which he spake against the rich, warning them to waite for the Lords comming patiently, who wil reuenge the iniuries which the rich men do them.
3 The taking away of an obiection: Although his comming seeme to linger, yet at the last we must folow the husbandmen, who do patiently wait for y times that are proper for the fruits of the earth. And againe, God will not deferre the least iote of the time that he hath appointed.
4 He commendeth Christian patience, for that where as other things prouoke vs to reuenge one another, the faithfull on the contrary side, complaine not although they receiue iniurie.
d By grudging he meaneth a certaine inward cõplaining which betokeneth impatiencie.
5 The conclusion: The Lord is at the doore: he will defend his owne, & reuenge his enemies, and therefore we need not to trouble our selues.
6 Because mē men are wont to obiect, that it is good to repel iniuries by what means soeuer, he setteth against that, the examples of the fathers, whose patience had a most happy end, because God as a most bountiful Father, neuer forsaketh his.
e What ende the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into othes, sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednes, & to accustome our tongues to simple and true talke. *Matt. 5. 34.
f That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will deny, deny it simply and flatly.
8 He sheweth the best remedy against all afflictions, to wit, prayers which haue their place both in ioye and ioy.
9 He sheweth peculiarly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes. *Marke 6. 13.
g This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessary.
h By calling on the Name of the Lord.
i He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

CHAP. V.

1 He threatneth the rich with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable end of the riche, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

GOe[1] to nowe, yee rich men: weepe, and howle for your miseries that shall come vpon you.

16 [10] Acknow-

16 [10] Acknowledge your faults one to an other, and pray one for another, that ye may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 *Helias was a man ſubiect to like paſſions as we are, and hee prayed earneſtly that it might not raine, and it rained not on the earth for three yeeres and ſixe moneths.

18 And hee prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 [12] Brethren, * if any of you hath erred from the trueth, and ſome man hath [k] conuerted him,

20 Let him know that hee which hath conuerted the ſinner from going aſtray out of his way, ſhal ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

10 Becauſe God pardoneth their ſinnes which confeſſe and acknowledge them, and not theirs which inſtifie themſelues, therefore the Apoſtle adeth, that we ought freely to conferre one with another touching thoſe inward diſeaſes, that wee may helpe one another with our prayers. 11 He commendeth prayers by the effects that come of them, that all men may vnderſtand that there is nothing more effectuall then they are, ſo that they proceed from a pure minde. * 1.King.17.1. and 18.45. Iuke 4.25.

12 The take away of an ob iection: All r prehenſions a not condemn ſeeing that o the contrary there is noth more accepte to God then w cal into the w

a brother that was wandring out of the way. *Matth.18.15. k Hath called

The firſt Epiſtle generall of Peter.

CHAP. I.

1 He extolleth Gods mercy ſhewed in Chriſt, which we lay hold on by faith, and poſſeſſe through hope: 10 whereof the Prophets foretold. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, & ſo wholy yeeld themſelues to God.

PEter an Apoſtle of Jeſus Chriſt, to the ſtrangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] ſanctification of the Spirite, through obedience and ſprinkling of the blood of Jeſus Chriſt: Grace and peace be multiplied vnto you.

3 Bleſſed be God, euen the Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten vs againe vnto a [c] liuely hope by the reſurrectiõ of Jeſus Chriſt from the dead,

4 To an inheritance immortal and vndefiled, and that withereth not, reſerued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [d] laſt time.

6 Wherein ye reioyce, though now for a ſeaſon (if neede require) yee are in heauineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might bee found vnto your praiſe, and honour and glory at the [e] appearing of Jeſus Chriſt:

8 Whom ye haue not ſeene, and yet loue him, in whom now, though ye ſee him not, yet doe you beleeue, and reioyce with ioy vnſpeakable and glorious,

9 Receiuing the ‖ end of your faith, euen the ſaluation of your ſoules.

10 [3] Of the which ſaluation the Prophets haue inquired and ſearched, which prophecied of the grace that ſhould come vnto you,

11 Searching when or what time the Spirite which teſtified before of Chriſt which was in them, ſhould declare the ſuffrings that ſhould come vnto Chriſt, and the glory that ſhould follow.

12 Vnto whom it was reueiled, that not vnto themſelues, but vnto vs they ſhould miniſter the things, which are nowe ſhewed vnto you by them which haue preached vnto you the goſpel by the holy Ghoſt [f] ſent downe from heauen, the which things the Angels deſire to behold.

13 [4] Wherefore, [g] gird vp the loines of your mind: bee ſober, [5] and truſt [h] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Jeſus Chriſt,

1 Peter purpoſing to ſpeake of the duties of a Chriſtian life, traineth firſt of the principles and beginnings of all Chriſtian actions, riſing farre higher then nature, and carying vs alſo farre aboue the ſame. For he ſheweth that we which are otherwiſe of nature ſinners, were through the free mercy of God the Father firſt choſen from euerlaſting: then according to that euerlaſting decree, were by a certaine ſecond creation made his ſonnes in Chriſt his onely begotten, by whoſe ſpirite we are inwardly changed, & by whoſe blood we are alſo reconciled, to ꝑ end, that as Chriſt himſelf roſe againe from the dead, we alſo might be receiued into that ſame heauenly and euerlaſting glory. a Or, according to the purpoſe of God, who neuer altereth nor changeth the ſame. b That being ſet apart frõ the reſt of the wicked world, through the working of the holy Ghoſt, they ſhould be conſecrated to God, Epheſ. 1.5. c Euerlaſting hope. 2 Now he ſheweth by what way we come vnto that glory, to wit, through all kind of afflictions, wherin notwithſtanding faith maketh vs ſo ſecure, that we are not onely not ouercome with ſorrow, but alſo through the beholding of God himſelfe (who otherwiſe is inuiſible) with the eyes of faith, are vnſpeakablely ioyful: becauſe all ſuch things, as they are but for a time, ſo are they not applied vnto vs to deſtroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obteine ſaluation. d This is that time which Daniel calleth the time of the end, when as that great reſtoring of all things ſhalbe, which all creatures looke for, Rom.8.19.

e He ſpeaketh of the ſecond comming of Chriſt.

‖ Or, reward.

3 He putteth a difference betweene true faith, that is to ſay, that faith which onely hath an eie to the doctrine of the Prophets and Apoſtles, and faith: Afterward he taketh two degrees of one and the ſelfſame faith, according to the maner of the reuelations, when as indeed it is but one onely faith. Thirdly, he ſaieth, that the preaching of the Apoſtles is the fulfilling of the preaching of the Prophets, alſo though the latter end of it be as yet looked for of the very Angels.

f He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecoſt in the Apoſtles, who were in the firſt fruites of the holy Ghoſt, which this ſame our Peter declareth Acts 2.6. 4 Hee goeth from faith to hope, which is in deede a comparatiue that cannot bee ſundered from faith: and hee vſeth an argument taken of a compariſon: We ought not to bee wearied in looking for ſo excellent a thing, ſeeing the very Angels waite for with great deſire. g This is a borowed ſpeach of a common vſage amongſt them: for by reaſon that they weare long garments, they could not trauaile vnleſſe they girded vp themſelues: and hence it is that Chriſt ſayde Let your loynes bee girded vp. 5 Hee ſetteth foorth very briefly, what maner of hope ours ought to bee, to wit, continuall, inaſmuch as we reioy the thing wee hope for: then, what wee haue to hope for, to wit, grace (that is, free ſaluation) reuealed to vs in the Goſpell, and not that, that men doe rathly and fondly promiſe to themſelues. h Soundly and ſincerely. 6 An argument to ſtirre vp our mindes, ſeeing that God doeth not waite till we ſeeke him, but cauſeth ſo great a benefit to be brought euen vnto vs. 7 Hee ſetteth out the ende of faith, leaſt any man ſhould promiſe himſelfe either ſooner or later, that full ſaluation, to wit, the latter comming of Chriſt: and therewithall warneth vs, not to meaſure the dignitie of the Goſpell according to the preſent ſtate, ſeeing that that which wee are nowe, is not yet reueiled.

14 [8] As

14 [8]As obedient children, not faſhioning
your ſelues vnto the former luſts of your igno-
rance:

15 But as hee which hath called you, is
holy, ſo be ye holy in * all maner of conuerſa-
tion,

16 [9]Becauſe it is written, *Be yee holy,
for I am holy.

17 [10]And if yee [i]call him Father, which
without * reſpect of perſon iudgeth accoyding
to euery mans woꝛke, paſſe the time of your
dwelling here in feare,

18 [11]Knowing that ye were not redeemed
with coꝛruptible things, as ſiluer & gold, from
your vaine conuerſation, receiued by the tradi-
tions of the fathers,

19 * But with the precious blood of
Chriſt, as of a Lambe vndefiled, and without
ſpot.

20 [12] Which was * oꝛdained before the
[k]foundation of the woꝛld, but was declared in
the laſt times for your ſakes,

21 Which by his meanes doe beleeue in
God that raiſed him from the dead, and gaue
him glory, that your faith and hope might be in
God.

22 [13]Hauing purified your ſoules in obey-
ing the truth through the ſpirit, to *loue bro-
therly without fayning: loue one another with
a pure heart feruently.

23 Being borne anew, not of moꝛtall ſeed,
but of immoꝛtall, by the woꝛd of God, who li-
ueth and endureth for euer.

24 [14]For all *[l]fleſhe is as graſſe, and all
the glory of man is as the flower of graſſe.
The graſſe withereth, and the flower falleth
away.

25 [15]But the woꝛd of the Lord endureth
for euer: and this is the woꝛd which is preа-
ched among you.

CHAP. II.

1 He exhorteth the newe borne in faith, to lead their lyues anſwerable to the ſame: 6 and leaſt their faith ſhould ſtagger, he bringeth in that which was foretold touching Chriſt. 11 Then he willeth them to be obedient to Magiſtrates, 21 and that they patiently beare aduerſitie after Chriſtes example.

WHerefoꝛe, *[1]laying aſide all malici-
ouſneſſe, and all guile, and diſſimula-
tion, and enuie, and all euil ſpeaking.

2 [2]As * newe boꝛne babes deſire that ſin-
cere milke of the woꝛd, that ye may grow ther-
by,

3 [3]Becauſe ye ‖haue taſted that the Lord
is bountifull.

4 [4]To whom comming as vnto a liuing
ſtone diſalowed of men, but choſen of God and
precious,

5 Ye alſo as liuely ſtones, be made a ſpi-
rituall houſe, [5]an holy * Prieſthood to offer vp
ſpirituall ſacrifices acceptable to God by Je-
ſus Chriſt.

6 [6]Wherefoꝛe alſo it is conteined in the
Scripture, *Beholde, I put in Sion a chiefe
coꝛner ſtone, elect and precious: and he that be-
leeueth therein, ſhall not be aſhamed.

7 [7]Unto you therefoꝛe which beleeue, it is
precious: but vnto them which be diſobedient,
the *ſtone which the builders diſalowed, the
ſame is made the head of the coꝛner,

8 And a * ſtone to ſtumble at, and a rocke
of offence, euen to them which ſtumble at the
woꝛd, being diſobedient, vnto the which thing
they were euen oꝛdeined.

9 [8]But ye are a choſen generation, a roi-

*Rom.6.4. ephes.4.23. coloſ.3.8. hebr.12.1.

1 Hauing laid for the foundation on the Spirit of God effectually working by the woꝛd, and hauing built theꝛeupon theꝛ vertues which are the grounds of all Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhoꝛtation, firſt member whereof is, that we flee all ſhew, both of ſecret and open malice.

2 The ſecond is, that being newly begotten and boꝛne of the incoꝛruptible ſeed of the woꝛd, deſiring and ſucking greedily the ſame milke as milke, we ſhould encreaſe and waxe, as it were grow vp in that ſpirituall life. Milke he calleth it, becauſe it is a moſt pure thing, but alſo that we ſhould take heede of them which coꝛrupt it. 3 As becommeth new men. ‖ Hee commendeth that ſpirituall nouriſhment for the ſweetneſſe and profite of it. ‖ Or, doe caſt. 4 He goeth on forward in the ſame exhoꝛtation, but vſeth another kind of boꝛowed ſpeach, alluding to the Temple. Therefoꝛe he ſaieth, that the company of the faithfull is as it were a certaine holy and ſpirituall building, built of liuely ſtones, the foundation whereof is Chriſt, as a liuely ſtone ſuſtaining all that are ioyned vnto him with his liuing breath, & knitting them together with himſelfe, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, he compareth vs now to Prieſts, placed to this end in that ſpirituall Temple, that we ſhould ſerue him with a ſpirituall woꝛſhip, that is, with holineſſe and righteouſneſſe: but as the Temple, ſo is the Prieſthood built vpon Chriſt, in whom onely all our ſpirituall offerings are accepted. *Reuel.1.6. 6 He proceeth it by the teſtimonie of the Prophet Eſai. *Eſai.28.16. rom.9.33. 7 By ſetting the moſt bleſſed election of the beleeuers, and the moſt miſerable of the rebellious one againſt the other, he pricketh foꝛward the beleeuers, and triumpheth ouer the other: and alſo preuenteth an offence which ariſeth theꝛeof, that none doe moꝛe reſiſt this doctrine of the Goſpel, then they which are chiefeſt among the people of God, as were at that time that Peter wrote theſe things, the Prieſts and Elders, and Scribes. Therefoꝛe he anſwereth firſt of all: that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubburnes, as though it were a ſtrange matter, ſeeing we haue bene foꝛewarned ſo long before, that it ſhould ſo come to paſſe: and moꝛeouer, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation. Thirdly, ſo that the glory of Chriſt is theꝛeby ſet foorth greatly, whereas notwithſtanding Chriſt remaineth the ſure head of his Church, and they that ſtumble at him, call downe and ouerthꝛow themſelues, and not Chriſt. Fourthly, although they be ordeined to this ende and purpoſe, yet their fall and decay is not to bee attributed to God, but to their owne obſtinate ſtubburnes which commeth betweene Gods decree, and the execution theꝛeof, oꝛ their condemnation, and is the true & proper cauſe of their deſtruction. *Pſal.118.22.mat.21.42.acts 4.11. *Eſai.8.14.rom.9.33. 8 The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect, and alſo leſt any man ſhould doubt whether he be choſen oꝛ not, he Apoſtle calleth vs backe to the effectual calling, that is, to the voice of the goſpel ſounding both in our eares and mindes by the outward preaching and Sacraments, whereby we may certainely vnderſtand that euerlaſting decree of our ſaluation, (which otherwiſe is moſt ſecret and hidden) and that through the onely mercy of God, who freely chuſeth and calleth vs. Therefoꝛe this onely remaineth, ſaieth he, that by all meanes poſſible we ſet foorth ſo great goodnes of the moſt mighty God.

[i]Ye paſſeth
[i]on faith and
[i]e, to the
[i]uits of them
[i]th, which are
[i]nerſtoon in
[i]name of obe-
[i]nce: And it
[i]ſiſteth in two
[i]ngs, in re-
[i]ncing our
[i]es, and li-
[i]g godly:
[i]ich ſtirres
[i]ne their be-
[i]ning of that
[i]nes where-
[i]all men are
[i]ne: but holi-
[i]ſe proceedeth
[i]m the grace
[i]d fauour of
[i]n which adop-
[i]eth vs, & there-
[i]re regenera-
[i]eth vs, that the
[i]ther and the
[i]ldren may be
[i]e one diſpoſi-
[i]tion.
[k]Luke 1.75.
[l]Pſ.102.15.
[l]Iſa.40.6.
[l]Iam.1.10.
[l]1.pet.1.24.
[l]Pſ.90.5.
[l]Pſ.103

all * Priesthood, an holy nation, a people set at libertie, that ye should shew forth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 *Which in time past were not a people, yet are nowe the people of God: which in time past were not vnder mercie, but now haue obteined mercie.

11 [9] Dearely beloued, [10] I beseech you, as strangers and pilgrims, * [11] abstaine from fleshly lustes, [12] which fight against the soule,

12 [13] *And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, [14] may by your * good workes which they shall see, glorifie God in the day of [d] visitation.

13 [15] *Therefore submit your selues vnto [e] all maner ordinance of man [16] for the Lordes sake, [17] whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the praise of them that doe well.

15 [19] For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

17 [20] [d] Honour all men: *loue [e] brotherly fellowship: feare GOD: honour the King.

18 *[21] Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 *[22] For this is thanke worthie, if a man for [f] conscience toward God endure grief, suffering wrongfully.

20 For what praise is it, if when yee bee buffeted for your faults, yee take it patiently? but and if when yee doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 [23] For hereunto ye are called: for Christ also suffred for you, leauing you an ensample that ye should follow his steps.

22 *Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when hee suffered, he threatned not, but [24] committed it to him [25] that iudgeth righteously.

24 *[26] Who his own selfe bare our sinnes in his body on the tree, that wee being dead to sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheep going astray: but are now returned vnto the shepheard and Bishop of your soules.

Gen.17.6.

Hose.2.23. rom.9.25.

1 Pe returneth to the generall exhortation. b A reason why we ought to liue holily, to wit, because we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but if the heauenly citie, although we be strangers in the world. c Rom.13.14. gala.5.16.

11 Another argument: The children of God are not seruants to the flesh, that is, according to that carnall nature, but according to spirituall. Here some fitly noteth, that we must not beare rule in vs. 12 The third argument: for although those rules flatter vs, yet they cease not to fight against our saluation.

* 2.Cor.7.10. 22 The taking away of an obiection: Indeed the condition of seruants is hard especially if they serue froward maisters: but this their temptation shall be so much the more acceptable to God, if this their patience more with seruants, then the maisters iniuries.

f Because he knoweth a conscience of it to offend God, by whose good will and appointment he knoweth this burden is laide vpon him.

23 He setteth the grieuousnesse of Christ his suffring before them: he setteth plainly that Christ was also for seruants, that they should beare so much the more patiently this inequalitie betwixt men which are of one selfe same nature: moreouer setting before them Christ that Lord of Lords for an ensample, he signifieth that they cannot but seeme too delicate, which thinke themselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharply of all afflicted, and yet most most patient. g A borowed kind of speech taken of painters & schoolemasters.

* Esai.53.9.1.iohn 3.5. 24 He setteth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ. 25 He setteth now to frame his speach to maisters, which haue also themselues a maister & iudge in heauen, who will iustly reuenge the iniuries that are done to seruants, without any respect of persons. * Esa.53.5.matt.8.17. 26 He calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse and the end of the benefit receiued of Christ.

13 The fourth argument, taken of the profite of so doing: for by this meanes also he prouoke for our good name & estimation, whilest we compell them at length to change their mindes, which spake euill of vs. * Chap.3.16. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that meanes, whilest by example of our honest life, euen the most peruerse men are brought vnto God, and submit themselues vnto him. * Matt.5.16. h When God shall also haue mercie on them. 15 That which he spake generally, he now expoundeth by partes, describing seuerally euery mans duetie. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates, both higher and lower. * Rom.13.1. c By ordinance, is meant the framing and ordering of ciuill gouernment: which he calleth ordinance of man, not because man inuented it, but because it is proper to men. 16 The first argument: because the Lord is the Author and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this order. 17 He preuenteth a cauill which is made by some that say, they will obey Kings, and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessarie: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things stil of not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, we should make manifest to all men, that the Gospell is not a cloke for sinne & wickednesse, seeing we are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill life of man, by occasion of those things which hee spake, into two generall partes: to wit, into those dueties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subiection wherby inferiours are bound to their superiours: but so, that Kings be not made equall to God, seeing that feare is due to God, and honour to Kings. d Be charitable and dueefull towards all men. * Chapter 1.22. rom.12.10. e The assemblie and fellowship of the brethren, as Zechorie 11.14. * Ephes.5.6. colosh.3.22. 21 Pe goeth to the duetie of seruants towardes their maisters, which hee describeth with these bounds, that seruants subiect themselues willingly, and not by constraint, not onely to the good and courteous, but also to the frowarde and harde maisters.

CHAP. III.

1 That Christian women should not contemne their husbands though they be infidels, 5 He bringeth in examples of godly women, 8 Generall exhortations, 14 patiently to beare persecutions, 15 and boldly to yeelde a reason of their faith. 18 Christes example.

LIkewise *[1] let the wiues be subiect to their husbands, [2] that euen they which obey not the word, may without the word be won by the conuersation of the wiues.

2 While they beholde your pure conuersation which is with feare.

3 *[3] Whose apparelling, let it not be that outward, with broided haire, and gosde put about, or in putting on of apparel:

4 But let it be the [a] hid man of the heart, which consisteth in the incorruption of a meek and quiet spirit, which is [b] before God a thing much set by.

5 [4] For euen after this manner in time

* Col.3.18. ephes.5.22. 1 In the three place he entreth vpon the mutuall duties in their husbands, commanding them to be obedient. 2 He speaketh namely of them which haue husbands (that were not Christians) which ought so much the more be subiect to their husbands, by their holy conuersation, the praise gaine them to the Lord.

* 1.Tim.2.9. 3 He condemneth the rise and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke and quiet spirite. a Who hath his heart fattened in the heart: so that the bad man is set against the outward decking of the body. b Precious in deed, and to be taken of God. 4 An argument taken of the ensample of women, and specially of Sara, which was the mother of all beleeuers.

past

past did the holy women, which trusted in God tire themselues, and were subiect to their husbands,

6 As Sara obeyed Abraham, and *called him Sir: whose daughters ye are, while ye doe wel, [5] not being afraid of any terrour.

7 *[6] Likewise ye husbands, [c] dwell with them as men of [d] knowledge, [7] giuing [e] honour vnto the woman, as vnto the weaker [f] vessell, [g] euen as they which are heires together of the [g] grace of life, [h] that your prayers be not interrupted.

8 [10] Finally, be ye all of one mind: one sufferwith another: loue as brethren: be pitiful: be courteous,

9 *[11] Not rendring euill for euill, neither rebuke for rebuke: but contrarywise, blesse, [12] knowing that ye are thereunto called, that ye should be heires of blessing.

10 *[13] For if any man long after life, and to [k] see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile,

11 *Let him eschew euil, and do good: let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the [i] face of the Lord is against them that doe euil.

13 [14] And who is it that will harme you, if ye follow that which is good?

14 *Notwithstanding blessed are ye, if ye suffer for righteousnes sake. [15] Yea, *feare not their [k] feare, neither be troubled.

15 But [l] sanctifie the Lorde God in your hearts: [16] and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenes and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ.

17 [17] For it is better (if the will of God be so) that ye suffer for well doing, then for euil doing.

18 *[18] For Christ also hath once suffered for sinnes, [19] the iust for the vniust, [20] that hee might bring vs to God, [21] and was put to death concerning the [m] flesh, but was quickened by the spirit.

19 [22] By ‖ the which he also went, [n] preached vnto the ‖ spirits that are in prison,

20 Which were in time passed disobedient, when [o] once the long suffring of God abode in the dayes of *Noe, while the Arke was preparing, wherin few, that is, eight [p] soules were saued in the water.

21 [23] Whereof the baptisme that nowe is, answering that figure, (which is not a putting away of the filth of the flesh, but a constant demanding which a good conscience maketh to [q] God) saueth vs also [24] by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, [r] Powers, and might are subiect.

Gen. 18.2.
5 Because two more are of more feareful, be carefull them to [illegible] and that [illegible] requireth of [illegible] that subiection, which is [illegible] ioyning out [illegible] them either by [illegible] or feare.
6 Gen. 7.3.
[illegible] teacheth [illegible] beings also [illegible] duties, to [illegible] that the [illegible] vnderstanding and wise- [illegible] they haue, the more wisely and circumspectly they behaue themselues.
a Do all the duetie of wedlocke.
d The more wisdom the husband hath, the more circumspectly he must behaue himselfe in bearing those [illegible] commodities, which through the womans weakneslie oftimes cause trouble both to the husband and the wife.
7 The second argument: because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the same, made to shew most excellent [illegible] wherevpon it followeth, that she is not therefore to be neglected, because she is weake, but on the contrary part she ought to be so much the more cared for.
e Hauing an honest care of her.
f The woman is called a vessell after the maner of the Hebrues, because the husband vseth her as his fellow and helper to liue faithfully before God.
8 The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefite of eternall life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be neglected although they be weake.
g Of that gracious and free benefite, whereby wee haue euerlasting life giuen vs.
9 The fourth argument: All brawlings and chidings must bee eschewed, because they hinder prayers and the whole seruice of God, whereunto the husband and the wife are equally called.
10 He returneth to common exhortations, and commendeth concord and whatsoeuer things pertaine to the maintenance of peace and mutual loue. *Pro.17.13. and 20.22. matt.5.39. rom.12.17. 1.thessal.5.15.
11 Thee must not onely not recompense iniurie for iniurie, but we must also recompense them with benefits.
12 An argument taken of comparison: Seeing that we our selues are called of God whom we offend in other, to so great a benefite, (so farre is he from reuenging the iniuries which we doe vnto him,) shall wee rather make our selues vnworthie of so great bountifulnes, then forgiue one another faults? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. *Psal.34.13.
13 A secret obiection: But this our patience shall be nothing els but a fleshing and hardening of the wicked in their wickednes, to make them set vpon vs more boldly and destroy vs. Nay (saieth the Apostle by the wordes of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to that happy and quiet peace. And if so bee any man be afflicted for doing iustly, the Lord marketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked.
h Lead a blessed and happy life. *Psal.1.16.
i This worde (Face) after the maner of the Hebrewes, is taken for (anger.)
14 The second argument: when the wicked are prouoked, they are more vngodly: therefore they must rather bee ouercome with good turnes. And if they cannot be gotten by that meanes also, yet notwithstanding they shall bee blessed. if wee suffer for righteousnesse sake.
* Matth.5.10.
15 A most certeine counsell in afflictions, bee they neuer so terrible, to bee of a constant mind, and to stand fast. But how shall we accomplish it? If we sanctifie God in our minds and hearts, that is to say, if wee rest vpon him as one that is Almightie, that loueth mankind, that is good and true in deed.
* Psal.8.12.
16 k Be not dismaied as they are.
l Giue him all prayse and glory, and hang only on him.
16 He not hide vs, when we are afflicted for the testimonie of our faith, but to be carefull to for redemption of our life, either with denying or renouncing the truth, or with like dishonest, or any such meanes but rather to giue an accompt of our faith boldly, and yet with a meeke spirit, and fit of godly reuerence, that the enemies may not haue to obiect, but may rather be ashamed of their selues.
17 A reason which standeth vpon two generall rules of Christianitie, which inwardly staieth all men alike out of Turkie one is, if we must needs suffer afflictions, it is better to suffer vngodlie then righteously: the other is this, he could not easily afflicted nor be hurt, but by the will of our God.
*Rom.5.6. heb 9.15.
18 A proofe of either of the rules by the example of Christ himselfe our chiefe paterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers pretter.
19 An argument taken of comparison: Christ the iust, suffered for vs that are iniust, and shal it grieue vs which are iniust to suffer for the Iustest cause?
20 An other argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not only set before vs for an example to follow, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntil he bring vs to his Father.
21 An other argument taken of the happy end of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous tormentes euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by vertue of his diuinitie.
m As touching his manhood, for his bodie was dead, and his soule felt the sorowes of death.
22 A secret obiection: Christ in deed might doe this, but what is that to vs? Yes (saieth the Apostle) for Christ hath shewen forth this vertue in al ages both to the preseruation of the godly (were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the dilluge of the flood) for Christ is he which in those daies (wil God thorough his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirites which are now in prison, waiting for the full recompense of their rebellion, if saued those few, (that is, eight onely persons) in the water.
‖ By the vertue of which Spirit, that is to say, of the diuinitie: therfore this word, Spirit, cannot in this place be taken for the soule, vnlesse we will say, that Christ was raised vp againe & quickned by the vertue of his soule.
‖ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.
n This word (once) sheweth that there was a forthermost day appointed, & if that were once past, there should be no more.
*Gen.6.14. mat.24.38. luke 17.26.
o Men.
23 A prepositional applying of the former example to the times which followed the cumming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not although y material water of Baptisme saueth vs, as those waters which bare vp the arke saued Noe, but because Christ with his inward vertue, which y outward baptisme shadoweth, preserueth vs being washed, so y we may cal vpon God with a good conscience.
p The conscience being sanctified may freely call vpon God.
24 That selfe same vertue, whereby Christ rose againe, and now being exalted into heauen hath receiued all power, doeth at this day defend and preserue vs.

CHAP. IIII.

1 How Christes example, and applieth it 6 to the mortifying of the flesh, especially commending charitie: 12 And so intreateth of patience. 17 That it is necessarie that correction begin at the Church.

1 For

FOraſmuch [1] then as Chriſt hath ſuffred for vs in the fleſhe, arme your ſelues likewiſe with the ſame minde, which is, that hee which hath ſuffered in the fleſh, hath ceaſed from ſinne.

2 That hee henceforward ſhoulde liue (as much time as [a] remaineth in the fleſh) not after the luſtes of men, but after the will of God.

3 [*2] For it is ſufficient for vs that wee haue ſpent the time paſt of the life, after the [b] luſt of the Gentiles, walking in wantonnes, luſts, drunkennes, in gluttonie, drinkings, and in abominable idolatries.

4 [3] Wherein it ſeemeth to them [c] ſtrange, that yee runne not with them vnto the ſame exceſſe of riot: therefore ſpeake they euill of you.

5 Which ſhal giue accounts to him, that is ready to iudge quicke and dead,

6 [4] For vnto this purpoſe was the Goſpel preached alſo vnto the dead, that they might be condemned, according to men in the fleſh, but might liue according to God in the ſpirit.

7 [5] Nowe the ende of all things is at hand. Be ye therefore ſober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: *for loue ſhall couer the multitude of ſinnes.

9 [7] Bee yee *harberous one to another, without grudging.

10 [8*] Let euery man as he hath receiued the gift, miniſter the ſame one to another, [9] as good diſpoſers of the manifolde grace of God.

11 [10] If any man ſpeake, let him ſpeake as the wordes of God. If any man miniſter, let him doe it as of the abilitie which God miniſtreth, that God in all things may be glorified through Ieſus Chriſt, to whome is praiſe and dominion for euer, and euer. Amen.

12 [11] Dearely beloued, think it not [d] ſtrange [12] concerning the fierie triall, which is among you to prooue you, as though ſome ſtrange thing were come vnto you:

13 [13] But reioyce, in as much as yee are partakers of Chriſtes ſufferings, that when his glory ſhall appeare, yee may bee glad and reioyce.

14 [*14] If ye be raiſed vpon for the Name of Chriſt, bleſſed are ye: for the [e] ſpirit of glorie, and of God reſteth vpon you: which on their part is euill ſpoken of: but on your part is glorified.

15 [15] But let none of you ſuffer as a murtherer, or as a thiefe, or an euil doer, or as a buſie body in other mens matters.

16 But if any man ſuffer as a Chriſtian, let him not bee aſhamed: but let him glorifie God in this behalfe.

17 [16] For the time is come, that iudgement muſt begin at the houſe of God. [17] If it firſt begin at vs, what ſhall the end be of them which obey not the Goſpel of God?

18 [*] And if the righteous ſcarcely bee ſaued, where ſhall the vngodly and the ſinner appeare?

19 [18] Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull creator.

1 Hauing ended his digreſſion (ſtil fleeing from the matter, now he returneth to his exhortation which he drake of, taking occaſion by that which he ſaide touching the death and reſurrection of Chriſt, profeſſing our ſanctification, that is to be ſanctified, is al one as to ſuffer in the fleſh, that is to ſay, to leaue off from our wickednes and diſorderlines: and to liue againe to God, that is to ſay, to be renued by the vertue of the holy Ghoſt, that we may leade the reſt of our life which remaineth, after the will of God.

a So much of this preſent life as remaineth yet to be paſſed ouer.

* 1.Pet.4.22.

b By putting vs in minde of the diſhoneſtie of our former life lyen in the filth of ſinne, he calleth vs to earneſt repentance.

b Wickedly and licentiouſly after the maner of the Gentiles.

c That we be not moued with the enemies peruerſe and ſlanderous iudgements of vs, we haue to ſet againſt them that laſt iudgement of God which remaineth for them: for none, whether they be then found liuing, or were dead before, ſhal eſcape it.

c They thinke it a new and ſtrange matter. 4 A digreſſion: becauſe he made mention of the laſt generall iudgement. And he preuenteth an obiection, that ſeeing Chriſt came very lately, they may ſeeme to bee excuſable which died before. But this the Apoſtle denieth for (ſaith he) this ſelfe ſame Goſpel was preached vnto them alſo (for he ſpeaketh to the Iewes,) and that to the ſame ende that I now preach it vnto you, to wit, that the fleſh being abolished and put away (that is to ſay, that wicked and naughty corruption which reigneth in men) they ſhould ſuffer themſelues to be gouerned by the vertue of the ſpirit of God. 5 Hee returneth to his purpoſe, vſing an argument taken from the circumſtance of the time. Becauſe the laſt ende is at hand, and therefore wee muſt ſo much the more diligently watch and pray, with true ſobrietie of mind. 6 Hee commendeth charitie of one towards another, becauſe it doth as it were burie a multitude of ſins, and therefore preſerueth & maintaineth peace & concord: for they that loue one another do eaſily forgiue one another their offences. * Pro.10.12. 7 Of all the duties of charitie, he commendeth one, namely which was at that time moſt neceſſarie, to wit, hoſpitalitie, which he will haue to be voluntarily and moſt courteous and bountiful. *Rom.12.13.hebr.13.2. 8 He ſheweth the vſe of charitie, to wit, that euery man beſtow that gift which hee hath receiued, to the profite of his neighbour. * Rom.12.6.phili.2.14. 9 A reaſon, becauſe that what gift ſoeuer wee haue, wee haue receiued it of God vpon this condition, to bee his diſpoſers and ſtewards. 10 He reckoneth vp two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, and the other eccleſiaſticall functions, wherein two things eſpecially are to bee obſerued: to wit, that the pure word of God be taught, & whatſoeuer is done be referred to the glory of God the father in Chriſt, as to the proper marke.

11 Becauſe the croſſe is ioyned with the ſincere profeſſion of religion, the Apoſtle ſtirly repeateth that which he touched before, warning vs not to bee troubled at perſecutions and afflictions, as at a new and ſtrange thing.

d As though ſome new thing had befallen you, which you neuer thought of before.

12 The firſt reaſon: becauſe the Lord meaneth not to conſume vs with this fire (as it were) but to purge vs of our droſſe and make vs perfite.

13 Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhal in their time be partakers alſo of his glory. * Matth.5.10. 14 Secondly, becauſe that although the Infidels thinke farre otherwiſe, who in afflicting the godly blaſpheme God, yet the godly in that they are ſo rayſed vpon, are honoured of God with the true ſpirituall glory, and their adoption is ſealed in them by the Spirit of God. e By Spirite, he meaneth the gifts of the Spirite. 15 The third difference: for the godly are not afflicted for their euil doings but for righteouſneſſe ſake as Chriſtians: whereby it commeth to paſſe that the croſſe, ſeeing it is a teſtimonie vnto them of faith and righteouſneſſe, miniſtreth to them not an occaſion of ſlander, but of vnſpeakeable ioye: now the Apoſtle propoundeth this third difference vnder the name of an exhortation. 16 The third reaſon: Becauſe the Lorde of all the world being eſpecially carefull for them of his houſehold, doeth therefore chaſtiſe them firſt of all, yet ſo that hee keepeth a meaſure in his greateſt ſeueritie. And as hee hath alwayes bin to be wondred at, ſo doeth hee now eſpecially when as hee exhibited himſelfe in perſon to his Church. 17 Leaſt the godly ſhoulde bee offended and ſtumble at the vaine ſhadowe of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good caſe, and the godly in euill, the Apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his owne, but nourtereth them vnder the croſſe, wil at length in his time puniſh the rebellious and wicked farre otherwiſe, whom he hath appointed to eternall deſtruction. * Prou.2.31. 18 The concluſion: Seeing the godly are not afflicted by chance, but by the wil of God, they ought not to deſpaire, but goe forward notwithſtanding in the way of holines and well doing, commending themſelues to God their faithfull Creator, that is to ſay, our Father.

CHAP. V.

1 *He warneth the Elders not to vſurpe authoritie ouer the Church,* 5 *willing the younger ſort to bee willing to be taught, and to be modeſt,* 8 *to be ſober and watchful to reſiſt the cruel aduerſarie.*

THe [1] Elders which are among you, [2] I beſeech which am alſo an elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhalbe reueiled,

2 [3a] Feede the [4] flocke of God which

1 He deſcribeth peculiarly the office of the Elders, that is to ſay, of them that haue the cure of the Church.

2 He vſeth a preface touching [5] circumſtance of his owne perſon: to wit, that he as their companion communeth with them not of maners which he knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which he himſelfe hath ſuffered before them, and doeth ſtil take the ſame paines, and alſo hath one ſelfe ſame hope together with them. 3 The firſt rule: He that is a ſhepheard, let him feed the flocke. a He ſaith not, offer for [6] quicke and dead, and ſing patched ſhreds in a ſtrange tongue, but, (feede) 4 The ſecond: Let the ſhepheard conſider, that the flocke is not his, but Gods.

5 The third: Let not shepheards invade other mens flocks, but let them feede that which God hath committed vnto them.
6 Let the shepheards governe the church with the worde, and example of godly and vnblameable life, not by constraint but willingly, not for filthie lucre, but of a ready minde, not as lords ouer Gods portion and heritage, but as ministers. b Which is the Christian people. 7 That the shepheards mindes be not ouercome either with the wickednesse of men, or their cruelties, he warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is laid vp for them in heauen. 8 He commendeth many peculiar Christian vertues, & especially modestie: which admonition al of vs stand in need of, but especially the yonger sort by reason of the vntowardnesse and pride of that age. * Rom.12,10. 9 Because pride seemeth to many to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie. * Iames 4.6. * Iames 4,10. 10 Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholly vpon his prouidence. * Psal.55.23. matt.6.25. luke 12,22.

5 dependeth vpon you, [6] caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mine:

3 Not as though yee were lords ouer Gods [b] heritage, but that ye may be ensamples to the flocke.

4 [7] And when that chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 [8] Likewise yee younger, submit your selues vnto the elders, and submit your selues euery man, one to another: *decke your selues inwardly in lowlinesse of minde: [9] for *God resisteth the proude and giueth grace to the humble.

6 Humble* your selues therefore [10] vnder the mightie hand of God, that he may exalt you in due time.

7 *Cast all your care on him: for hee careth for you.

8 [11] Be sober, and watch: for your * aduersarie the deuill as a roaring lyon walketh about, seeking whom he may deuoure.

9 Whom resist stedfast in [y] faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternal glory by Christ Iesus, after [y] ye haue suffered a litle, make you perfite, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer, Amen.

12 [14] By Syluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God wherein ye stand.

13 [15] The Church that is at [d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete yee one another with the *kisse of loue. Peace bee with you all which are in Christ Iesus, Amen.

11 The craftie of Satan by seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith. * Luke 22.32. 12 The persecutions which Satan stirreth vp, are neither new nor proper to any one man, but from olde and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we haue such mates to imp fellowes of our conflicts and combates. c Amongst your brethren which are dispersed throughout the world. 13 He testifieth vp as it were with a seale the former exhortation with a solemne prayer, against willing them of strength at his hands, of whom they had the beginning, and accomplishment: to wit, of God the Father in Christ Iesus, in whom we are sure of the glory of eternall life. 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God. 15 Familiar salutations. d In that famous citie of Assyria, where Peter the Apostle of the circumcision then was. * Rom.16,16.1.cor.16,20.2.cor.13.12.

The second Epistle generall of Peter.

CHAP. I.

3 Having spoken of the bountifulnes of God, 5 and of the vertues of faith, 6 He exhorteth them to holines of life, 12 and that his counsell may be the more effectuall. 14 He sheweth that his death is at hand, 16 and that himselfe did see the power of Christ which he opened vnto the.

1 Of Saluation, wherein he giueth them to vnderstand that he ioyned with the rest of Christs embassadours, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnes of Iesus Christ, our God and Sauiour. a In that that God standing to his promises, shewed himselfe faithfull, and therefore iust vnto vs.

SImon [1] Peter a seruant and an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by [y] [a] righteousnesse of our God & Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, [2] through the acknowledging of God, and of Iesus our Lord,

3 [3] According as his [b] diuine power hath giuen vnto vs all things that pertaine vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby most great and precious promises are giuen vnto vs, that by the ye should be partakers of the [e] diuine nature, in that yee flee the corruption, which is in the [f] worlde through lust.

5 [5] Therefore giue euen all diligence thereunto: [b] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnes: and with brotherly kindnes, loue.

8 [7] For if these things bee among you, and abound, they will make you that yee neither

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God and his free promise, from whence all these benefites proceede. I say, the most excellent benefites, whereby we are deliuered from the corruption of the worlde, (that is,) from the wicked lusts which we carry about vs, and are made partaker of the diuine nature vnto God himselfe. e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. f In men. g For lust is the seate of corruption, and hath his place euen in our very bowels and inmost partes. 5 Hauing laide the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it full fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will without which, there is neither faith, neither any true vertue. h Supplie also, and support or ayde. 6 He reckeneth vp certaine other principall vertues, whereof some pertaine to the first table of the Law, others to the last. 7 As those fruites do spring from the true knowledge of Christ, so in like sort the knowledge it self is fostred and groweth by bringing forth such fruites, insomuch that he that is vnfruitful, did either neuer know the true light, or hath forgotten the gift of sanctification which he hath receiued.

2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth. 3 Christ setteth forth himselfe vnto vs plainly in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein he hath appointed to glorifie vs, and also to godlinesse, in that he doth furnish vs with true vertue. b He speaketh of Christ, whome hee maketh God and the onely Sauiour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand.

shalbe

shalbee idle, nor vnfruitfull in the acknowledging of our Lord Jesus Christ:

9 For hee that hath not these things, is blinde, and [i] cannot see farre off, and hath forgotten that he was purged fom his old sinnes.

10 [8] Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shal neuer fall.

11 For by this meanes an entring shal be ministred vnto you aboundantly into the euerlasting kingdome of our Lorde and Sauiour Jesus Christ.

12 [9] Wherefore, I will not bee negligent to put you alwayes in remembrance of these things, though that yee haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,

14 Seing I know that the time is at hand that I must lay down this my tabernacle, euen as our Lord Jesus Christ hath * shewed mee.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 *[10] For wee followed not deceiuable fables when we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glorie, * This is my beloued sonne, in whome I am well pleased.

18 And this voyce we heard when it came from heauen, beeing with him in the holy mount.

19 [11] Wee haue also a most sure worde of the Prophets, [12] to the which yee doe wel that ye take heede, as vnto a light that shineth in a darke place, vntil the [l] day dawne, and the [m] day starre arise in your hearts.

20 *[13] So that ye first know this, that no prophecie of the [n] Scripture is of any [o] priuat interpretation.

21 For the prophecie came not in old time by the will of man: but [p] holy men of God spake as they were [q] moued by the holy Ghost.

i He that hath not an effectuall knowledge of God in him, is blind as touching the kingdome of God, for he can not see things that are starre off, that is to say, heauenly things.

8 The conclusion: Therefore seing our calling and election is approued by these fruits, and is confirmed in vs, and moreouer seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that we cal our minds wholy that way.

9 An amplifying of the conclusion ioyned with a modest excuse wherein he declareth his loue towards them, and foretelleth them of his death which is at hand.

k In this body.

* Iohn 21.18. & 1.Cor.1.17. and 2.1.

10 Another amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Jesus Christ & Sonne of God is author, whose glorie the Apostle himselfe both saw and heard.

* Matth.17.5.

11 The trueth of the Gospel is hereby also manifest, in y it agreeth wholly with the foretellings of the Prophets.

12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme eche other by eche others testimonies, but the Prophets were as candles which gaue light vnto the blind, vntil the brightnes of the Gospel began to shine.

l A more full and open knowledge, then was vnder the shadowes of the Law.

m That clearer doctrine of the Gospel. *2 Tim.3.16.

13 The Prophets are to be read, but so, that we aske of God the gift of interpretation, for hee that is the Author of the writings of the Prophets, is also the interpreter of them.

n He ioyneth the Scripture and prophecie together to distinguish true Prophecies from false.

o For all interpretation commeth from God.

p The godly interpreters and messengers.

q Inspired of God, and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

CHAP. II.

1 *He foretelleth them of false teachers,* 3 *whose wicked sleights and destruction he declareth.* 12 *He compareth them to brute beastes,* 17 *and to welles without water,* 20 *because they seeke to withdraw men from God to their olde filthinesse.*

BUt [1] there were false Prophets also among the [a] people, euen as there shall bee false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselues swift damnation.

2 [2] And many shall followe their destructions, by whome the way of trueth shall be euill spoken of.

3 [3] And through couetousnes shal they with fained wordes [b] make marchandise of you, [4] whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into [c] hell, and deliuered them into [d] chaines of darknes, to be kept vnto damnation:

5 Neither hath spared the [e] olde world, but saued * Noe the eight person a [f] preacher of righteousnesse, and brought in the flood vpon the world of the vngodly.

6 And * turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly.

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in s seeing and hearing, [h] vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment:

10 [5] And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernment, which are bolde, and stand in their owne conceite, and feare not to speake euill of them that are in [k] dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 [6] But these, as naturall brute beasts, led with sensualitie and [l] made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their [m] owne corruption.

1 As in times past there were two kindes of prophets, the one true, the other false, so Peter foretelleth them, that there shall bee some true and some false teachers in the Church, in so much that Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

a Vnder the Law, while the state and policie of the Iewes was yet standing.

2 There shall not onely be heresies, but also many followers of them.

3 Couetousnes for the most part is a companion of heresie, & maketh marchandise euen of soules.

b They will abuse you and sell you as they sell cattel in a faire.

4 A comfort for the godly: God who cast the Angels that fell away from him, headlong into the darknesse of hell, at length wil be iudged: and who destroyed the olde world with the flood, and preserued Noe the eight person: and who burned Sodom, and saued Lot, will deliuer his elect from these errours, and will vtterly destroy those vnrighteous.

* Iob 4.18. Iude 6.

c So the Grecians called the deepe dungeons vnder the earth, which should be appointed to punishment y soules of the wicked in.

d Bound them with darknes, and with chaines: and by darknes he meaneth that most miserable state of life that is full of horrour.

e Which was before y flood: not that God made a new world, but because y world seemed new.

* Gen.7.1. 4 For he ceased not y space of an hundred & twentie yeres to warne the wicked both by worde and deede, what wrath of God hanged ouer their heads.

* Gen.19.13.24.

g Which way soeuer he looked & turned his eares.

h He had a troubled soule, and being vehemently grieued, lued a painful life.

i Hath bin long practised in sauing & deliuering y righteous.

5 He goeth to another sort of corrupt men, which notwithstanding are within the bosom of the Church, which are wickedly giuen, & yet vntiuully speake euil of the authority of Magistrates (which y Angels themselues y minister before God, doe not dispraise.) A true & liuely description of the Romish clergie (as they call it.)

k Princes and great men, be they neuer so high in power therein.

6 A liuely painting out of the same persons, wherein they are compared to beasts which are made to snare themselues to destruction, while they giue themselues to fil their bellies: For there is no greater ignorance then is in these men, although they most impudently find fault in those things which they know not: & it shal come to passe y they shal destroy themselues as beasts in those pleasures wherewith they are delighted, & dishonour & defile the company of the godly.

l Made to this ende to be a pray to others: So do these men willingly cast themselues into Satans snares.

m Their owne wicked maners shal bring them to destruction.

13 And shall receiue the wages of vnrighteousnes, as they which count it pleasure daily to liue deliciously. ‖ Spots they are and blots, deliting themselues in their deceiuings, [n] in feastings with you,

14 [7] Hauing eyes ful of adulterie, and that cannot cease to sin, beguiling vnstable soules: they haue hearts exercised with couetousnesse, they are the children of curse:

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes.

16 Bvt hee was rebuked for his iniquity: for the dum beast speaking with mans voyce, forbade the foolishnes of the Prophet.

17 *[8] These are [o] welles without water, and cloudes caried about with a tempest, to whom the [p] black darknes is reserued for euer.

18 For in speaking [q] swelling wordes of vanitie, they [r] beguile with wantonnes through the lustes of the flesh them that were [s] cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are themselues the *seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 [9] * For if they, after they haue escaped from the filthinesse of the worlde, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had bene better for them, not to haue knowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

22 But it is come vnto them, according to the true Prouerbe, * The dogge is returned to his owne vomit: and the sowe that was washed to the wallowing in the myre.

[n] Or, litle rocks. [n] When as by being amongst the Christians in the holy banketts which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeede but blottes of the Church.

[7] He condemneth those men, as shewing euen in their behauiour and countenance an immeasurable lust, as making marchandise of the soules of light persons, as men exercised in all the crafts of couetousnesse, to be short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dum beast reproued. * Num. 22. 23. * Iude 12.

[o] Another note whereby they may be well knowen what maner of men they are, because they haue inwardly nothing but either bitter paine or very hurtfull, although they make a shew of some great goodnesse: from the which they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slauerie of sinne.

[p] Who boast of knowledge and haue nothing in them.

[q] Most grosse darknesse. [q] They deceiue men with vaine and swelling wordes. [r] They take them, as fishes are taken with the hooke. [s] Vnfainedly and indeed, cleane departed from idolatrie. * Ioh. 8. 34. rom. 6. 20. [9] It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the old filthines, and men that doe so, are compared to dogges and swine. * Matth. 12. 45. Iohn 8. 34. * Prou. 26. 11.

CHAP. III.

1 Hee sheweth that hee writeth the same things againe, 2 because they must often be stirred vp, 4 because dangers hang ouer their heads through certaine mockers: 8 therefore he warneth the godly that they do not after the iudgement of the flesh, 12 appoint the day of the Lorde, 14 but that they thinke is alwayes at hande, 15 in which doctrine he sheweth that Paul agreeth with him.

THis [1] second Epistle I nowe write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

[1] The remedie against those wicked enemies, both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.

2 To call to remembrance the wordes which were told before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shall come in the last dayes, [a] mockers, which will walke after their lustes,

4 [3] And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 [4] For this they willingly know not, that the heauens were of olde, and the [b] earth that was of the water and by the water, by the word of God,

6 [5] Wherefore the worlde that then was, perished, ouerflowed with the [c] water.

7 [6] For the heauens and earth, which are nowe, are kept by the same worde in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 [7] Dearly beloued, be not ignorant of this one thing, that one day is with the Lorde, * as a thousand yeeres, and a thousand yeeres as one day.

9 [8] The Lord of that promise is not slacke (as some men count slacknesse) [9] but is patient toward vs, and * woulde haue no man perish but would all men to come to repentance.

10 [10] But the * day of the Lord will come as a theefe in the night, in the which the heauens shall passe away with a [d] noyse, and the elements shal melt with heate, and the earth with the works that are therein, shalbe burnt vp.

11 [11] Seeing therefore that all these things must be dissolued, what maner of persons ought yee to be in holy conuersation and godlinesse,

12 Looking for, and [e] hasting vnto the comming of that day of God, by which the heauens being on fire, shalbe dissolued, and the elements shal melt with heate?

13 But we looke for * new heauens, and a new earth, according to his promise, [f] wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that wee looke for such things, be diligent that ye may

* 1. Tim. 4. 1. 2. tim. 3. 1. iude 18.

2 He voucheth the second comming of Christ against the Epicures by name.

[a] Monstrous men, who will seeme wise by their contempt of God, and wicked boldnesse.

3 The reason which these mockers pretend because the course of nature is all one as it was from the beginning, therefore the worlde was from euerlasting, and shall be for euer.

4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of.

[b] Which appeared, when the waters were gathered together in one place.

5 Secondly, he set against them the vniuersall flood, which was the destruction, as it were of the whole world,

[c] For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished.

6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make the world with his onely word, and afterward to ouerwhelme them with water. 7 The taking away of an obiection: In that hee seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with with whome there is no time either long or short. * Psal. 90. 4. 8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised. 9 A reason why the latter day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentaunce, that none of them may perish. * Ezech. 18. 32. and 33. 11. 1. tim. 2. 4. 10 A very short description of the last destruction of the worlde, but in such sort as nothing could be spoken more grauely. * Matth. 24. 44. 1. thessal. 5. 2. reuel. 3. 3. and 16. 15.

[d] With the violence as it were of a hissing storme 11 An exhortation to purifie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that wee be found watching, and readie to meete him at his comming. e Hee requireth patience of vs, yet such patience as is not slouthfull. * Esai. 65. 17. and 66. 22. reuelat. 2. 11. [f] In which heauens,

be

found in him in peace, without spot & blameles.

15 *And suppose that the long suffering of our Lord is saluation, [12] euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to you,

16 As one that in all his Epistles speaketh of these things: [13] among the ‖ which some things are hard to be vnderstoode, which they that are vnlearned & vnstable, wrest, as they doe also other Scriptures vnto their own destruction.

17 Yee therefore beloued, seeing yee knowe these things before, beware, lest yee bee also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him bee glorie both nowe and euermore. Amen.

g That you may see to your profit, how gentle & peaceable he is.
* Rom.2.4.
12 Pauls Epistles are allowed by Peters testimony of Peter.
13 There be certaine of these things obscure & dark wherof the vnlearned take occasion to ouerthrow some men stand not fast, wresting the testimonies of the scripture to their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow vp & increase in † knowledge of Christ. ‖ That is to say, among † which things for he disputeth not here whether Pauls Epistles be plaine or dark, but saith, that amongest those things which Paul hath written of in his Epistles, & Peter himselfe in these two of his owne, there are some things which cannot be so easily vnderstood, and therfore are of some drawn to their own corruption: and this he saith to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what end should they haue written vaine speculations?

The first Epistle generall of Iohn.

CHAP. I.

1 He testifieth that he bringeth the eternall worde wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groning vnder the burden of their sinnes, they learne to flee vnto his mercie.

THat [1] which was from the beginning, which we haue [a] hearde, which wee haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that [b] woord of life,

2 (For that life was made manifest, and wee haue seene it, and beare witnesse, and [c] shewe vnto you that eternall life, which was with the Father, and was manifest vnto vs)

3 That, I say, which we haue seene and heard, declare we vnto you, [2] that ye may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne IESVS Christ.

4 And these things write we vnto you, that that your ioy may be full.

5 [3] This then is the message which wee haue heard of him, and declare vnto you, that God * is light, and in him is no darknesse.

6 If we say that we haue fellowship with him, and walke in darkenesse, we lie, and doe not truely:

7 But if we walke in the [d] light as hee is in the light, wee haue fellowship one with another, [4] and the *blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 [5] *If we say that we haue no sinne, wee [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, hee is [g] faithfull and iust, to [h] forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.

10 [7] If we say we haue not sinned, we make him [i] a liar, and his [k] word is not in vs.

1 He beginneth with the description of the person of Christ, whome he maketh one and not two and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whome Iohn himselfe and his companions, both heard, and beheld, and handled.
a I heard him speake, I sawe him my selfe with mine eyes, I handled with mine hands him that is very God being made very man, and not I alone, but others also that were with me.
b That same euerlasting word by whome all things are made, and in whome onely there is life.
c Being sent by him: and that doctrine is rightly saide to bee shewed, for no man coulde so much as haue thought of it, if it had not bene thus shewed. 2 The vse of this doctrine is this, that all of vs beeing coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing onely consisteth all happinesse.
3 Now he entreth into a question, wherby we may vnderstand that we are ioyned together with Christ, to wit, if we be gouerned with his light. which is perceiued by the ordering of our life. And thus he reasoneth: God is in himself most pure light. therefore hee agreeth well with them which are lightsome, but with them that are darkesome he hath no fellowship. * Iohn 8.12. d God is saide to be light of his owne nature, and to be in light, that is to say, in that euerlasting infinite blessednesse, and we are saide to walke in light, in that the beames of that light doe shine vnto vs in the word.
4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walketh in the light, is a testimonie of our ioyning & knitting together with Christ: but because this our light is very darke, we must needes obteine another benefite in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the prop and stay of our saluation. * Hebr.9.28.1.pet.1.19.reuel.1.5. 5 There is none but needeth this benefite, because there is none that is not a sinner. * 1.Kin.8.46. 2.chron.6.36. prouerbs 2.9. e This place doeth fully refute the perfitnesse and works of supererogation which the Papists dreame of. f So that Iohn speaketh not thus for modestie sake, as some say, but because it is so indeed.
6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him, who freely forgiueth all sinnes, because he hath promised so to doe, and he is faithfull and iust. g So then our saluation hangeth vpon the free promes of God, who because he is faithfull and iust, will performe that which he hath promised. h Where are then our merites? for this is our true felicitie. 7 A rehearsall of the former sentence, wherein he condemneth all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doeth as much as in him lyeth, make the woorde of God himselfe vaine and to no purpose, yea he maketh God a lyar: for to what ende either in times past necessarie sacrifices, as now Christ and the Gospel if we be not sinners? i They doe not onely deceiue themselues, but are blasphemous against God. k His doctrine shal haue no place in vs that is, in our hearts.

CHAP. II.

1 He declareth that Christ is our Mediatour and aduocate, 5 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the worlde, 18 Hee giueth warning that antichrists be auoided, 24 and that the known trueth be stood vnto.

MY [1] little children, these things write I vnto you, that yee sinne not: and if any manne sinne, we haue an [a] Aduocate with the Father, Iesus Christ the iust,

2 And hee is the [b] reconciliation for our

1, It followeth not hereof that we must giue ouer wicked nature the bridle, as for so much the more freely, because our sinnes are

cleansed away by † blood of Christ, but we must rather so much the more diligently resist sin. And yet we must not despaire because of our weakenes, for we haue an aduocate and a purger. Christ Iesus the iust, and therefore acceptable vnto his Father. a In † he nameth Christ, he shutteth forth al other. b Reconciliatiō & intercession go together, to giue vs to vnderstand † he is both aduocate & his priest.

sinnes: and not for ours onely, but also for the sinnes of the c whole world.

3 2 And hereby we are sure that we d know him e if we keepe his commandements.

4 3 He that saith, I knowe him, and keepeth not his commaundements, is a lyar, and the trueth is not in him.

5 4 But he that keepeth his word, in him is the f loue of God perfect indeede: hereby we know that ye are in g him.

6 5 Hee that saieth hee remaineth in him, ought euen so to walke, as he hath walked.

7 6 Brethren, I write no newe commaundement vnto you: but an olde commandement, which yee haue had from the beginning: this olde commandement is that worde, which yee haue heard from the beginning.

8 7 Again, a new commaundement I write vnto you, that h which is true in him, and also in you: for the darknesse is past, and that true light now shineth.

9 8 He that saith that hee is in that light, and hateth his brother, is in darknesse, vntill this time.

10 * He that loueth his brother, abideth in that light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darknes, and walketh in darknesse, and knoweth not whither he goeth, because that darknes hath blinded his eyes.

12 9 Litle children, i I write vnto you, because your sinnes are forgiuen you for his k Names sake.

13 10 I write vnto you, fathers, because yee haue knowen him that is from the beginning. 11 I write vnto you, yong men, because ye haue ouercome that wicked one. 12 I write vnto you, litle children, because ye haue knowen the Father.

14 13 I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and yee haue ouercome that wicked one.

15 14 Loue not this l worlde, neither the things that are in this world. If any man loue this world, the m loue of the father is not in him.

16 For all that is in this worlde (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this worlde.

17 15 And this world passeth away, and the lust thereof: but hee that fulfilleth the will of God, abideth euer.

18 16 n Litle children, 17 it is the last time, 18 and as yee haue heard that Antichrist shall come, euen nowe are there many Antichrists: whereby we knowe that it is the last time.

19 19 They went out from vs, but they were not of vs: for if they had bene of vs, o they should haue continued with vs, 20 But this commeth to passe, that it might appeare, that they are not all of vs.

20 21 But ye haue an p oyntment frō that q Holy one, and know all things.

21 22 I haue not written vnto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

22 23 Who is a lyar, but hee that denieth that Iesus is r that Christ? ſ same is that Antichrist that denieth the Father & the Sonne.

23 s Whosoeuer denieth the Sonne, the same hath not the Father.

24 24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

c For men of all sorts, of al ages, and all places, so that this benefite belongeth not to the Iewes onely, of whome he speaketh as appeareth, vers. 7. but also to other nations.

2 He returneth to the testimonie of our coniunction with God, to wit, to sanctification, declaring what it is to walke in ſ light, to wit, to keepe Gods commandements. Wherby it followeth that holines doth not consist in those things which men haue deuised, neither in a vaine profession of ſ Gospel.

d This must be vnderstoode of such a knowlege as hath faith with it, and not of a common knowledge.

e For the tree is knowen by the fruite.

3 Holinesse that is, a life ordered according to the prescript of Gods commandements, howsoeuer we be, is of necessitie ioyned with faith, that is with the true knowledge of the Father in ſ Sonne.

4 He that keepeth Gods commandements is-meth God in deede: He that loueth God, is in God, or is ioyned together with God. Therefore he that keepeth his commandements is in him. f Wherewith we loue God.

g He meaneth our coniunction with Christ. 5 He that is one with Christ, must needs line his life, that is, must walke in his steps. 6 The Apostle going about to expound the commaundement of Charitie one towards another, telleth first that when he vrgeth holinesse, he vrgeth no new trade of life (as they vse to do which deuise traditions one after another) but putteth them in mind of that same Lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth, that that doctrine indeed is olde, but it is now after a sort new, both in respect of Christ, and also of vs: in whome hee throughe the Gospel, engraueth his Lawe effectually, not in tables of stone, but in our mindes. h Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, and in you. 8 Nowe hee commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deed regenerate and the sonne of God, which hateth his brother: and such a one wandereth miserably in darknesse, bragge he of neuer so great knowledge of God, for that wittingly & willingly hee casteth himselfe headlong into hel. * Chap. 3. 14. 9 He returneth again from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our sanctification, whereupon afterwards sanctification must be built as vpon a foundation.

i Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe. k For his owne sake: And in that he nameth Christ he shutteth out all other, whether they be in heaven or earth. 10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to olde men, he sheweth that Christ and his doctrine are passing ancient, & therfore if they be delited with old things, nothing ought to be more acceptable vnto them. 11 He aduertiseth yong men, if they be desirous to shew their strength, that they haue a most glorious cōbate set here before them, to wit, Satan the worst enemy, who must be ouercome: fulfilling them to be as sure of the victorie, as if they had already gotten it. 12 Finally, he sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel.

13 He addeth afterward in like order, as many exhortations as if he should say, Remember, ye Fathers, as I wrote euen now, that the eternall Sonne of God is reuealed to vs. Remember ye yong men, that the strength whereby I saide that you put Satan to flight, is giuen you by the word of God which dwelleth in you.

14 The world which is full of wicked desires, lusts, or pleasures, and pride, is vtterly hated of our heauenly father. Therefore the Father and the world cannot be loued together: and this admonition is very necessarie for greene and flourishing youth.

l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is saide to loue the world with an infinite loue, Iohn 3. 16. that is to say, those whom he chose out of the world.

b Wherwith the Father is loued.

15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent.

16 Now he turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnes, which is too too familiar with that age. n He vseth this word (Litle) not because he speaketh to children, but to allure them the more by vsing such sweet words. 17 First, because the last time is at hand, to that the matter suffereth no delay. 18 Secondly, because Antichrists, that is, such as fall from God are already come, euen as they heard that they should come. And it was hegry requisite to warne that vnheedy and wariesse age of that danger. 19 Aduersitie might stumble & be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine vnto thē, that although such as fal from God and his religion had place in ſ Church, yet they were neuer of the Church: because ſ Church is the cōpany of ſ elect, which cannot perish, and therfore cannot fal from Christ. o So then ſ elect can neuer fall from grace. 20 Secondly: he sheweth that these things fal out to ſ profit of the Church, that hypocrites may be plainly knowen. 21 Thirdly, he comforteth thē to make thē stand fast, inasmuch as they are anointed of ſ holy Ghost with ſ true knowledge of saluation. p The grace of the holy Ghost, and this is a borowed kind of speech taken from ſ ointings vsed in ſ Law. q From Christ who is peculiarly called Holy. 22 The taking away of an obiection. Hee wrote not these things as to men which are ignorant of religion, but rather as to thē which do well know the truth, yea so farre forth ſ they are able to discerne trueth frō falshood. 23 He sheweth now plainly ſ false doctrine of ſ Antichrists, to wit, ſ either they fight against the person of Christ, or his office, or both together & at once. And they that do so, boast & brag of God, for ſ in denying the Sonne, the Father also is denied.

r Is the true Messias. s They then are deceiued themselues, and also do deceiue others, which say that the Turks & other infidels worship the same God that we do. 24 The whole preaching of the prophets & Apostles is contrary to that doctrine. Therefore it is vtterly to be cast away, and this wholly to be holden & kept, which leadeth vs to seeke eternal life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

25 And

25 And this is the promes that he hath promised vs, euen that eternall life.

26 [25] These things haue I written vnto you, concerning them which deceiue you.

27 But that [t] anoynting which ye receiued of him, dwelleth in you: and ye [u] neede not that any man teache you: but as the same [x] Anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, litle children, abide in him, that when he shall appeare, we may be bolde, & not be ashamed before him at his comming.

29 [27] If yee knowe that he is righteous, knowe ye that hee which doeth righteously, is borne of him.

25 The same Spirit which inspireth the elect with the knowledge of the truth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the ende.
t The Spirit which you haue receiued of Christ, and which hath led you into all truth.
u You are not ignorant of those things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe knowe.
x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from ỹ honour due to the holy Ghost.
26 The conclusion both of the whole exhortation, and also of the former treatise.
27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, & handleth the same matter after another order, for before he taught vs to goe vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument. God is the fountaine of al righteousnesse, and therefore they that giue themselues to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 *Setting downe the ineſtimable glory of this, that we are Gods ſonnes,* 7 *he ſheweth that newneſſe of life muſt be teſtified by good workes, whereof Charitie is a manifeſt token.* 19 *Of faith,* 22 *and praying vnto God.*

1 Beholde, [1] [a] what loue the Father hath giuen to vs, that wee should be [b] called the sonnes of God: [2] for this cause this worlde knoweth you not, because it knoweth not him,

2 [3] Dearely beloued, nowe are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shalbe made manifest, we shalbe [c] like him: for we shall see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth himselfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] committeth sinne, transgresseth also the Lawe: for [g] sinne is the transgression of the Lawe.

5 [6] And ye knowe that he was made manifest, that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer [h] sinneth, hath not seene him, neither hath knowen him.

1 He beginneth to declare this agreement of the Father and the Sonne, at the highest cause, to wit, at that free loue of God towards vs, wherewith he so loueth vs, that also hee adopteth vs to be his children.
a What a gift of how great loue.
b That we should be the sonnes of God, & so, that al ỹ world may perceiue we are so.
2 Before he declareth this adoption, he saith two things: the one, that this so great a dignitie is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe.
3 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but we are sure of the accomplishment of it, inasmuch that we shall be like to the Sonne of God himselfe, & shal enioy his sight in deede, such as he is now, but yet notwithstanding this is deferred vntil his next comming.
c Like, but not equall.
d For now we see as in a glasse, 1. Cor. 13. 12.
4 Mowe he describeth this adoption, (the glory whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the sonne of God, endeuoureth to resemble the Father in puritie.
e This word signifieth a likenesse, but not an equalitie.
5 The rule of this puritie can frō no where els be taken but from the Lawe of God, the transgression whereof is that which is called sinne.
f Giueth not himselfe to purenes.
g A short definition of sinne.
6 An argument taken from ỹ material cause of our saluation: Christ in himselfe is most pure, & he came to take away our sinnes, by sanctifying vs in the holy Ghost. Therfore whosoeuer is truly partaker of Christ, doth not giue himselfe to sinne, & contrariwise he ỹ giueth himselfe to sin, knoweth not Christ. *Isa. 53. 6, 9. 1. pet. 2. 22, 24.
h He is said to sinne, that giueth not himselfe to purenes, and in him sinne reigneth: but sinne is said to dwel in ỹ faithful, & not to reigne in them.

7 [7] Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

8 [8] He that * committeth sinne, is of the [i] deuill: for the deuill [k] sinneth from the [l] beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for his [m] seede remaineth in him, neither can he sinne, because he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, [10] neither he that loueth not his brother.

11 [11] For this is the message, that ye heard from the beginning, that * we should loue one another.

12 [12] Not as [n] Cain which was of that wicked one, and slew his brother: [13] and wherefore slewe he him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 [14] We [o] knowe that we are translated from death vnto life, because we loue the brethren: * he that loueth not his brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

16 *[16] Hereby haue wee perceiued loue, that hee layd downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 * [17] And whosoeuer hath this [p] worlds good, and seeth his brother haue neede, and [q] shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 [18] My little children, let vs not loue in word, neither in tongue onely, but in deede and in trueth.

7 An other argument of things coupled together. He that liueth iustly, is iust, and resembleth Christ that is iust, & by that is knowen to be ỹ son of God.
8 An argument taken of contraries: The deuill is the author of sin, and therefore he is of the deuil, or is ruled by the inspiration of the deuill, that committeth sinne: and if he be the deuils sonne, then is he not Gods sonne: for the deuill & God are so contrary the one to the other, that euen the Sonne of God was sent to destroy ỹ workes of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne again of his spirite as of newe seede, in so much, that of necessitie he is now deliuered from the slauerie of sinne.
*Iohn 8. 44.
i Resembleth the deuill, as the childe doth ỹ father, & is gouerned by his Spirit.
k He saith not, sinned, but, sinneth, for he doth nothing else but sinne.
l From the very beginning of the world.
m The holy Ghost is so called of the effect he worketh, because by his vertue and mightie working as it were by seed,

we are made new men.
9 The conclusion: By a wicked life they are knowē which are gouerned by the spirite of ỹ deuill: and by a pure life, which are Gods children.
10 He beginneth to commend charitie towards the brethren, as another marke of the sonnes of God.
11 The first reason taken of the auncientie of God which giueth the commandement. *Iohn 13. 34. and 15. 12.
12 An amplification taken of the contrary example of Cain which slew his brother. *Gen. 4. 8.
n He bringeth foorth a very fit and very olde example, wherein we may behold both the nature of the Sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the ende of both at length.
13 A short digression: Let vs not marueile that we are hated of the world for loueing our brethe, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain?
14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therefore hatred towards the brethren is a testimonie of death, & whosoeuer nourisheth it, doeth as it were foster death in his bosome.
o Loue is a token that we are translated from death to life, forasmuch as by the effects the cause is knowen. * Chap. 2. 10. Ieuit. 19. 17.
15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore he is in death. And therupon followeth the contrary: He that loueth his brother, hath passed to life, for in deede we are borne dead. *Iohn 15. 13. ephes. 5. 2.
16 Mowe he sheweth howe farre Christian charitie extendeth, euen so far, that according to the example of Christ euery man forget himselfe, to prouide for and helpe his brethren. * Luke 3. 11.
17 He reasoneth by comparisons: for if wee are bound euen to giue our life for our neighbours, howe much more are we bound to helpe our brothers necessities with our goods and substance?
p Wherewith this life is sustained.
q Openeth not his heart to him, nor helpeth him willingly and cheerefully.
18 Christian charitie standeth not in words but in deede, & proceedeth from a sincere affection.

19 [19] For

19 [19] For thereby we knowe that we are of the trueth, [20] and ſhall before him aſſure our hearts.

20 For [r] if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldneſſe toward God.

22 *[22] And whatſoeuer wee aſke wee receiue of him, becauſe we keepe his commandements, and doe thoſe things which are pleaſing in his ſight.

23 * This is then his commaundement, That we beleeue in the Name of his Sonne Ieſus Chriſt, and loue one another as he gaue commandement.

24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the [s] Spirit which he hath giuen vs.

19 Hee commendeth charitie, by a triple effect: for firſt of all, by it wee know that we are in deede the ſonnes of God, as he ſhewed before.

20 Thereof it commeth that we haue a quiet conſcience, as on the contrary ſide he that thinketh that hee hath God for a iudge, becauſe hee is vniuſt to himſelfe, either he is neuer or els very rarely quiet, for God hath a farre quicker ſight then we, and iudgeth more ſeuerely.

r If an euil conſcience conuinceth vs, much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our ſelues doe. 21 A third effect alſo riſeth of the former, that in theſe miſeries we are ſure to be heard, becauſe we are the ſonnes of God: as we vnderſtand by the grace of ſanctification, which is proper to the elect. * Matth. 21.22. Iohn 15.7. & 16.23. chap. 5.14. 22 The concluſion: That faith in Chriſt, and loue one towards another are things ioyned together, and therefore the outwarde teſtimonies of ſanctification muſt and doe anſwere that inward teſtimonie of the Spirit giuen vnto vs. * Iohn 6.23. and 17.3. * Iohn 13.34. and 15.10. s He meaneth the Spirit of ſanctification, whereby we are borne anew and liue to God.

CHAP. IIII.

1 Hauing ſpoken ſomewhat touching the trying of ſpirites: 4 For ſome ſpeake after the world, 5 and ſome after God: 7 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly loue.

DEarely [1] beloued, beleeue not euery [a] ſpirite, but trie the ſpirits whereby they are of God: for many falſe prophets are gone out into this world.

2 [2] Hereby ſhall ye knowe the Spirit of God, [b] Euery ſpirit which confeſſeth that [c] Ieſus Chriſt is come in the [d] fleſh, is of God.

3 And euery ſpirite that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whom ye haue heard, how that he ſhould come, and nowe already he is in this world.

4 [3] Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this world.

5 [4] They are of this world, therefore ſpeake they of this world, and this world heareth them.

1 Taking occaſion by the name of the Spirit, leſt loue and charitie ſhould be ſeparated from the worthy of God, which chiefly pertaineth of his true knowledge, he returneth to that which hee ſpake of in the ſecond chapter touching the taſting heede of Antichriſts. And he will haue vs here to take heed of two things, the one is, that ſeeing there be many falſe prophets, we doe not lightly giue credite to euery man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleeue any. The meane then obſerue a meane, that wee may be able to diſcerne the Spirits of God which are altogether to be followed, from impure ſpirits which are to be eſchewed. a This is ſpoken by the figure Metonymie, and it is as if he had ſaide, Beleeue not euery one that ſaith that he hath a gift of the holy Ghoſt to doe the office of a Prophet. 2 He giueth a certaine and perpetuall rule to know the doctrine of Antichriſt by, to wit, if either the diuine or humane nature of Chriſt, or the true vniting of them together be denied: or if the leaſt iote that may be, be derogated from his office who is our onely King, Prophet, & euerlaſting high Prieſt. b He ſpeaketh ſimply of the doctrine, and not of the perſon. c The true Meſſias. d In true man. 3 Hee comforteth the elect with a moſt ſure hope of victorie: but put ſo, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reaſon why the worlde receiueth theſe teachers more willingly then the true: to wit, becauſe they ſeeke out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by.

6 [5] We are of God, * he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the [e] ſpirit of trueth, and the ſpirit of errour.

7 [6] Beloued, let vs loue one another: [7] for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: [8] God is [f] loue.

9 * Herein was that loue of God made manifeſt amongſt vs, becauſe God ſent that his onely begotten ſonne into this world, that we might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and ſent his Sonne to be a reconciliation for our ſinnes.

11 [9] Beloued, if God ſo loued vs, wee ought alſo to loue one another.

12 *[10] No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

14 [11] And we haue ſeene, and doe teſtifie, that the Father ſent that Sonne to bee the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowen, and beleeued the loue that God hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 [13] Herein is that loue perfect in vs, that wee ſhould haue boldneſſe in the day of iudgement: for [i] as hee is, euen ſo are wee in this world.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath paineſulneſſe: and he that feareth, is not perfect in loue.

19 [14] Wee loue him, becauſe hee loued vs firſt.

5 He teſtifieth vnto them, that his doctrine and the doctrine of his fellowes, is the aſſured word of God, which of neceſſitie wee haue boldly to ſet againſt all the mouthes of the whole world, and thereby diſcerne the trueth from falſehood. *Iohn 8.47.

e True Prophets, againſt whom as falſe prophets, that is, ſuch as erre themſelues, and leade other into errour.

6 He returneth to the commending of brotherly loue & charitie.

7 The firſt reaſon: Becauſe it is a very diuine thing, and therefore very meete for the ſonnes of God: ſo that whoſoeuer is voide of it, can not be ſaid to knowe God aright.

8 A confirmation: for it is the nature of God to loue men, whereof wee haue a moſt manifeſt proofe aboue all other, in that that of his onely free and infinite good will towards vs his enemies, he deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten Sonne, to the end that we being reconciled through his bloud might be made partakers of his euerlaſting glory.

f In that he calleth God, Loue, hee ſaith more then if he had ſaid that he loueth infinitely. * Iohn 3.16, 9 An other reaſon by compariſon: if God ſo loued vs, ſhall not we his children loue one another? *Iohn 1.18. 1.tim.6.16. 10 A third reaſon: Becauſe God is inuiſible, therefore by this effect of his ſpirit, to wit, by charitie, he is vnderſtood, yea and to be not out of vs, but ioyned with vs and in vs, in whom he is ſo effectually working. g Is ſurely in vs in deede, and in trueth. 11 He vnderlayeth this charitie with another foundation, to wit, faith in Ieſus, which ioyneth vs in deede with him, euen as charitie witneſſeth that we are ioyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeene him with his eyes. h With ſuch a confeſſion as commeth from true faith, and is accompanied with loue, ſo that there be an agreement of all things. 12 A fourth reaſon: God is the fountaine and welſpring of charitie, yea charitie it ſelfe: therefore whoſoeuer abideth in it, hath God with him. 13 Againe (as a litle before) he commendeth loue, for that ſeeing that by our agreement with God in this thing, we haue a certaine teſtimonie of our adoption, it commeth thereby to paſſe that without feare we looke for that latter day of iudgement, ſo that trembling, and that torment of conſcience is caſt out by this loue. i This ſignifieth a likeneſſe, not an equalitie. k If we vnderſtand by loue, that we are in God, and God in vs, that we are ſonnes, and that we know God, and that euerlaſting life is in vs: he concludeth aright, that we may well gather peace and quietnes thereby. 14 Leſt any man ſhould thinke that that peace of conſcience proceedeth from our loue, as from the cauſe, he goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs as though we deſerued and do deſerue his wrath. And hereof ſpringeth another double charitie, which both are tokens and witneſſes of the firſt, to wit, that wherewith we loue God who loued vs firſt, and then for his ſake our neighbours alſo.

15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth that they lie impudently which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and loue God, to wit, because that he that cannot loue his brother, whom hee seeth, howe can hee loue God whom hee seeth not? * Iohn 13.34. and 15.12. 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commaunded both to loue him and our neighbour.

20 [15] If any man say, I loue God, and hate his brother, he is a lyar: [16] for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene.

21 *[17] And this commaundement haue we of him, that he that loueth God, should loue his brother also.

CHAP. V.

1 *He sheweth that brotherly loue and faith are things inseparable:* 10 *And that there is no faith toward God, but by beleeuing in Christ:* 14 *Hence proceedeth calling vpon God with assurance,* 16 *and also that our prayers be availeable for our brethren.*

1 He goeth on forward in the same argument, shewing howe both those loues came into vs, from that loue wherewith God loueth vs, to wit, by Iesus our Mediatour laid hold on by faith in whom wee are made the children of God, and doe loue the Father of whom we are so begotten, and also our brethren whiche are begotten with vs.

WHosoeuer [1] beleeueth that Iesus is that [a] Christ, is borne of God: and euery one that loueth him, which begate, loueth [b] him also which is begotten of him.

2 [2] In this we know that we loue the children of God, when we loue God, and keepe his [c] commandements.

3 [3] For this is the loue of God, that we keepe his commandements: [4] and his * commandements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this world: [6] and this is that victorie that [e] hath ouercome this world, euen our [f] faith.

5 *[7] Who is it that ouercommeth this world, but he which beleeueth that Iesus is that Sonne of God?

6 [8] This is that Iesus Christ that came by water and blood: [9] not by water onely, but water and blood: and it is that [g] Spirit, that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the [h] Word, and the holy Ghost: and these three are [i] one.

8 And there are three which beare record in the earth, the spirit, and the water and the blood: and these three agree in one.

9 [10] If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne.

10 *[11] He that beleeueth in that Sonne of God, hath the witnes in himselfe: he that beleeueth not God, hath made him a lyar, because he beleeued not the word, that God witnessed of that his Sonne.

11 [12] And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] These things haue I written vnto you, that beleeue in the Name of that Sonne of God, that ye may know that ye haue eternall life, and that ye may beleeue in the Name of that Sonne of God.

14 [14] And this is that assurance, that wee haue in him, * that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer we aske, we knowe that we haue the petitions, that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him [l] aske, and he shall giue him life for them that sinne not vnto death, * There is a sinne vnto death: I say not that thou shouldest pray for it.

17 [16] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

a It the true Messias.

b By one, he meaneth all the faithfull.

c The loue of our neighbour doeth so hang vpon the loue wherewith we loue God, that this last must needes goe before the first: whereof it followeth, that that is not to be called loue when men agree together to doe euill, neither that, when as in louing our neighbours, we respect not Gods commandements. c There is no loue where there is no true doctrine. 3 The reason: for to loue God, is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same Lawmaker, (as hee taught before) it followeth also, that we doe not loue our neighbours, when we breake Gods commandements. 4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore lest the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commaindements of God are not in such sort grieuous or burdensome, that wee can be oppressed with the burden of them. * Matthew 11.30. d To them that be regenerate, that is to say, borne a newe, which are led by the Spirite of God, and are through grace deliuered from the curse of the Lawe. 5 A reason: Because by regeneration we haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commaundements of God. 6 Hee declareth what that strength is, to wit, faith. e He vseth the time that is past, to giue vs to vnderstand, that although wee be in the battell, yet vndoubtedly wee shall be conquerours, and are most certaine of the victorie. f Which is the instrumentall cause, and as a meane and hand whereby wee lay holde on him who in deede doeth persourme this, that is, hath and doeth ouercome the worlde, euen Christ Iesus. * 1.Corinth.15.57. 7 Moreouer hee declareth two things, the one, what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 He proueth the excellencie of Christ, in whom onely all things are giuen vs, by fiue witnesses, three heauenly, and three earthly, which wholy and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Word it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit (that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.)

9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnesse, beginne from righteousnesse imputed) for we stand not vpon sanctification, but so farre forth as it is a witnesse of Christes righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet is it the onely matter of our saluation. g Our spirite which is the third witnesse, he testifieth that the holy Ghost is trueth, that is to say, that that is true which he testifieth vs, to wit, that we are the Sonnes of God. h Looke Ioh.14. i Agree in one. 10 He beginneth by an argument of comparison, of what great waight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe, and the holy Ghost.

k I conclude, thus weighty that testimonie which I said is giuen in heauen, concerneth Iesus God, who so sheweth forth his Sonne. * Iohn 3.16.

11 He proueth the sureuesse of the earthly witnesses by euery mans conscience hauing that testimonie in it selfe, which conscience hee sayeth cannot bee deceiued, because it consenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must needes be a lyar, if the conscience which accepteth and assenteth to the Father, shoulde lye. 12 Maine at length hee sheweth what this testimonie is that is confirmed with so many witnesses: to wit, that life eternall, euerlasting felicitie is the meere and onely gift of God, which is the Sonne, and proceedeth from him vnto vs which by faith are ioyned with him, so that without him, life is no where to bee founde. 13 The conclusion of the Epistle, wherein hee sheweth first of all, that euen they which alreadie beleeue, doe stand in needs of this doctrine, to the ende that they may grow more and more in faith: that is to say, to the ende that they may bee daily more and more certified of their saluation in Christ through faith. 14 Because wee doe not yet in effect obteine that which wee hope for, the Apostle ioyneth inuocation or prayer with faith, which hee will haue to proceede from faith, and moreouer to be conceiued in such sort, that nothing bee asked but that which is agreeable to the will of God: and such prayers cannot be vaine. * Chap.3.22. 15 Wee haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet hee accepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowen trueth of the Gospel. l This is as much as if hee bade, let him desire the Lord to forgiue him, and hee will forgiue him being so desired. * Marth.12.31. marke 3.29. 16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinne: but yet wee must not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why we al may together pray no sinne is vnpardonable to saluation but, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirite, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euery man must particularly apply to himselfe the generall promises, that we may certainely perswade our selues, that whereas al the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God and euerlasting life.

18 [17] We knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 [18] We knowe that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, that is, in that his Sonne Iesus Christ: this same is that very [m] God & that eternal life.

21 [19] Litle children keepe your selues from idoles, Amen.

* Luk.24.45.

m The diuinitie of Christ is most plainely proued by this place.

19 He expresseth a plaine precept of taking heede of idoles which he setteth against the enemy true God, that with this scale as it were he might seale vp al the former doctrine.

The second Epistle of Iohn.

1 *This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompany not with Antichristes, 10 but auoide them.*

THE Elder to the [a] elect [b] Lady, and her children, [1] whom I loue in ꝑ trueth: and not I onely, but also all that haue knowen the trueth,

2 For the truethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [c] trueth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] trueth, as we haue receiued a commandement of the Father.

5 And nowe beseech I thee, Lady, (not as writing a newe commandement vnto thee, but that same which wee had from the beginning) that we * loue one another.

6 And this is that loue, that wee shoulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye should walke in it,

7 [3] For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 [4] [e] Looke to your selues, that we lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, God speede.

11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I woulde not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

a This is no proper name, but to be taken as the word importeth, that is to say, to the worthy and noble Ladie.

b Excellent and honourable Dame.

c The bond of Christian coniunction or linking together is the true and constant profession of the trueth.

d With true knowledge which hath alwaies loue ioyned with it, and folowing it.

e This true profession condicteth both to loue one towards another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of manners, and of doctrine, and these cannot be separated the one from the other.

1 According as the trueth directeth them. * Iohn 15.12.

3 Anichristes fighting against the person and office of Christ, were already crept into the Church in the time of the Apostles.

4 He that marketh this practise of doctrine, loseth all.

c Beware and take good heede.

5 We ought to haue nothing to doe with them that defend peruerse doctrine. * Rom.16.17.

The third Epistle of Iohn.

1 *Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 He exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.*

THE [1] Elder vnto the beloued Gaius, whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.

4 I haue no greater ioy then [a] these, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy loue before the Churches. Whom if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

1 An example of a Christian translation.

a Then these ioyes.

b As becommeth a beleeuer and a Christian.

c He commendeth to Gaius, either those selfe same men whom he had entertained before returning nowe againe to him, about the affaires of the Church, or els some other which had like businesse.

8 We

8 Wee therefore ought to receiue such, that we might be [d] helpers to the trueth.

9 [2] I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, followe not that which is euil, but that which is good: he that doeth wel, is of God: but hee that doeth euill, hath not [e] seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye knowe that our record is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee, Greete the friends by name.

d That we our selues may helpe somewhat to the preaching of the trueth.

2 Ambition and couetousnesse two pestilent plagues (especially in them which haue any Ecclesiastical function) are condemned in Diotrephes person.

e Hath not knowen God.

The Generall Epistle of Iude.

3 *He warneth the godly to take heede of such men,* 4 *that make the grace of God a cloke for their wantonnesse:* 5 *and that they shall not scape vnpunished, for the contempt of that grace,* 6. 7 *he proueth by three examples:* 14 *and alledgeth the prophecie of Enoch:* 20 *Finally hee sheweth the godly a meane, to ouerthrowe all the snares of these deceiuers.*

IUDE a seruant of Iesus Christ, and [a] brother of Iames, to them which are called and sanctified [b] of God the Father, and [c] returned to Iesus Christ:

*2 Mercie vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly [e] contend for the maintenance of the faith, which was [f] once giuen vnto the Saints.

4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.

5 [4] I will therefore put you in remembrance, forasmuch as ye once knew this, howe that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterward which beleeued not.

6 [5] The * Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.

7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed [h] strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these [i] sleepers also defile the flesh, [6] and despise [k] gouernement, and speake euill of them that are in authoritie.

9 [7] Yet Michael the Archangel, when he stroue against the deuil, and disputed about the body of Moses, durst not blame him with cursed speaking, but saide, The Lorde rebuke thee.

10 [8] But these speake euil of those things, which they know not: and whatsoeuer things they knowe naturally, as beastes, which are without reason, in those things they corrupt themselues.

11 [9] Wo be vnto them: for they haue followed the way * of Cain, and are cast away by the deceite * of Balaams wages, and perish in the gainesaying * of Core.

12 [10] These are rockes in your [l] feastes of charitie when they feast with you, without [m] al feare, feeding themselues: * cloudes they are without water, caried about of windes, corrupt trees and without fruite, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wan-

a This is put to make a difference betweene him and Iudas Iscarioth.

b By God the Father.

c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.

1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certaine wicked men both in wholesome doctrine and good maners.

d Of those things that pertaine to the saluation of all of vs.

e That ye should defend the faith by all the might you can, both by true doctrine, good example of life.

f Which was once so giuen, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan, as at this day the sect of Anabaptistes doeth, which they call libertines. *2. Pet. 2. 21. 4 He setteth forth the horrible punishment of them which haue abused the grace of God to followe their owne lustes. * Numbers 14. 37. 5 The fall of the Angels was most seuerly punished, howe much more then will the Lord punish wicked and faithlesse men? * 2. Peter 2. 4.

*Gen. 19. 24.

g Following the the steppes of Sodome and Gomorrhe.

h Thus he couerly setteth foorth their horrible and monstrous lustes.

i Which are so blockish and void of reason, as if all their senses and wittes were in a most dead sleepe.

6 Another most pernicious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as at this day the Anabaptists doe.

k It is a greater matter to despise gouernement then the gouernours, that is to say, the maner it selfe then the persons.

7 An argument of comparison. Michael one of the chiefest Angels, was content to deliuer Satan, although a most accursed enemie, to the iudgement of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordeined of God. 8 The conclusion: These men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beastes, seruing their bellies. 9 He foretelleth their destruction, because they resemble of the wofoorth Cains shamelesse malice, Balaams filthy couetousnesse, and to be short, Cores seditious and ambitious head. * Genesis 4. 8. *Num. 22. 21. 2. peter 2. 15. *Numbers 16. 1. 10 He rebuketh most sharpely with many other notes and markes, both their dishonestie or filthinesse, and their shamelesse, but especially, their vaine brauerie of wordes, and most vaine pride, ioyning therewithall a most graue and braue threatning out of a most auncient prophecie of Enoch touching the iudgement to come. l The feastes of charitie, were certaine bankets, which the brethen that were members of the Church kept altogether, as Tertullian setteth them foorth in his Apolog. chap. 39. m Impudently, without all reuerence to God or man. *2. Peter 2. 17.

dring

dying starres, to whom is reserued the [n] blacknesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * Beholde, the Lord [o] commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.

17 [11] But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should be mockers * in the last time, which should walke after their owne vngodly lustes.

19 [12] These are they that separate themselues from other, naturall, hauing not the Spirite.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.

22 [13] And haue compassion of some, in putting difference:

23 And other saue with [p] feare, pulling them out of the fire, and hate euen that [q] garment which is spotted by the flesh.

24 [14] Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Sauiour, be glory, and maiestie, and dominion, and power, both nowe and for euer, Amen.

[n] Most grosse darkenesse, Reuel. 1.7.

[o] The present time, for the time to come. Dan. 7.10.

[11] The rising vp of such monsters was spoken before, that we should not be troubled at the strangenesse of the matter. 1. Tim. 4.1. 2. Tim. 3.1. 2. Pet. 3.3.

[12] It is the propertie of Antichristes to separate themselues from the godly, because they are not gouerned by the spirit of God, and contrariwise it is the propertie of Christians to edifie one another through godly prayers, both in faith and also in loue, vntill the mercy of Christ appeare to their full saluation.

13 Amongst them which wander and go astray, the godly haue to do this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and filthines, that they eschew euen the least cogitation that may be.

p By fearing them, and holding them backe with godly seueritie. q An amplification, taken from the forebidden things of the Lawe which did defile. 14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

¶ I haue not thought good to put foorth any thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

BEcause some men haue of long time doubted of the authoritie of this booke, I will in few words, confute those arguments, which are commonly brought to this purpose, and after shewe mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painefully and diligently gathered them together: whose iudgement seemeth to be so vncertaine in this point (as it is also in many other) that no man readily can tell what opinion he was of, saue that after much adoe, hee seemeth to bend this way, that hee is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which wee receiue without any gainesaying. Therefore let vs heare what he saith. Hierome witnesseth, saith hee, that the Grecians in his time did not receiue the Reuelations. Dorotheus Bishop of Tyrus, and a Martyr, in his abridgement of liues recordeth that Iohn wrote his Gospell in the Isle of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his Catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his Ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe so citeth this booke in diuers places of his historie, that hee doeth not flatly vouch it to be Iohns: but alleageth one Caius that was a good Christian in the fourth booke of his historie, who saith it was written of one Cerinthus an heretike. Let this bee the first argument which I answere in this sort. If we weigh the reasons that moued those men to reiect this booke, then wee shall see howe vndeseruedly they did it. Againe, as some did reiect it, so did the most part receiue it: in so much that Epiphanius reckeneth them amongs Heretikes that did reiect it: as for Iustine the Philosopher, and Iren Bishop of Lions: which were both Martyrs, and did not onely allowe it, but also wrote Commentaries vpon it, I will not speake of them. As for that that is alledged of Dorotheus, it is to no great purpose, for that hee is thought to reiect it, because he spake not of it. As touching Athanasius, Erasmus himselfe witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius we will weigh by and by what he sayth, when we come to consider of his reasons. As for Caius (what man soeuer hee was) hee is easily to be refuted euen by Dionysius his wordes in the third booke of the Ecclesiasticall historie. As for Eusebius I make no accompt of him, for there are none learned, but finde want of iudgement in him. Now let vs come to the other argument. Hierome writeth (sayth hee) that certaine very well learned men founde great fault and spake sharpely against the whole matter of this booke, as though there were nothing in it worthie the grauitie of an Apostle, but onely a common historie of things shadowed with certaine darke figures and hard kind of speaches. And moreouer that in the very sentences themselues there was nothing that becommeth the grauitie of an Apostle. Which I answere in this sort: What learned men so euer these were, they are greatly to be blamed, in ttha they durst be so bold to speake euil of ỹ booke, which no doubt is very short, if those things be excepted, which we haue translated word forword out of the Prophets, Basil, Gregorie, Ciril, Epiphanius, Irene, Hippolite, as Aretas witnesseth, were not of this iudgement, which thought not only as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they woulde neuer haue done, if they had founde no resemblance of the grauitie of an Apostle in it.

And

And whether of theſe ſhall I count for the better learned? whether theſe men, which haue giuen record both of their ſingular godlines, and excellent learning by publiſhing many works, or thoſe men rather, whoſe only names are ſcarcely heard of: and the reaſons they vſe, giue ſufficient proofe how learned they were? They ſay there appeared no grauitie in this writer, and yet he hath taken euery whit almoſt word for worde out of the Prophets: they ſay he hath put downe a common hiſtory. But how can that be, ſeeing (a few things onely excepte) he meaneth no relation of things paſt, but foretelleth things to come? And therefore they do not only not ſpeake that, that is trueth, but not ſo much as any piece or reſemblance of trueth.

Now let vs come to the third argument: He is very curious (ſaith one) in ſetting downe his owne name, as as though he ſhould indite an obligation, and not write a booke, which is not only not vſed of any of the Apoſtles, but is alſo vnaccuſtomed of himſelfe: for in his Goſpel where he entreateth a great deale more modeſt matters, then theſe are, he neuer nameth himſelfe, but onely pointeth it out by ſome ſuch markes as theſe, the Diſciple whom Ieſus loued. And Paul when he is enforced to ſpeake of his Reuelations, ſetteth out the matter vnder an other mans perſon. And yet this man, while he deſcribeth the ſecrete conference which he had with Angels, had neuer done with theſe kinde of wordes, I Iohn. This reaſon moued Dionyſius of Alexandria to thinke, that ſome other man wrote this booke. But what weake, and ſlender coniectures are theſe? litle did thoſe good men conſider, that it was one thing to write an hiſtory, and an other to ſet downe a prophecie: for the trueth of an hiſtory hangeth not ſo much vpon the credite of the writer, as vpon other circumſtances: but a prophecie, becauſe it foretelleth things to come, ſtandeth vpon the authoritie of him that reueileth it, and his that preacheth it, ſo that it is of neceſſitie to giue vs to vnderſtand, both from whence the forewarning came, and who reueiled it, and who wrote it. Whereupon we ſee, that not onely in the beginning of prophecies, but alſo almoſt in euery viſion, there is nothing ſo curiouſly ſet downe as the Name of God who ſpake it, and the name of the Prophet who wrote it. Take for example, onely the Prophet Ieremie, who maketh mention of his name, at the leaſt an hundred times. And ſo was it requiſite for him to do, that he might not ſeeme to ſeeke lurking corners to hide himſelfe in as the falſe prophets did. And what? doe we not finde from the ſeuenth Chapter of Daniel, that almoſt in euery verſe he repeateth his owne name, and ſaith, I Daniel? And how oft doeth Eſay repeate theſe words, Eſay the ſonne of Amos? But Iohn did not ſo in his Goſpel. I grant: for he wrote an hiſtory, wherein that befel him, which befell to none other of the Diſciples: for he was occaſioned to ſpeake many things of himſelfe. Nay, Paul alſo did not ſo: In deede he did not ſo, in any place where he handled not his viſions purpoſely, but whenſoeuer he voucheth the excellencie of his miniſterie, how boldly and how magnifically doeth he call himſelfe that Paul which was appointed to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt? And how? when he reporteth thoſe his great combates, doeth he take vpon him another mans perſon? Nay let vs go further: Iohns name is not to be found (vnleſſe I be deceiued in my reckoning) aboue fiue times in all this worke: and thoſe words (I Iohn) but onely thriſe, to wit, chap. 1. verſe 9. and yet with an explication added to it, which may ſuffice abundantly to put away all ſuſpition of pride: and againe, chap. 21. verſe 2. and chap. 22. verſe 8. in both which places he reporteth onely ſimply what he ſaw, to the ende that no man might doubt of the trueth of his prophecie. Therefore, to make an ende of this reaſon in few wordes, that argument which Dionyſius maketh, is not onely vaine, but alſo argueth want of skill, and is in deede very ſlanderous: Nay, I may ſay more, and ſay truely (without any malice to any, as the Lord is witneſſe) that this was too vnaduiſedly ſpoken, where he ſaith, that the Euangeliſt is as curious in his often repeating of Iohn, as if he had bene writing an obligation, and no booke.

Now to the fourth argument: In all the Greeke copies that I haue ſeene, ſayeth he, it was not intituled the Reuelation of Iohn the Euangeliſt, but, of Iohn the Diuine, which is ſufficient to proue it was Iohn the Euangeliſt: for all that are learned know that he was by excellencie, and by a prerogatiue as it were, called by this name the Diuine, of all the old writers, becauſe neuer man wrote ſo plainely and diuinely of the diuinitie of Chriſt as he did. As for the other Iohn, who I thinke was a counterfait, was not called by this excellent name Diuine, but an Elder.

Now for the vnlikenes of his ſtile, and ſpeech, which that Dionyſius of Alexandria prooueth by three reaſons, as Nicephorus recordeth, Eccleſ. lib. 6. cap. 23. firſt by the whole courſe and nature of his words, ſecondly, that whereas the Goſpel and Catholike Epiſtle of Iohn, agree in very many pointes, this booke hath not one word like. Laſtly, becauſe Iohn had an excellent gift of ſpeach, but this man is very clowniſh, barbarous, and tripped oft in his language. To the firſt I anſwere, that in ſo diuers a matter, it is no maruaile, to ſee ſo diuers a kind of ſtile: for in the hiſtory of the Goſpel, and in the Epiſtles, though he ſpake as he was mooued by the holy Ghoſt, yet he ſpake what his minde led him: and here he is but the writer of ſuch things as he heard and were deliuered him: In the other he ſometime maketh report of the hiſtory, and ſometime teacheth: but in this he ſpeaketh of things to come, and in ſuch order of wordes as he is appointed: And ſhall we marueile then that he vſeth not one ſelfe ſame kind of ſentences? Nay, what writer was there euer ẏ was tied ſo ſhort? are not many things deliuered to him in the very words of the old Prophets, enen in the ſame that Ezechiel, Daniel, Zacharie, Eſay, and other ſpake withall, by the direction of the ſelfe ſame Spirit, which ſpake the ſelfe ſame in them in old time? And therfore it is no marueile that he vſeth not ſo refined a kind of ſpeach, as happily they would deſire, ſeeing he ſwarueth neither in ſpeach, nor in characters, from the Prophets which wrote in the Hebrew tongue: and therefore there is leſſe cauſe of ſuſpicion that it ſhould be any counterfeit worke ſlily crept into the Church.

Now remaineth the laſt argument, which ſeemeth to charge him that he fauoureth the hereſie of the Chiliaſtes, whereupon diuers thought that Cerinthus made this booke & fathered it vpon ſome of the Apoſtles. But for mine owne part, though I graunt that the Chiliaſtes haue abuſed many teſtimonies out of this booke, yet I cannot yeeld to that, & thinke that ſome heretikes ſhould make it, vnleſſe ſome man be able to ſhew me, that thoſe places cannot fitly be taken in any other ſenſe: or els what booke is there that we may receiue? And that thoſe places are otherwiſe to bee taken, diuers learned men haue ſhewed long agoe: ſo that the like hath befallen this booke as did to the Epiſtle to the Hebrewes, which ſome men reiected very obſtinately, becauſe it ſeemed to make for the Nouatians: whereas in deede they ought rather to haue accuſed their owne ignorance. Moreouer, ſeeing Cerinthus had many other mad and wicked opinions, as that he denied that God made the world, and taught that Chriſt was borne of Mary, & Ioſeph, as all other men are borne, and maketh Chriſt and Ieſus two diſtinct perſons: how commeth it to paſſe that hee ſprinckled none of his foule holy wa-

ter amongeſt the reſt in this booke? But he was ſo farre from ſo doing, that contrarywiſe there may be diuers arguments taken out of this booke againſt thoſe errors: ſo that it may appeare by this one reaſon, that Cerinthus was not the Authour of this booke. And againe, whereas he ſpeaketh of the thouſand yeeres, he mentioneth no one iote of thoſe things, which Cerinthus ſo impudently chattred of. For where is there any mention of that riot which Cerinthus talketh of? where is that eating? drinking? where are thoſe mariages & paſtimes? where are the ſacrifices and holy dayes which ſhould be kept at Hieruſalem? Therefore this is a vaine and a fooliſh argument. And ſeeing thoſe things are ſo, though I would ſtiffely ſtand in contention for the Authours name, yet I rather iudge it to be Iohn the Apoſtle, then any other mans: For beſides that it appeareth to be very ancient, and the learneſt and the godlieſt of the olde Fathers doubt not, but it was Iohns, theſe coniectures alſo leade mee to thinke ſo: for that I finde none of thoſe dayes to whome either propheties ſo ful of maieſtie, or ſo honourable a name of a Diuine, may be aſcribed: and moreouer, that it ſauoureth of the worthines & excellencie of an Apoſtle, to write to the Churches of Aſia, and not to one Church: laſtly, becauſe thoſe things which are here ſpoken of Pathmos, agree wholy with that which the olde Fathers haue written with one conſent, concerning Iohns baniſhment. And yet notwithſtanding if it may be lawfull to coniecture by the kinde of ſpeach it ſelfe, I would thinke it to be no mans ſooner then Markes, who was alſo called Iohn: he is ſo like not only in words, but alſo in diuers kindes of ſpeach, to the Goſpel of S. Marke, in ſo much that theſe two bookes haue almoſt one kinde of character. As for the booke it ſelfe, though I confeſſe that theſe myſteries are as yet very darke to me, yet notwithſtanding, ſeeing there appeareth in all parts of it a great maieſtie of the ſpirit of prophecie, and the very ſteps and ſentences, yea and the wordes of the old Prophets, ſeeing there are to be found in it manifeſt and mighty teſtimonies, both of the Diuinitie of Chriſt, and alſo of our redemptiō: And laſt of al, ſeeing that part of thoſe things are moſt manifeſtly come to paſſe, which are foretold by him, as thoſe things which he ſpake of the deſtruction of the Churches of Aſia, & of the kingdome of the whore, which ſitteth vpon ſeuen hils, I am perſwaded and thinke that the holy Ghoſts meaning was to heape vp together, in this moſt precious booke, all ſuch things, as by the forewarning of the olde Prophets remained to be fulfilled after the comming of Chriſt: and added alſo a few things, as he thought expedient for vs. I grant they are very darke, but that is no ſtrange thing in the Prophets writings, as eſpecially in Ezechiels. But this is our fault, becauſe we take not diligent heed to things but ouerſlip thoſe iudgements of Gods prouidence, which daily are to be ſeene in his gouerning of the Church, by hauing our hearts too much ſet vpon our priuate affaires. To be ſhort, the Lord knoweth what, and how far it is expedient for vs to know, and therfore in times paſt, he ſo diſpoſed the light of his Prophets, as for his infinite wiſdome he ſaw it would be profitable for his Church. And therefore godly men haue to ſearch and wade in theſe myſteries with feare and reuerence ſo farre foorth, as lawfully and profitably they may: and let all men reuerence the myſteries of God, which are comprehended in this booke, whether they know them, or know them not, rather then as many doe, either mocke at them, or defile them with their fantaſtical commentaries.

a An opening of ſecret and hid things.

¶ The [a] Reuelation of Iohn *the Diuine.*

CHAP. I.

1 *He declareth what kind of doctrine is here handled, 8 euen his, that is the beginning and ending.* 12 *Then the myſterie of the ſeuen candleſticks and ſtarres* 20 *is expounded.*

b Which the Sonne opened to vs out of his Fathers boſome by Angels.

THe Reuelation of [b] Jeſus Chriſt, which God gaue vnto him, to ſhew vnto his ſeruants things which muſt ſhortly bee done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

c By theſe three times, Is, Was, and Shall be, is ſignified this word Iehouah, which is the proper Name of God.
*Exod. 3.14.
d Theſe are the ſeuen Spirits, which are afterward Chap. 5. verſe 6. called the hornes and eyes of the Lambe, and are now made as a gard waiting vpon God.
*Pſal. 89.38.
*1. Cor. 15.21. coloſſ. 1.18.

2 Who bare recorde of the worde of God, and of the teſtimonie of Jeſus Chriſt, and of al things that he ſaw.

3 Bleſſed is he that readeth, and they that heare the wordes of this prophecie, and keepe thoſe things which are written therein: for the time is at hand.

4 Iohn, to the ſeuen Churches which are in Aſia, Grace be with you, & peace from him, [c] Which * is, and Which was, & Which is to come, and from the [d] ſeuen Spirits which are before his Throne,

5 And from Jeſus Chriſt, which is that * faithfull witneſſe, and * the firſt begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his * blood,

*Heb. 9.14. 1. pet. 1.19. 1. iohn 1.9.
* 1. Pet. 2.5.
*Eſai. 3.14. matt. 24.30. iude 14.
e All men.
*Chap. 21.6. and 22.13.
f I am he, before whom there was nothing, yea, by whō euery thing that is made, was made, and ſhall remaine though all they ſhould periſh.
g Patmos is one of the Iles of Sporas, whither Iohn was baniſhed as ſome write.
h This is, that holy rauiſhment expreſſed, wherewith the Prophets were rauiſhed, and being as it were caried out of the world, were conuerſant with God: and ſo Ezechiel ſaith often, that he was caried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him.
i He calleth the Lords day, which Paul calleth ſ firſt day of the weeke, 1. Cor. 16.2.

6 And made vs * Kings and Prieſtes vnto God euen his Father, to him I ſay be glory and dominion for euermore, Amen.

7 Behold, he commeth with * cloudes, and euery [e] eye ſhall ſee him: yea, euen they which pearced him thorowe: and all kinreds of the earth ſhall waile before him, Euen ſo, Amen.

8 I * am [f] Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the Ile called [g] Patmos, for the worde of God, and for the witneſſing of Jeſus Chriſt.

10 And [h] I was rauiſhed in ſpirite on the [i] Lordes day, and heard behinde mee a great voyce, as it had bene of a trumpet.

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt, write in a booke, and ſende it vnto the ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto

Philadelphia, and vnto Laodicea.

12 Then I turned backe to k see the voice, that spake with me: and when I was turned, I sawe seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haires were white as white wooll, and as snow, and his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And hee had in his right hande seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone as the Sunne shineth in his strength.

17 And when I sawe him, I fel at his feete as dead: then he layd his right hand vpon me, saying vnto mee, Feare not: I am that *first and that last,

18 And am aliue, but I was dead: and beholde, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hande, and the seuen golden candlesticks, is this, The seuen starres are the l Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

k To see him whose voyce I had heard.

*Esai. 41.4. and 44.6.

l By Angels he meaneth, the Ministers of the Churches.

CHAP. II.

1 Iohn is commanded to write those things, which the Lord knew necessary to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 & of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of ỹ Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat a gainst thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare, what the spirit saith vnto the Churches, To him ỹ ouercommeth, will I giue to eate of the tree of life which is in the mids of the b Paradise of God.

8 ¶ And vnto the Angel of the Church of the c Smyrnians write, These things saith he that is first, and last, which was dead & is aliue.

9 I know thy workes and tribulation, and pouertie (but thou art rich) & I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuil shall cast some of you into prison, that ye may be tried, and yee shall haue tribulation ten dayes: be thou faithfull vnto the death, and I wil giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shal not be hurt of the second death.

12 And to the Angel of the Church, which is at d Pergamus write, This saith he which hath that sharpe sword with two edges.

13 I know thy works, & where thou dwellest, euen where Satans throne is, & thou keepest my Name, and hast not denied my faith, euen in e those dayes when Antipas my faithful Martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintaine the doctrine of *Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should f eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the g Manna that is hid, & will giue him a h white stone, & in the stone a new name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, & his feete like fine brasse.

19 I know thy works & thy loue, and i seruice, & faith, and thy patience, & thy works, and that they are moe at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a prophetesse, to teach & to deceiue my seruants to make them commit k fornication, and to eate meats sacrificed vnto idoles.

21 And I gaue her space to repent of her

b Thus Christ speaketh as he is Mediatour.

c Smyrna was one of the cities of Ionia in Asia.

d Pergamus was the name of a famous citie in old time in Asia, where the kings of the Attalians were alwayes resident.

e The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.

*Num. 24.14. and 25.1.

f That which is here spoken of things offered to idols, is meant of the same kinde which Paul speaketh of, 1. Cor. 10.14.

g He alludeth to that sermon which we reade of, Iohn 6. and to the place we finde, Psal. 105. 40.

h Arethas writeth, that such a stone was wont to be giuen to wrestlers at games, or els that such stones did in old time witnes the quitting of a man.

i So he calleth those offices of charitie which are done to the Saints.

k By fornication, is oftentimes in the Scripture idolatrie meant.

b To deale with thee for.

fornication, and ſhe repented not.

22 Beholde, I will caſt her into a bed, and them that commit fornication with her, into a great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches ſhall knowe that I am he which * ſearch the reines and hearts: and I wil giue vnto euery one of you according vnto your workes.

24 And vnto you I ſay, the reſt of them of Thyatira, As many as haue not this learning, neither haue knowen the [l] deepeneſſe of Satan (as they ſpeake) I will [m] put vpon you none other burden.

25 But that which yee haue already, holde faſt til I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 * And hee ſhall rule them with a rod of yron: and as the veſſels of a potter, ſhall they be broken.

28 Euen as I receiued of my Father, ſo wil I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

CHAP. III.

1 *The firſt Epiſtle ſent to the Paſtours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glory.*

AND write vnto the Angel of the Church which is at [a] Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtarres, I know thy works: for thou haſt a [b] name that thou liueſt, but thou art dead.

2 Bee awake, and ſtrengthen the things which remaine, that are [c] readie to die: for I haue not found thy workes perfit before God.

3 Remember therefore, howe thou haſt receiued and heard, and holde faſt and repent. *If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I wil come vpon thee.

4 Notwithſtanding thou haſt a few names yet in Sardis, which haue not defiled their garments: and they ſhall walke with me in white: for they are [d] worthy.

5 He that ouercommeth ſhall be clothed in white aray, & I will not put out his name out of the * Booke of life, but I will confeſſe his name before my Father, & before his Angels.

6 Let him that hath an eare, heare, what the Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, Theſe things ſaith hee that is Holy, and True, which hath the [e] key of Dauid, which openeth and no man ſhutteth, and ſhutteth & no man openeth,

8 I know thy workes: beholde, I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a litle ſtrength and haſt kept my word, and haſt not denied my Name.

9 Beholde, I will [f] make them of the Synagogue of Satan, which call themſelues Iewes, and are not, but doe lie: beholde, I ſay, I will make them, that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt [g] kept the word of my patience, therefore I wil deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the newe Hieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angell of the Church of the Laodiceans write, Theſe things ſaith [h] Amen, the faithfull and true witneſſe, that [i] beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I would thou wereſt colde or hote.

16 Therefore, becauſe thou art luke-warme, and neither colde nor hote, it wil come to paſſe, that I ſhall ſpewe thee out of my mouth.

17 For thou ſayeſt, I am rich and increaſed with goods, and haue neede of nothing, and knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buy of me golde tried by the fire, that thou mayeſt be made rich: and white raiment, that thou mayeſt bee clothed, and that thy filthy nakednes doe not appeare: and anoynt thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, * I rebuke and chaſten: be [k] zealous therefore and amend.

20 Behold, I ſtand at the doore, & knocke. If any man heare my voyce & open the doore, I will come in vnto him, and will ſuppe with him, and he with me.

21 To him that ouercõmeth, will I grant to ſit with mee in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP.

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*1. Sam. 16.7. Pſalme 7.10. Ierem. 11.20. and 17.10.

l He pointeth at the bragging of certeine men, which boaſted of their deepe, that is, plentifull and common knowledge, which notwithſtanding is deuiliſh.

m I wil ſpeake no worſe thing againſt you, being content to haue ſhewed you, what I require to be in you.

* Phil. 2.9.

a Sardis is the name of a moſt floriſhing and famous city where the Kings of Lydia kept their courts.

b Thou art ſaid to liue, but art dead in deed.

c Other things, whoſe ſtate is ſuch, that they are now going, and vnleſſe they be confirmed wil periſh forthwith.

*Chap. 16.15. 1. theſ. 5.2. 2. pet. 3.10.

d They are meet & fit, to wit, becauſe they are iuſtified in Chriſt, as they haue truly ſhewed it: for he is righteous that worketh righteouſneſſe, but ſo, as the tree bringeth foorth the fruit, Looke Rom. 8.18.

*Chap. 20.12. and 21.27. phil. 4.3.

e All power of rule in commanding and forbidding, delivering, and puniſhing. And the houſe of Dauid is the Church, and the continuall promiſe of Dauids kingdome belongeth to Chriſt.

f I wil bring them to that caſe.

g Becauſe thou haſt bene patient and conſtant, as I would my ſeruants ſhould be.

h Amen, ſoundeth as much in the Hebrew tongue as Truely, or Truth it ſelfe.

i Of whom all things that are made haue their beginning.

*Prou. 3.12. hebr. 12.6.

k Zeale is ſet againſt them which are neither hote nor colde.

CHAP. IIII.

1 Another viſion concerning the glory of Gods Maieſtie: 8 Which is magnified of the foure beaſtes, 10 and the foure and twentie Elders.

AFter this I looked, and beholde, a doore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I will ſhewe thee things which muſt bee done hereafter.

a Looke Chap. 1.10.

2 And immediatly I was rauiſhed [a] in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And he that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine, and there was a rainebowe rounde about the throne, in ſight like to an Emeraude.

4 And round about the throne were foure and twentie ſeates, and vpon the ſeates I ſaw foure and twentie Elders, ſitting, clothed in white raiment, & had on their heades crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were ſeuen lampes of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a Sea of glaſſe like vnto Chryſtall: and in the mids of the throne, and round about the throne were foure beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a Lion, and the ſecond beaſt like a Calfe, & the thirde beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

b Euery beaſt had ſixe wings.

8 And the [b] foure beaſtes had eache one of them ſixe wings about him, and they were full of eyes within, and they ceaſed not day nor night, ſaying, Holy, holy, holy Lord God Almightie, Which was, and Which Is, and Which Is to come.

c God is ſaid to haue glory, honour, kingdome, and ſuch like, giuen him, when we godly and reuerently ſet forth that which is proper to him.

9 And when thoſe beaſtes [c] gaue glory, and honour, and thankes to him that ſate on the throne, which liueth for euer and euer,

10 The foure & twentie Elders fel downe before him that ſate on the throne & worſhipped him that liueth for euermore, and caſt their crownes before the throne, ſaying,

* Chap.5.12.

11 Thou art * worthy, O Lord, to receiue glory, and honour, and power: for thou haſt created all things, and for thy wils ſake they are, and haue bene created.

CHAP. V.

1 The booke ſealed with ſeuen ſeales, 3 which none could open: 6 that Lambe of God 9 is thought woorthie to open it, 12 euen by the conſent of all the companie of Heauen.

AND I ſawe in the right hand of him that ſate vpon the throne, a Booke written within, and on the backſide, ſealed with ſeuen ſeales.

2 And I ſawe a ſtrong Angel which preached with a lowde voice, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, becauſe no man was founde worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders ſaide vnto mee, Weepe not: beholde, that * Lion which is of the tribe of Juda, the roote of Dauid, hath obteined to open the Booke, and to looſe the ſeuen ſeales thereof.

* Geneſ.49.9.

6 Then I beheld, and loe, in the midſt of the throne, and of the foure beaſtes, and in the mids of the Elders ſtoode a Lambe as though hee had bene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen ſpirites of God, ſent into all the world.

7 And hee came, and tooke the Booke out of the right hande of him that ſate vpon the throne.

8 And when hee had taken the Booke, the foure beaſts and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes & golden vials full of odours, which are the [a] prayers of the Saints,

a Looke chap. 8.3.

9 And they ſung a [b] newe ſong, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

b No common ſong.

10 And haſt made vs vnto our GOD * Kings and Prieſtes, and we ſhall reigne on the earth.

* Chap.1.6. 1.pet.2.9.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beaſtes and the Elders, and there were * [c] ten thouſand times ten thouſand, and thouſand thouſands,

* Dan.7.10.

c By this is meant a great number.

12 Saying with a loud voyce, Worthy is the Lambe that was killed to [d] receiue power, and riches, and wiſdome, and ſtrength, and honour, and glory, and praiſe.

d To haue all praiſe giuen to him, as to the mightieſt and wiſeſt, &c.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I, ſaying, Praiſe, and honour, and glory, and power be vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſtes ſaide, Amen, and the foure and twentie Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the firſt ſeale of the booke, 3 the ſecond, 5 the third, 7 the fourth, 9 the fift, 12 and the ſixt, and then ariſe, murders, famine, peſtilence, prayers of Saints, earthquakes, and diuers ſtrange ſights in heauen.

AFter, I behelde when the Lambe had opened one of the ſeales, and I heard one of the foure beaſtes ſay, as it were the noiſe of thunder, Come and ſee.

2 Therefore I behelde, and loe, there was a white horſe, and he that ſate on him, had a bowe, and a crowne was giuen vnto him, and hee went forth conquering that hee might ouercome.

3 And when hee had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come & ſee.

4 And there went out another horſe, that was red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another, and there was giuen vnto him a great ſworde.

5 And when he had opened the thirde ſeale, I heard the thirde beaſt ſay, Come and ſee: Then I behelde, and loe, a blacke horſe, and he that ſate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beaſtes ſay, A [a] meaſure of wheate for a penie, and three meaſures of barly for a penie, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and beholde, a pale horſe, and his name that ſate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with ſworde, and with hunger, and with death, and with beaſtes of the earth.

9 And when he had opened the fift ſeale, I ſawe vnder the altar the ſoules of them, that were killed for the worde of God, and for the teſtimonie which they mainteined.

10 And they cried with a loude voyce, ſaying, How long, Lord, which art holy and true! doeſt not thou iudge and auenge our blood on them that dwel on the earth?

11 And long white robes were giuen vnto euery one, and it was ſaide vnto them, that they ſhould reſt for a litle ſeaſon vntil their fellow ſeruants, and their brethren that ſhould be killed euen as they were, were [b] fulfilled.

12 And I behelde when he had opened the ſixt ſeale, & loe, there was a great earthquake, and the ſunne was as blacke as [c] ſackcloth of haire, and the moone was like blood.

13 And the ſtarres of heauen fell vnto the earth, as a figge tree caſteth her greene figges, when it is ſhaken of a mightie winde.

14 And heauen departed away, as a ſcroule, when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bondman, & euery free man, hid themſelues in dennes, & among the rockes of the mountaines,

16 And ſaid to the mountaines, and rocks, *Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

* Eſai 2.19. hoſe. 10.8. luke 23.30.

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are ſtayed vntill the Elect of the Lord 5 of all tribes were ſealed. 13 Such as ſuffered perſecution for Chriſtes ſake 16 haue great felicitie, 17 and ioy.

AND after that, I ſaw foure Angels ſtand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes ſhould not blowe on the earth, neither on the ſea, neither on any tree.

a On the foure quarters or coaſts of the earth.

2 And I ſaw another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and hee cried with a loude voyce to the foure Angels to whom power was giuen to hurt the earth, and the Sea, ſaying,

3 Hurt ye not the earth, neither the Sea, neither the trees, till wee haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, & there were ſealed an hundreth and foure and fortie thouſande of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſande. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of [b] Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

b He skipped Dan, and reckoneth Leui.

8 Of the tribe of [c] Joſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

c Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, whereof he is called Ioſeph.

9 After theſe things I behelde, and loe a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, ſtood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loude voyce, ſaying, Saluation commeth of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtoode round about the throne, and about the Elders, & the foure beaſtes, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen. Praiſe, and glory, and wiſedome, & thankes, and honor, & power, and might

a Hereby is ſignified what great ſcarcitie of corne there was; for the word here vſed is a kinde of meaſure of drie things, which is in quantitie but the eight part of a buſhel, which was an ordinarie portion vſed to be giuen to ſeruants for their ſtint of meate for one day.

b Vntil their number be fulfilled.

c So they called in old time thoſe wouen workes that were of haire.

might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to mee, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day & night in his Temple, and he that sitteth on the throne, will dwel [e] among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the lambe which is in the mids of the throne, shal gouerne them, & shal lead them vnto the liuely fountains of waters, and * God shall wipe away all teares from their eies.

d Healudeth to the Leuites, which serued day and night, for els there is no night in heauen.

e Or, vpon them whereby is ment: Gods defence and protection as it were towards them, who are as safe, as men in the Lords tents.

*Esai 49.10. *Esai. 25.8. chap. 21.4.

CHAP. VIII.

1 *After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come forth with trumpets. 7 The foure first blow, & fire falleth on the earth, 8 the sea is turned into blood, 10.11 the waters waxe bitter, 12 And the starres are darkened.*

AND whē he had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which [a] stood before God, and to them were giuen seuen trumpets.

a Which appeare before him as his ministers.

3 Then another Angel came and stood before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of all Saintes [b] went vp before God, out of the Angels hand.

b Our prayers are nothing worth, vnlesse the true and sweete sauour of that onely oblation be especially and before all things with thē, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blewe the trumpet, and as it were a great mountaine burning with fire, was cast into the sea, & the third part of the sea became blood.

9 And the third part of ỹ creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blewe the trumpet, and there fell a great starre from heauen, burning like a torche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormwood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blewe the trumpet, and the third part of the sunne was smitten, and the third part of the moone, & the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the mids of heauen, saying, with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 *The fifth Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixt Angel bloweth, 16 & bringeth foorth horsemen, 20 to destroy mankind.*

AND the fifth Angel blew the trumpet, and I sawe a starre fall from heauen vnto the earth, and to him was giuen the keie of the [a] bottomlesse pit.

a By the bottomlesse pit, he meaneth the deepest darknesse of hell.

2 And he opened the bottomlesse pit, and there arose the smoke of ỹ pit, as the smoke of a great fornace, and the Sunne, & the aire were darkened by the smoke of the pit.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kil thē, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a Scorpion, when he hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shal flie from them.

*Chap. 6.16. esai. 2.19. hosea 10.8.

7 And the forme of the Locustes was like vnto horses prepared vnto battell, and on their heads were as it were crowns, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, & their teeth were as the teeth of lions.

9 And they had habbergions, like to habbergions of iron: and the sound of their wings was like the sound of charets when many horses run into battell.

10 And

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which is the Angel of the bottomles pit, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 One woe is past, & behold, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.

15 And ỹ foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, & at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fiery habergions, and of Iacinth, & of brimstone, and the heads of the horses were as the heads of lions: and out of their mouthes went foorth fire and smoke and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, & in their tailes: for their tailes were like vnto serpents, and had heads, wherewith they hurt.

20 And the remnant of the mē which were not killed by these plagues, repented not of the works of their hands that they should not worship deuils, and *idols of gold and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a clonde, 2 holding a booke open, 3 & crieth out. 8 A voyce from heauen commandeth Iohn to take the booke: 10 he eateth it.

AND I saw another mightie Angel come downe from heauē, clothed with a cloud, and the raine bow vpon his head, & his face was as the sunne, and his feete as pillars of fire,

2 And he had in his hand a litle booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: & when he had cried, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto mee, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen.

6 And sware by him that liueth for euermore, which created heauen, & the things that therein are, and the earth, and the things that therein are, and the sea, & the things that therein are, that [c] time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to blowe the trumpet, euen the mysterie of God shall bee finished, as he hath declared to his seruaunts the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, and sayd, Goe and take the little booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angell, and sayd to him, Giue me the litle booke. And hee sayd vnto me, Take it, and eate it vp, & it shall make thy belly bitter, but it shall be in thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as hony: but when I had eaten it, my belly was bitter.

11 And he sayd vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many kings.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses 7 whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified 15 by the trumpet of the seuenth Angel: The resurrection, 18 and iudgement is described.

THen was giuen me a reede, like vnto a rod, and the Angel stoode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the [a] court which is without the temple [b] cast out, & mete it not: for it is giuen vnto the Gentiles, and the holy city shall they tread vnder foote, two and fortie moneths.

3 But I will giue power vnto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes, clothed in sackcloth.

4 These are two oliue trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and

b He alludeth to the altar of incense, which stood in the court which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.

*Psal. 119.4. and 135.15.

a Keepe them close.

b This was a gesture vsed of one that sweareth, which men doe yet now a dayes vse.

c There shal neuer be any more time.

a He speaketh of the outer court, which was called the peoples court, because all men might come into that.

b That is counted to be cast out, which in measuring is refused as prophane.

and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

c When they haue done their message.

7 And when they haue c finished their testimonie, the beast that commeth out of the bottomlesse pit, shal make warre against them, and shal ouercome them, and kill them.

d After a more secret kind of meaning and vnderstanding.

8 And their corpses shall lie in the streetes of the great citie, which d spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes & an halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwel vpon the earth, shall reioyce ouer them and bee glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shal enter into them, & they shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the city shall fall, and in the earthquake shall bee slaine in number seuen thousand: and the remnant were sore feared, and e gaue glory to the God of heauen.

e Glorified God by confessing his Name.

14 The second woe is past, & behold, the third woe will come anone.

15 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdoms of this world are our Lords, and his Christs, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seats, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lorde God almightie, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruaunts the Prophets, and to the Saints, and to them that feare thy Name, to smal and great, and shouldest destroy them which destroy the earth,

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth trauelling with child, 4 whose child the dragon would deuour, 7 but Michael ouercommeth him, 9 and casteth him out, 13 and she more he is cast downe and vanquished, the more fiercely he exerciseth his subtilties.

AND there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And shee was with child, and cried trauelling in birth, and was pained ready to bee deliuered.

3 And there appeared another wonder in heauen: for behold, a great red dragon hauing seuen heads, and ten hornes, and seuen crowns vpon his heads:

4 And his taile drew the third part of the starres of heauen, & cast them to the earth. And the Dragon stoode before the woman, which was ready to be deliuered, to deuour her child, when she had brought it forth.

5 So she brought forth a man child which should rule all nations with a rod of iron: and that her child was taken vp vnto God & to his throne.

6 And the woman fled into wildernesse, where she hath a place prepared of God, that they should feed her there a thousand, two hundreth and threescore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his angels.

8 But they preuailed not, neither was their a place found any more in heauen.

a They were cast out, so that they were neuer seene in heauen any more.

9 And the great Dragon, that olde Serpent, called the Deuill and Satan, was cast out, which deceiueth all the world: he was euen cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heauen, saying, Nowe is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that word of their testimonie, and they b loued not their liues vnto the death.

b He is said in the Hebrew tongue, to lose his life, that esteemeth nothing more precious then his life: and on the other side, he is said not to lose his life, who doubteth not to hazard it, when soeuer need requireth.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Woe to the inhabitants of the earth, & of the Sea: for the Deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the Dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to ỹ woman were giuen two wings

of

of a great egle, that ſhe might flie into the wil-
a Into that place which God had appointed for her. derneſſe, into her a place, where ſhe is nouriſhed
for a time, and times, and halfe a time, from the
preſence of the ſerpent.

15 And the ſerpent caſt out of his mouth
water after the woman, like a flood, that hee
might cauſe her to be caried away of the flood.

16 But the earth holpe the woman, and the
earth opened her mouth, and ſwallowed vp
the flood, which the dragon had caſt out of his
mouth.

17 Then the dragon was wroth with the
woman, and went and made warre with the
remnant of her ſeed, which keepe the commun-
dements of God, and haue the teſtimonie of
Jeſus Chriſt.

18 And I ſtood on the ſea ſand.

CHAP. XIII.

*1 The beaſt with many heads is deſcribed, 8 which draw-
eth the moſt part of the world to idolatrie. 11 The other
beaſt riſing out of the earth, 15 giueth power vnto him.*

AND I ſawe a beaſt riſe out of the ſea,
hauing ſeuen heads, & ten hornes, and vp-
on his hornes were ten crownes, and vpon his
heads the name of blaſphemie.

2 And the beaſt which I ſaw, was like a
Leopard, and his feete like a beares, and his
mouth as the mouth of a lion: and the dragon
gaue him his power and his throne, and great
authoritie.

3 And I ſaw one of his heads as it were
wounded to death, but his deadly wound was
healed, and all the world wondred and folowed
the beaſt.

4 And they worſhipped the dragon which
gaue power vnto the beaſt, and they worſhip-
ped the beaſt, ſaying, Who is like vnto the
beaſt! who is able to warre with him!

5 And there was giuen vnto him a mouth,
that ſpake great things and blaſphemies, and
power was giuen vnto him, to do two and fo-
tie moneths.

6 And he opened his mouth vnto blaſphe-
mie againſt God, to blaſpheme his Name,
and his tabernacle, and them that dwell in hea-
uen.

7 And it was giuen vnto him to make war
with the Saintes, and to ouercome them, and
power was giuen him ouer euery kinred, and
tongue, and nation.

8 Therefore all that dwell vpon the earth,
ſhal worſhip him, whoſe names are not written
in the booke of life of that Lambe, which was
ſlaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any lead into captiuitie, he ſhall goe
into captiuitie: * if any kill with a ſword, hee
must be killed by a ſword: here is the patience
and the faith of the Saints.

*Gen. 9. 6. mat. 26. 52.

11 And I beheld another beaſt comming
vp out of the earth, which had two hornes like
the Lambe, but he ſpake like the dragon.

12 And hee did all that the firſt beaſt could
do before him, & he cauſed the earth, and them
which dwell therein, to worſhip the firſt beaſt,
whoſe deadly wound was healed.

13 And he did great wonders, ſo that hee
made fire to come downe from heauen on the
earth, in the ſight of men,

14 And deceiued them that dwell on the
earth by the ſignes, which were permitted to
him to do in the ſight of the beaſt, ſaying to the
that dwel on the earth, that they ſhould make
the image of the beaſt, which had the wound of
a ſword, and did liue.

15 And it was permitted to him to giue a
a To giue life as Iannes and Iambres imitated the wonders that Moſes wrought. a ſpirit vnto the image of the beaſt, ſo that the
image of the beaſt ſhould ſpeake, & ſhould cauſe
that as many as would not worſhip the image
of the beaſt, ſhould be killed.

16 And he made all, both ſmall and great,
rich and poore, free & bond, to receiue a b marke b The marke of the name of the beſt. in their right hand or in their foreheads,

17 And that no man might buy or ſel, ſaue
he that had the marke, or the name of the beaſt,
or the number of his name.

18 Here is wiſdom. Let him that hath wit,
count the number of the beaſt: for it is the num-
ber of a man, and his number is ſixe hundred
threeſcore and ſixe.

CHAP. XIIII.

*1 The Lambe ſtandeth on mount Sion, 4 with his chaſte
worſhippers. 6 One Angell preacheth the Goſpell: 8 an
other foretelleth the fall of Babylon: 9 the third war-
neth that the beaſt bee auoided. 13 A voyce from hea-
uen pronounceth them happy who die in the Lord. 16 The
Lords ſickle is thruſt into the harueſt, 18 and into the
vintage.*

THen I looked, and loe, a Lambe ſtood on
mount Sion, and with him an hundred
fortie and foure thouſand, hauing his Fathers
Name written in their foreheads.

2 And I heard a voyce from heauen, as
the ſound of many waters, and as the ſound of
a great thunder: and I heard the voyce of har-
pers harping with their harpes.

3 And they ſung as it were a new ſong
before the throne, and before the foure beaſts,
and the Elders: and no man could learne that
ſong, but the hundred, fortie & foure thouſand,
which were bought from the earth.

4 Theſe are they, which are not defiled
with women: for they are virgins: theſe fo-
low the Lambe whitherſoeuer he goeth: theſe
are bought from men, being the firſt fruits vn-
to God, and to the Lambe.

5 And in their mouthes was found no guile:
for they are without ſpot before the throne of
God.

6 ¶ Then I ſaw another Angell flee in
the middes of heauen, hauing an euerlaſting
Goſpell,

Goſpel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

*Pſal.145.6. 7 *Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worſhip him that

*Act.14.15. made *heauen and earth, and the ſea, and the fountains of waters.

8 And there folowed another Angel, ſaying, *Babylon that great citie is fallen, it is

*Iſai.21.9. iere.51.8. chap.18.2. fallen: for ſhe made all nations to drinke of the wine of the [a] wrath of her fornication.

a Of her fornication, whereby God was prouoked to wrath.

9 ¶ And the third Angel followed them, ſaying, with a loud voice. If any man worſhip the beaſt and his image, and receiue his marke in his forehead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, & he ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhall aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his image, and whoſoeuer receiueth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commaundements of God, and the faith of Ieſus.

13 Then I heard a voyce from heauen, ſaying vnto me, Write, The dead which die

b That is, for the Lord. [b] in the Lord, are fully bleſſed. Euen ſo ſaieth the Spirit: for they reſt from their labours,

c By works, is meant, the reward which foloweth good works. and their [c] works follow them.

14 ¶ And I looked, and beholde, a white cloud, and vpon the cloud one ſitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a ſharpe ſickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that

*Ioel.3.13. ſate on the cloude, *Thruſt in thy ſickle and reape: for the time is come to reape: for the

*Matt.13.39. *harueſt of the earth is ripe.

16 And hee that ſate on the cloude, thruſt in his ſickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple, which is in heauen, hauing alſo a ſharpe ſickle.

18 And another Angel came out from the altar, which had power ouer fire, and cried with a loude cry to him that had the ſharpe ſickle, and ſayd, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of ẏ vineyard of the earth, and caſt them into that great wine preſſe of the wrath of God.

20 And that wine preſſe was troden without the citie, and blood came out of the wine-preſſe, vnto the horſe bridles, by the ſpace of a thouſand and fiue hundreth furlongs.

CHAP. XV.

1 The ſeuen Angels hauing the ſeuen laſt plagues, 3 They that conquered the beaſt, praiſe God. 6 To the ſeuen Angels, 7 ſeuen vials ful of Gods wrath, are deliuered.

AND I ſaw another ſigne in heauen, great and marueilous, ſeuen Angels, hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 And I ſaw as it were a glaſſie ſea, mingled with fire, and them that had gotten victory of the beaſt, & of his image, and of his marke, and of the number of his name, ſtand at the glaſſie ſea, hauing the harpes of God,

3 And they ſung the ſong of Moſes the [a] ſeruant of God, and the ſong of the Lambe, ſaying, Great and marueilous are thy workes, Lorde God almightie: iuſt and true are thy *[b] wayes, king of Saints.

a So is Moſes called, for honors ſake, as it is ſet forth, Deut. 34. 10.

*Pſal.145.17. b Thy doings. *Iere.10.7.

4 *Who ſhall not feare thee, O Lorde, and glorifie thy Name! for thou onely art holy, and all nations ſhall come and worſhip before thee: for thy iudgementes are made manifeſt.

5 And after that, I looked, and behold, the Temple of the tabernacle of teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the Temple, which had the ſeuen plagues, clothed in pure and bright linnen, & hauing their breſts girded with golden girdles.

7 And one of the foure beaſtes gaue vnto the ſeuen Angels ſeuen golden vials ful of the wrath of God, which liueth for euermore.

8 And the Temple was full of ſmoke of the glory of God and of his power, and no man was able to enter into the Temple, till the ſeuen plagues of ẏ ſeuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angels powre out the ſeuen vials of Gods wrath giuen vnto them, and ſo diuers plagues ariſe in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Go your wayes, and powre out the ſeuen vials of the wrath of God vpon the earth.

2 And the firſt went and powred out his viall vpon the earth: and there fell a noiſome and a grieuous ſore vpon the men, which had the marke of the beaſt, and vpon them which worſhipped his image.

3 And the ſecond Angel powred out his viall vpon the ſea, and it [a] became as the blood of a dead man: and euery liuing thing died in the ſea.

a It was turned into rotten and filthie blood, ſuch as is in dead bodies.

4 And the third Angell powred out his viall vpon the riuers and fountains of waters, and

and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuary say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen vnto him to torment men with heate of fire,

9 And men boiled in great heat, and blasphemed the Name of God, which hath power ouer those plagues, and they repented not, to giue him glory.

10 And the fift angel powred out his viall vpon the throne of the beast, and his kingdome wared darke, and they gnawed their tongues for sorow.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their works.

12 And the sixt Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the kings of the East should be prepared.

13 And I saw three vncleane spirits like frogs, come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole world, to gather thē to the battel of that great day of God almightie.

15 (*Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least hee walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrew Armagedon.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, & thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into three parts, and the cities of the nations fell: & that great Babylon came in remembrance before God, *to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery Ile fled away, & the mountaines were not [b] found.

21 And there fel a great haile, like [c] talets, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

1 The great whore is described, 2 with whom the kings of the earth committed fornication. 6 Shee is drunken with the blood of Saints. 7 The mysterie of the woman and the beast that carieth her, expounded: their destruction. 14 The Lambs victorie.

THen there came one of the seuen Angels which had the seuen vials, & talked with me, saying vnto me, Come: I will shew thee the [a] damnation of the great whore that sitteth vpon many waters,

a The sentence that is pronounced against the harlot.

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I saw a woman sit vpon a [b] skarlet coloured beast, full of names of blasphemie, which had seuen heads and ten hornes.

b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.

4 And the woman was araied in purple and skarlet, and gilded with gold and precious stones, and pearles, & had a cup of gold in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A mysterie, that great Babylon, that mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS: and when I sawe her, I wondred with great marueile.

7 Then the Angel sayd vnto me, Wherefore marueilest thou? I wil shew thee the mysterie of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shal ascend out of the bottomles pit, and shall goe into perdition, and they that dwel on the earth, shal wonder (whose names are not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

c Very children know, what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth. And compassed seuen towers within one wall: that citie it is, which whē Iohn wrote these things, had rule ouer the Kings of the earth: It was, and is not, and yet it remaineth to this day, but it is declining to destruction.

9 Here is the minde that hath wisedome. The [c] seuen heads, are seuen mountains whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: & when he commeth he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

12 And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings

*Chap. 3. 3. matth. 24. 44. luke 12. 39.

*Iere. 25. 15.

b Appeared not: which the Hebrewes vtter after this sort, were not, Gen. 5. 24.

c As it were about the weight of a talent: and a talent was threescore pound, that is, sixe hundred groats, whereby is signified a marueilous & strange kind of weight.

Kings at one houre with the beast.

13 These haue one minde, and shall giue their power, and authoritie to the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: * for hee is Lord of lords, and King of kings: and they that are on his side called, and chosen, and faithfull.

*Chap.10.16. 1.tim 6.15.

15 And hee sayde vnto mee, The waters which thou sawest, where the whore sitteth, are people, & multitudes, and nations, & tongues,

16 And the ten hornes which thou sawest vpon the beast, are they that shal hate ỹ whore, and shall make her desolate and naked, & shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to do with one consent, for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that great citie, which reigneth ouer the kings of the earth.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out 11.16.18 The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe, and waile: 20 But all the elect reioyce for the iust vengeance of God.

AND after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loud voyce, saying, * It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

*Chap.14.8. esai.21.9. ierem.51.18.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Goe out of her, my people, that ye bee not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [a]come vp into heauen, and God hath remembred her iniquities.

a He vseth a word which signifieth the following of sinnes one after another, and rising one of another in such sort, that they grewe at length to such an heape, that they came vp euen to heauen.

6 Reward her, euen as shee hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure, so much giue you to her torment and sorow: for she saith [b] in her heart, I sit being a queene, and am [c] no widowe, and shall [d] see no mourning.

b With her selfe.

c I am full of people and my ...

d I shall ... of none.

8 Therefore shall her plagues come at [e] one day, death, and sorowe, and famine, and she shalbe burnt with fire: for that God which condemneth her, is a strong Lord.

e Shortly and at one instant.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, & liued in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of golde, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and Skarlet, and of all maner of Thine wood, and of vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinnamom, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (And the [f] apples that thy soule lusted after, are departed from thee, and all things which were fatte and excellent, are departed from thee, and thou shalt finde them no more)

f By this is meant that season, which is next before the fall of the leafe, at what season fruits ripen, and the word signifieth such fruits as are longed for.

15 The marchants of these things which were waxed rich, shal stand afarre off from her, for feare of her torment, weeping & wailing,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and Skarlet, and gilded with golde, and precious stones, and pearles,

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer traffike on the sea, shall stand afarre off,

18 And crie, when they see that smoke of that her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and crie, weeping, and wayling, and say, Alas, alas, that great citie, wherein were made rich all that had ships on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like a great milstone, * and cast it into the sea, saying, With such violence shall that great citie Babylon be cast and shall be found no more.

*Iere.5.63.

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftesman, of whatsoeuer craft hee be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no

more in thee: and the voice of the bridegrome and of the bride ſhall be heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saines, and of all that were ſlaine vpon the earth.

CHAP. XIX.

2 The heauenly company prayſe God, for auenging the blood of his ſeruants, on the whore. 9 They are written bleſſed, that are called to the Lambes ſupper. 10 The Angel will not be worſhipped. 11 The mightie King of Kings appeareth from heauen. 19 The battel 20 where in the beaſt is taken, 21 and caſt into the burning lake.

AND after theſe things I heard a great voyce of a great multitude in heauen, ſaying, [a] Halleluiah, ſaluation, and glory, and honour, and power be to the Lord our God.

a Praiſe the Lord.

2 For true and righteous are his iudgements, for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants ſhed by her hand.

3 And againe they ſaid, Halleluiah: and that her ſmoke roſe vp for euermore.

4 And the foure & twentie Elders, and the foure beaſts fel downe, & worſhipped God that ſate on the throne, ſaying, Amen, Halleluiah.

5 Then a voyce came out of the throne, ſaying, Prayſe our God, all ye his ſeruants, and ye that feare him, both ſmall and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of ſtrong thunderings, ſaying, Halleluiah: for the Lord that God that almighty God hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, & his wife hath made her ſelfe ready.

8 And to her was granted, that ſhe ſhould be arayed with pure fine linnen and ſhining, for the fine linnen is the [b] righteouſneſſe of Saints.

b Good workes which are liuely teſtimonies of faith.

9 Then he ſayd vnto me, Write, *Bleſſed are they which are called vnto the Lambs ſupper. And he ſayd vnto me, Theſe words of God are true.

*Matth.22.2.

10 And I fell before his feet, * to worſhip him: but he ſaid vnto me, See thou doe it not: I am thy fellow ſeruant, and one of thy brethren, which haue the [c] teſtimonie of Jeſus, Worſhip God: for the teſtimonie of [d] Jeſus is the Spirit of propheſie.

*Chap.22.9.

c Which are commanded to beare witneſſe of Ieſus.

d For Ieſus is the marke that all the prophecies ſhoot at.

11 And I ſaw heauen open, and beholde, a white horſe, and he that ſate vpon him, was called Faithfull and true, and hee iudgeth and fighteth righteouſly.

12 And his eyes were as a flame of fire, & on his head were many crownes: and he had a name written, that no man knew but himſelfe.

13 And hee was clothed with a garment dipt in blood, and his name is called THE WORDE OF GOD.

14 And the hoſtes which were in heauen, followed him vpon white horſes, clothed with fine linnen white and pure.

15 And out of his mouth went out a ſharpe ſword, that with it he ſhould ſmite the heathen: for he *ſhall rule them with a rod of yron: for hee it is that treadeth the wine preſſe of the fierceneſſe and wrath of Almightie God.

* Pſal.2.9.

16 And hee hath vpon his garment, and vpon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

* Chap.17.14. 1.tim.6.15.

17 And I ſawe an Angell ſtand in the ſunne, who cryed with a loude voyce, ſaying to all the foules that did flie by the middes of heauen, Come, and gather your ſelues together vnto the ſupper of the great God,

18 That ye may eate the fleſh of kings, and the fleſh of hie captaines, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all freemen, and bondmen, and of ſmall and great.

19 And I ſawe the beaſt, and the Kings of the earth, and their hoſtes gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

20 But the beaſt was taken, and with him that falſe prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts marke, & them that worſhipped his image. Theſe both were aliue caſt into a lake of fire, burning with brimſtone.

21 And the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the foules were filled full with their fleſh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thouſand yeeres: 8 Being looſed, he ſtirreth vp Gog & Magog, that is prime and open enemies, againſt the Saints, 11 but the vengeance of the Lorde cutteth off their inſolencie, 12 The bookes are opened, by which the dead are iudged.

AND I ſawe an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

2 And hee tooke the dragon that old ſerpent, which is the deuill and Satan, and bound him a thouſand yeeres,

3 And caſt him into the bottomles pit, and he ſhut him vp, & ſealed the doore vpon him, that he ſhould deceiue the people no more, till the thouſand yeeres were fulfilled: for after that he muſt be looſed for a litle ſeaſon.

a For iudgement was cõmitted to them, as to members ioyned to the head: not that Chriſtes office was giuen ouer to them.

4 And I ſawe [a] ſeates: and they ſate vpon them, and iudgement was giuen vnto them, & I ſaw the ſoules of them that were beheaded for the

the witnes of Jeſus, and for the word of God, and which did not worſhip ẏ beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued and reigned with Chriſt a thouſand yeere.

5 But the reſt of the dead men ſhal not liue againe vntil the thouſand yeeres bee finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is hee, that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power: but they ſhall bee the Prieſts of God and of Chriſt, and ſhall reigne with him a thouſand yeere.

7 And when the thouſand yeere are expired, Satan ſhalbe looſed out of his priſon,

8 And ſhall goe out to deceiue the people, which are in the foure quarters of the earth: euen * Gog and Magog, to gather them together to battell whoſe number is, as the ſand of the ſea.

* Eze.39.2.

9 And they went vp into the [b] plain of the earth, & they compaſſed the tents of the Saints about, and the beloued citie: but fire came down from God out of heauen, and deuoured them.

b As if he ſaid, inſomuch that the whole face of the earth, how great ſoeuer it is, was filled.

10 And the deuill that deceiued them, was caſt into a lake of fire & brimſtone, where that beaſt and that falſe prophet are, and ſhalbe tormented euen day and night for euermore.

11 And I ſawe a great white throne, and one that ſate on it, from whoſe face fled away both the earth and the heauen, and their place was no more found.

12 And I ſawe the dead, both great and ſmall ſtand before God: and the bookes were opened, and * another book was opened, which is the booke of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their works.

* Chap.3.5. and 21.27. philip.4.3.

13 And the ſea gaue vp their dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their works.

14 And death and hell, were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into ẏ lake of fire.

CHAP. XXI.

2 He deſcribeth new Hieruſalem deſcending from heauen, 9 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garniſhed with precious ſtones: 22 whoſe temple the Lambe is.

* Eſa.65.17. and 66.22. * 2.Pet.3.13.

AND I ſaw * a newe heauen, and a newe earth: for the * firſt heauen, and the firſt earth were paſſed away, and there was no more ſea.

2 And I John ſawe the holy citie newe Hieruſalem come downe from God out of heauen, prepared as a bride trimmed for her huſband.

3 And I heard a great voice out of heauen, ſaying, Beholde, The Tabernacle of God is with men, and he wil dwel with them, and they ſhalbe his people, and God himſelf ſhalbe their God with them,

4 * And God ſhal wipe away al teares frō their eyes, and there ſhalbe no more death, neither ſorow, neither crying, neither ſhall there be any more pain: for ẏ firſt things are paſſed.

* Chap.7.17. eſai.25.8.

5 And hee that ſate vpon the throne, ſaide, * Behold, I make all things newe: and he ſaide vnto me, Write: for theſe words are faithful and true.

* Eſai.43.19. 2.cor.5.17.

6 And he ſaid vnto me, * It is done, I am Alpha and Omega, the beginning and the end, I wil giue to him that is athirſt, of the well of the water of life freely.

* Chap.1.8. and 22.13.

7 Hee that ouercommeth, ſhall inherite all things, and I will be his God, and hee ſhall be my ſonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall haue their [a] part in the lake which burneth with fire and brimſtone, which is the ſecond death.

a Their lot and inheritance as it were.

9 And there came vnto me, one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come: I will ſhew thee the bride, the Lambes wife.

10 And he caried me away in the ſpirite to a great and an hie mountaine, and hee ſhewed me that great citie, that holy Hieruſalem, deſcending out of heauen from God,

11 Hauing the glory of God: and her ſhining was like vnto a ſtone moſt precious, as a Jaſper ſtone cleere as Chryſtall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children Iſrael.

13 On the Eaſt part there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſt ſide three gates.

14 And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apoſtles.

15 And he that talked with me had a golden reed, to meaſure the citie withall, and the gates thereof, and the wall thereof.

b A foure ſquared figure hath equall ſides, and ouright corners, and therefore the Grecians call by this name thoſe things that are ſtedfaſt, and of continuance, and perfect.

16 And the citie lay [b] foure ſquare, and the length is as large as the breadth of it, and hee meaſured the city with the reede, twelue thouſand furlongs: and the length, and the breadth, and the height of it are equall.

17 And hee meaſured the wall thereof, an hundreth fourtie and foure cubits, by the meaſure of man, that is, of the [c] Angel.

c He addeth this becauſe the Angel had the ſhape of a man.

18 And the building of the wall of it was of Iasper: and the citie was pure golde, like vnto cleere glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emerande:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Crysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the [d] streete of the citie is pure golde, as shining glasse.

[d] By the streete, he meaneth the broadest place of the citie.

22 And I sawe no Temple therein: for the Lord God Almightie and the Lambe are the Temple of it.

23 * And this citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glorie of God did light it: and the Lambe is the light of it.

* Esa.60.19.

24 * And the people which are saued, shall walke in the light of it: and the Kings of the earth shal bring their glory & honour vnto it.

* Esai.60.3.

25 * And the gates of it shal not be shut by day: for there shalbe no night there.

* Esai.60.11.

26 And the glory, and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * booke of life.

* Chap.3.5. and 20.12. phil.4.3.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6.7 Then followeth the conclusion of this prophecy, 8 where Iohn declareth, that the things herein conteined are most true: 13 And nowe the thirde time repeateth these wordes, All things come from him, who is the beginning and the end.

AND he shewed me a pure riuer of water of life, cleare as crystall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of either side of the riuer was the tree of life which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shal see his face, and his Name shalbe in their foreheads.

5 * And there shalbe no night there, & they neede no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

* Esa.60.19.

6 And he saide vnto me, These words are faithfull and true: and the Lorde God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is hee that keepeth the words of the prophecie of this booke.

8 And I am Iohn, which saw & heard these things: and when I had heard and seene, * I fell downe to worship before the feet of the Angel, which shewed me these things.

* Chap.19.10.

9 But he said vnto me, See thou do it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 And he saide vnto mee, Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him bee vniust stil: and he which is filthy, let him be filthy stil: and he that is righteous, let him bee righteous stil: and he that is holy, let him be holy stil.

12 And behold, I come shortly, and my reward is with mee, * to giue euery man according as his worke shalbe.

* Rom.2.6.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

* Chap.1.8. and 21.6. esai.41.4. and 44.6.

14 Blessed are they, that do his commaundements, that their right may bee in the tree of life, and may enter in through the gates into the citie.

15 For without shalbe dogs & enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre.

17 And the Spirit & the bride say, Come. And let him that heareth, say, Come: and let him that is athirst, come: and * let whosoeuer wil, take of the water of life freely.

* Esai.55.1.

18 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this booke:

19 And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

20 He which testifieth these things, saith, Surely I come quickely. Amen. Euen so, come Lord Iesus.

21 The grace of our Lorde Iesus Christ be with you all, Amen.

THE ENDE.

¶ A BRIEFE TABLE OF THE INTERPRE-
tation of the proper names which are chiefly found in the Olde Teſtament, wherein the firſt number ſignifieth the Chapter, the ſeconde the verſe.

WHereas the wickedneſſe of time, and the blindneſſe of the former age hath beene ſuch, that all things altogether haue beene abuſed and corrupted, ſo that the very right names of diuers of the holy men named in the Scriptures haue beene forgotten, and now ſeeme ſtrange vnto vs, and the names of infants that ſhould euer haue ſome godly aduertiſements in them, and ſhould be memorials and markes of the children of God receiued into his houſhold, haue beene hereby alſo changed and made the ſignes and badges of idolatry and heathenish impiety: we haue nowe ſet foorth this Table of the names that be moſt vſed in the olde Teſtament with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuſe, when they ſhall know the true names of the godly Fathers, and what they ſignifie, and their children now named after them, may haue teſtimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bounde by theſe their names to ſerue God from their infancy, and haue occaſion to praiſe him for his workes wrought in them, and their fathers, but chiefly to reſtore the names to their integritie, whereby many places of the Scriptures and ſecret myſteries of the holy Ghoſt ſhall better be vnderſtanded. We haue medled rarely with the Greeke names, becauſe their interpretation is vncertaine, and many of them are corrupted from their originall, as wee may alſo ſee theſe Hebrew names ſet in the margent of this Table, which haue beene corrupted by the Grecians. Nowe for the other Hebrewe names that are not here interpreted, let not the diligent reader be carefull: for he ſhal finde them in places moſt conuenient amongſt the Annotations: at leaſt ſo many as may ſeeme to make for any edification, and vnderſtanding of the Scriptures.

A.

Abiia, Abdiel, Abdai, Abdi and Audias
Aaron, or Aharon, a teacher. Exod. 4.14.
Abda, a ſeruant. 1. Kin. chap. 4. Verſe 6.
Abdeel, a ſeruant of God. Jere. 36.26.
Abdi, imp ſeruant. 2. Chro. 24.12.
Abdiah, a ſeruant of the Lord. 1. King. 18.3. and Obadiah, one of the twelue Prophets.
Abdenago
Abdiel, the ſeruant. 1 Chro. 5.15.
Abed-nego, ſeruant of ſhining. Dan. 1.7.
Abel, mourning, the name of a citie. Jud. 11.33 1. Sam. 6.18. but Hebel, the name of a man, doeth ſignifie vanitie. Gene. 4.2.
Abagatha, Abagtha
Abagtha, father of the vnmercifull. Eſter 1.10.
Abiam, Abiaſaph, Ebiaſaph
Abian, the will of the Lord. 2. Chro. 29.1.
Abiam, the father of the ſea. 1 King. 14.31.
Abiaſaph, a gathering father. 1. Chro. 6.23. Exod. 6.24.
Abiathar, father of the remnant, or excellent father. 1. Samuel. 22.21.
Abida, father of knowledge. Gene. 25.4.
Abidan, father of iudgement. Num. 1.11.
Abiel, imp father is God. 1. Sam. 9.1.
Abiezer, the fathers helpe. Joſh. 17.2.
Abigal, Abiu, Abiud
Abigal, the fathers ioy. 1. King. 2.5.3.
Abihai, the father of ſtrength. Num 3 35.
Abiu, Abiud
Abihu, he is a father. Exod. 6.23
Abihud, the father of praiſe. 1. Chro. 8.3.
Abilene, lamentable. Luke 3.1.
Abimael, a father from God. Gene. 10.28.
Abimelech, the kings father, or a father of counſell, or the chiefe king. Gen. 20.3.
Abinadab, a father of a vow, or of a free minde, or prince. 1. Sam 16 8.
Aminadab
Abinoam, father of beautie. Judg. 4.6.
Abinoam
Abiram, an high father. 1. Kin. 16.34
Abirom
Abiſhag, the fathers ignorance. 1. King. 1.3.
Abiſhai, the fathers reward. 1. Sam. 26.6.
Abiſhalom, the father of peace, or the peace of the father. 2. Sam. 15.2.
Abſhalom, Abſalom, Abſolom
Abiſhua, the father of ſaluation. 1. Chro. 6.4.
Abiſue
Abiſhur, the father of a ſong, or of a wall, or of righteouſneſſe. 1. Chro. 2.24.
Abital, the father of the dewe. 2. Sam. 3.4.
Abirub, Abikub
Abirob, the father of goodneſſe. 1. Chro. 8.11.
Abner, the fathers candle. 1. Sam. 13.50.
Abram, an high father. Gene 11.31.
Abraham, a father of a great multitude, as the name was changed. Gene. 17.5.
Abeſalom, Abeſſalom, Abſolom
Abſhalom, a father of peace, or the fathers peace, or reward. 2. Sam 3.3.
¶ Achan, troubling. Joſh. 7. who is called Achar. 1. Chro. 2.7.
Hadadezer
¶ Adadezer, reade Adarezer, beautifull helpe. 2. Sam. 8.3. and 1. Chro. 18.3.
Adaias
Adaiah, the witneſſe of the Lord. 1. Chro. 6.41.
Adalia
Adaiah, powerfull. Eſter. 9.8.
Adam, man, earthly, reade Gene. 5.2.
Adiel, the witneſſe of God. 1. Chro. 4.36.
Adonias
Adoniah, the Lord is the ruler. 2. Sam. 3.4.
Adoniah
Adonibezek, the Lords thunder. Judg. 1.5.
Adonikam, the Lord is riſen. Ezra. 2.13. and 8.13.
Adoniram, the high Lord. 1. King. 4.6.
Adonizedek, the Lords iuſtice. Joſh. 10.1.
¶ Agabus, a graſſhopper. Actes 11.28.
Agar, a ſtranger. Gene. 16.1. Gala. 4 24.
¶ Ahaz taking, or poſſeſſing. 2. King. 16.1.
Ahaſuerosh
Ahaſueros, a prince or head. Dan. 9.1.
Ahban, a brother of vnderſtanding. 1. Chro. 2.29.
Ahiah, brother of the Lord. 1. Chro. 2.25.
Ahimaaz, brother of counſell. 1. Sam. 14.50.
Ahiman, brother of the right hand. Num. 13.23.
Ahimelech, a kings brother. 1. Sam. 21.1.
Abimoth, a brother of death. 1. Chro. 6.25.
Ahinoam, the brothers beautie. 1. Sam. 14.15.
Ahior, the brothers light. Judeth 5.5. Achior
Ahilab, an hearty brother. Judeth 1.31. Ahalab
Ahiah, a ſweet ſmelling medow. 1. Chro. 8.1. Ahlab
Ahikam, a brother ariſing, or auenging. 2. King. 22 12. Ahira
Ahiezer, the brothers helpe. Num. 1.12. Achiam
Aholah, a manſion or dwelling in her ſelfe.
Aholibah, my manſion in her. Ezek. 23 4.
Ahud, grapling, or confeſſing. Judges 3.15. Aod
¶ Alian, high. 1. Chro. 1.40. Aluan
¶ Amalek, a licking people. Gene. 36.12.
Amariah, the Lorde ſayde, or the lambe of the Lord. Zeph. 1.1.
Amaſa, ſparing the people. 2. Sam. 17.25.
Amaſhai, the gift of the people. 1. Chro 6.35.
Amaſhi, the treading of the people. Nehe. 11 12.
Amaſiah, the burthen of the Lord. 2. Chro. 17.6.
Amithi, true or fearing. 2. King. 14.25.
Ammiel, a people of God, or God with me. 1. Chron. 3.5.
Ammiſhadai, the people of the Almightie. Num. 1.21.
Ammon, a people Gen. 19.38. Amnon
Amon, faithfull. 2. King. 21.18. Aminon
Amos, a burden, one of the twelue Prophets.
Amoz, ſtrong, the father of Iſhai. Iſai. 1.1.
Amzi, ſtrong. 1. Chro. 6.46.
¶ Anah, afflicting, anſwering, or ſinging. Gen. 36.2. and Hanna, gracious or mercifull. 1. Sam. 1.2. Annas
Ananiah, the cloude of the Lord. Actes 5.1.
Andreas, manly. Matth. 4.18.
Anub, a grape. 1 Chro. 4.8.
Antipas, for all, or againſt all. Reuel. 2.13.
¶ Apadno, the wrath of his iudgment, or the tabernacles of his palace. Dan. 11.46. Aphdeno
Apollo, a deſtroyer. Actes 18.24. the name alſo of an Idole. Apollos
Apphia, bringing foorth, or increaſing. Philemon 2.
¶ Aram, height, or their curſe. Gen. 10.23. Ram
Arbel, Bel, or God hath auenged. Hoſ. 10.14. Aran, oren
Archelaus, a prince of the people. Matth. 2 22.
Areli, the altar of God. Gen. 46.16.
Aretas, vertuous. 2. Macca. 5 8.
Arbaſhaſte, feruent to ſpoile. Ezra 7.21.
¶ Aſa, a phyſition. 1. Kings 15.8.
Aſael, God hath wrought. 2. Sam. 2.18.
Aſaph, gathering. 1. Chro. 6.39.
Aſharelah, the bleſſednesſe of God. 1. Chro. 25.2. Aſhriel
Aſhbel, an olde fire. Gen. 46.21.
Aſher, bleſſednesſe. Gen. 30.13.
Aſhiel, the worke of God. 1. Chro. 4.35. Aſael
Aſhur, bleſſed or trauailing. Gen. 10.22.
Aſmodeus, a deſtroyer. Tob. 3.8.
Aſtyages, gouernour of the citie. Dan. 13.65.
¶ Atarah, a crowne. 1. Chro. 2.26. Atarias
Athaiah, the time of the Lord. Nehe. 11.4.
Athaliah, time of the Lord. 2. Kings 8.26.
¶ Aza, ſtrength. Ezra 2.49. Vzza
Azaniah, hearkening of the Lord. Nehe. 10.9. Azanias
Azareel, the helpe of God. 1. Chro. 12.6.
Azariah, the helpe of the Lord. 2. Kings 14.21. Aſarias
Azarikam, helpe riſing vp. Nehe. 11.15.

Azmoth — Azmaueth, strength of death. 2. Sam. 23. 31.
Azubah, forsaken. 1. King. 22. 42.
Azur, holpen, or helper. Jere. 28. 1.

B.

Beel — BAal, Bealim, lord, lordes: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lordes and owners of all that worshipped them. 1. Sam. 7. 4. Judg. 2. 13. and 3. 7.
Beeliada — Baalida, a master of knowledge. 1. Chro. 14. 7.
Beelmeon — Baal-meon, the lorde or master of the mansion or the house, as also Baalzibul, signifieth the same. Luk. 11. 15. Num. 32. 38.
Beelmon — Baal-zebub, the master of flies. 2. Kings 1. 2.
Baanah, in affliction. 2. Sam. 4. 2.
Babylon — Babel, confusion. Gen. 10. 10. and 11. 9.
Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Mac. 7. 8.
Bachenor, and Bacenor, the same. 2. Macca. 12. 35.
Badaias — Badaiah, the Lord alone. Ezra. 10. 35.
Bediah — Baladan, ancient in iudgement. 2. King. 20. 12.
Bildad — Baldad, olde loue, or without loue. Job. 8. 1.
Barachel, blessing of God. Job. 32. 2.
Berechiah — Barachiah, blessing the Lord. Zech. 1. 1.
Bar-ionah, sonne of a doue. Mat. 16. 17.
Barnabas, the sonne of consolation. Actes 4. 36.
Barabbas, sonne of confusion. Mat. 27. 16.
Baruch, blessed. Jere. 32. 12.
Bathsabe — Bathsheba, the seuenth daughter, or the daughter of an othe. 2. Sam. 11. 3.
Bathshua, the daughter of saluation. 1. Chro. 3. 5.
Baltasar — ¶ Belthatsar, without treasure, or searcher of treasure. Dan. 5. 1.
Belteshazzar — Beneiah, the Lords building. 1. Chro. 4. 36.
Beleshatzar — Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow. Gen. 35. 18.
Beraiah, the Lords creature. 1. Chro. 8. 21.
Barak — Berak, lightning. Judges 4. 6.
Bered, hayle. 1. Chro. 7. 20.
Phathouiah — Bethiah, the Lords daughter. 1. Chro. 4. 18.
Bezeleel — Bezaleel, in the shadow of God. Exod. 31. 2.
Balaam — ¶ Bileam, the ancient of the people. Num. 22. 4.
Bilhah, olde, or fading. Gene. 29. 29.
Boos, Boaz — ¶ Boas, in power, or strength. Ruth 2. 2.

C.

Caiaphas — CAiaphas, a searcher. Mat. 26. 57.
Chalchol — Calcol, nourishing. 1. King. 4. 31.
Caleb, as a heart. Num. 13. 7.
Canaan, a marchant. Gen. 9. 18.
Carmi, my vine. Gen. 46. 9.
Chaselon — Caseluhim, as pardoned. Gen. 10. 14.
Chasloniim — ¶ Cephas, a stone. John 1. 42.
Casluhim — Cepirah, a lyonesse. Ezra. 2. 59.
Chephirah — ¶ Cherub, as a child. Ezra. 2. 59.
Chileab, the restraint of the father. 2. Sam. 3. 3.
Chilion, perfite, or all like a doue. Ruth 1. 2.
Chisslon — ¶ Cislon, hope, or confidence. Num. 34. 21.
¶ Clemens, meeke. Phil. 4. 3.
Cleopatra, the glory of the countrey. 1. Macca. 10. 57.
Col-hozeh — ¶ Col-hoseth, seeing all. Nehe. 3. 15.
Conaniah — Conenlah, the stabilitie of the Lord. 2. Chro. 31. 13.
Cosbi — Cosbi, a liar. Num. 25. 18.
Cushi — ¶ Cusan, Cusi, blacke, or an Ethiopian. 2. Sam. 18. 21.

D.

Dalaias — DAlaiah, the poore of the Lord. 1. Chro. 3. 24.
Delaias — Dalilah, a bucket, or consumer. Judg. 16. 4.
Delaiah — Damaris, a litle wife. Actes 17. 34.
Delilah — Dan, a iudgement. Gen. 14. 14.
Daniel, iudgement of God. Dan. 1. 6.
Dathan, statute or lawe. Num. 16. 1.
Dauid, beloued. 1. Sam. 17. 12.
¶ Debotah, a word or a bee. Gen. 25 8.
Dalphon — Delphon, a dropping downe. Ester 9. 7.
Demas, fauouring the people. Col. 4. 14.
Demophon, slaping the people. 2. Mac. 12. 2.
Duel — Deu-el, know God. Num. 1. 14.
Debelaim — ¶ Diblam, a cluster of figges. Hos. 1. 3.
Diblaim — Didymus, a twinne. John 11. 16.
Dina — Dinah, iudgement. Gene. 30. 21.
Diotrephes, nourished of Jupiter. 3. John. 9.
Dishon — Dishan, a threshing. Gen. 36. 21.
Dodaiah — ¶ Dodanah, loue. 2. Chro. 20. 37.
Rodanim. — Dodanim, beloued. Gen. 10. 4.
Doeg, carefull. 1. Sam. 21. 7.
Dorcas, a Roe. Actes 9. 39.
Darda — Dorda, generation of knowledge. 1. King. 4. 31.
Dositheus, giuen to God. 2. Mac. 12. 19.

E.

EBer, passing, or passage. Gen. 10. 24.
¶ Eden, pleasure. 2. King. 19. 12.
Eder, a flocke. 1. Chro. 23. 23.
Edom, ruddie or earthie. Gen. 25. 30.
¶ Elchanan, the mercie of God. 2. Sam. 23. 24. — Elhanna
Eldaah, the loue of God. Gen. 25. 4.
Eldad, the lone of God. Num. 11. 26. — Elead
Eleadah, witnesse of God. 1. Chro. 7. 21.
Eleasah, the worke of God. 1. Chro. 2. 39.
Eleazar, the helpe of God. Exod. 6. 23. — Eleazarus
Eliab, my God the father. Num. 26. 8. — Eliazar
Eliah, God the Lord. 1. Chro. 8. 27. — Eli
Eliakim, God ariseth. Isa. 22. 20. — Elias
Eliam, the people of God. 2. Sam. 23. 34.
Eliasaph, the Lord increaseth. Num. 1. 14.
Eliashib, the Lord returneth. 1. Chro. 3. 24.
Eliatha, thou art my God. 1. Chro. 25. 4. — Eliachas
Elichoenai, to the Lord mine eyes. 1. Chro. 36. 3. — Eliathah
Elidad, the beloued of God. Num. 34. 21.
Elihu, he is my God. 1. Chro. 12. 20.
Elimelech, my God the King, or the counsell of God. Ruth. 1. 2. — Elmelech
Elioenai, to him mine eyes. 1. Chro. 3. 23. — Elionai
Eliphal, a miracle of God. 1. Chro. 11. 35.
Eliphalet, the God of deliuerance. 2. Sam. 5. 16. — Elipelet
Elisha, my God saueth. 1. King. 19. 16. — Elisheus
Elishah, the lambe of God. Gen. 10. 4. — Elisseus
Elishaphat, my God iudgeth. 2. Chro. 23. 1. — Elisseus
Elisheba, the othe of God, or the fulnesse of God. Exodus 6. 23. — Elisia
Elizur, the strength of God. Num. 1. 5. — Elisabeth
Elkanah, the zeale of God. Exod. 6. 24.
Elmoded, God measureth. Gen. 10. 26. — Almodad
Elnathan, Gods gifts. Jere. 26. 22.
Elphaal, Gods worke. 1. Chro. 8. 11. — Elpaal
Eluzai, God my strength. 1. Chro. 12. 5.
Elymas, a corrupter or sorcerer. Actes 13. 8.
¶ Enos, man, or miserable. Gen. 4. 26. — Enosh
¶ Epaphroditus, pleasant. Philip. 2. 25.
Epenetus, laudable. Rom. 16. 5.
Ephah, wearie. Gen. 25. 4.
Epher, dust. Gen. 25. 4. — Gepher
Ephraim, fruitfull, or encreasing. Gen. 41. 52. — Ephron
¶ Erastus, amiable. Actes 19. 22.
¶ Esau, working. Gen. 25. 25.
Eshcol, a cluster. Gen. 14. 24.
Eshek, violence. 1. Chro. 8. 39.
Ester, hidde. Ester 2. 7. — Esther
¶ Ethan, strength. 1. King. 4. 31. — Heiter
¶ Eubulus, wise or of good counsell. 2. Tim. 4. 21.
Eupolemus, a good warriour. 1. Mac. 8. 17.
Eutychus, fortunate. Actes 20. 9.
¶ Ezbon, hasting to vnderstand. 1. Chro. 7. 7. — Asbon
Ezekiel, strength of the Lord. Ezek. 1. 3.
Ezeliah, neere the Lord. 2. Chro. 34. 8. — Azaliah
Ezer, an helpe. 1. Chro. 4. 4.
Ezra, an helper. Ezra. 7. 1.
Ezriel, the helpe of God. Jere. 36. 26. — Azriel
Ezrikam, an helpe arising. 1. Chro. 3. 23.

G.

GAal, an abomination. Judges 9. 35.
Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8. 16.
Gad, a band or garison. Gen. 30. 11.
Galal, a rolle. 1. Chro. 9. 15.
Gamaliel, Gods reward. Actes 5. 34.
Gamaria, a consuming of the Lord. Jere. 29. 3. — Gamariah
Gazabar, a treasurer. Ezra 1. 8. — Gemariah
¶ Gedaliah, the greatnesse of the Lord. Jere. 38. 1. — Godoliah
Gedeon, a breaker or destroyer. Judges 6. 13. — Gideon
Gehazi, valley of vision. 2. Kings 4. 12. — Giezi
¶ Gera, a pilgrime, or stranger. Gen. 46. 21.
¶ Ginath, a garden. 1. Kings 16. 21.
¶ Gog, a roofe of an house. Ezek. 38. 2.
Goliath, a captiuitie. 1. Sam. 7. 4.
Gomer, a consumer. Gen. 10. 2.
Gorgias, terrible. 1. Mac. 3. 38.

H.

HAbakkuk a wrestler. Hab. 1. 1. — Abakuk
Habazaniah, the hiding of the Lords shielde. Jerem. 35. 3. — Habbazinias
Habiah, the hiding of the Lord. Nehe. 7. 63. — Habaiah
Hacaliah, waiting of the Lord. Nehe. 10. 1. — Achaliah
Hadad, top. Gene. 25. 15. — Hechelias
Hagab, a grashopper. Ezra 2. 46. — Hadar
Haggiah, the Lords feast. 1. Chro. 6. 30. — Hagaba
Ham, Hamathi, indignation, or heate. Gen. 10. 18. — Aggia
Hamdan, heate of iudgement. Gen. 36. 26. — Amatha
Hamul, mercifull. Gen. 46. 12. — Abatha
Hanameel, the mercy of God. Jere. 32. 7. — Anamel
Hananeel, the grace of God. Nehe. 3. 1. — Haniel
Hanani, gracious, or mercifull. 1. Kings 16. 7.
Hananiah, grace of the Lord. Jere. 37. 13. — Ananias
Harim, dedicate to God. 1. Chro. 24. 8.
Hasadiah, the mercie of the Lord. 1. Chro. 3. 20. — Asadiah
Hatil, an howling for sinne. — Hazadiiah

Hauah,

Eua — Hauah, liuing, or giuing life. Gen. 3. 20.
Azael — Hazael, seeing God. 1. Kings 19. 17.
Ozea — Hazarah, seeing the Lord. Nehe. 11. 5.
Chobor — ¶ Heber, a companion. Gen. 46. 17.
Helchi — Helkiah, the portion of the Lord. 2. Kings 18, 18.
Hanoch — Henoch, taught or dedicate. Gen. 5. 18.
Enoch — Hepher, a digger or deluer. 1. Chro. 4. 6.
Haphsiba — Hephzi-bah, my delight in her. 2. King. 21. 1.
Epsiba — Heth, feare or breaking. Gen. 23. 3.
Ezron — Hezri, or Hezro, Hezron, Asari, Esri. Gen. 46. 12.
— ¶ Hiel, the Lord liueth. 1. Kings 16. 4.
Huram — Hiram, the height of life. 2. Sam. 5. 11.
Ezechias — Hizkiah, strength of the Lord. 2. Kings 18. 1.
Obab — ¶ Hobab, beloued. Num. 10. 29.
— Hori, a prince. Gen. 36. 22.
Hosaiah — Hoshaiah, saluation of the Lord. Jere. 42. 1.
Hosea — Hoshea, saluation. Hose. 1. 1.
Hosah — Hosa, trusting. 1. Chro. 26. 10.
— Hotham, a seale or signet. 1. Chro. 7. 32.
Haziel — Hoziel, seeing God. 1. Chro. 23. 9.
Haziel — ¶ Hul, sorow or infirmitie. Gen. 10. 23.
— Hur, libertie, or prince. 1. Chro. 4. 1.
Ousa — Hushah, hasting. 1. Chro. 4. 4.

I.

Iacob — IAakob, a supplanter. Gene. 25. 26.
Ioakan — Iaakan, destroying. 1. Chro. 5. 13.
Esiel — Iaasiel, the worke of God. 1. Chro. 11. 47.
— Iaazaniah, the hearkening of the Lord. Jere. 3. 3.
Iobel — Iabal, bringing or budding. Gene. 4. 20.
— Iabesh, bronght. 2. Kings 15. 10.
— Iabez, sorow. 1. Chro. 4. 9.
— Iabin, understanding. Iosh. 11. 1.
— Iachin, stablitie. Gen. 46. 10.
Iedaiah — Iadiah, knowing of the Lord. Ezra 2. 36.
Iahel — Iael, a Doe, or ascending. Judges 4. 17.
Ialoleel — Iahalleel, praysing God. 1. Chro. 4. 16.
Iahzeel — Iahaziel, God hasteth. Gen. 46. 24.
Afiel — Iahaziel, seeing God. Ezra 8. 5.
Achoel, Iahiel — Iahehel, hope in God, or beginning in God. Gen. 46, 14.
Iahleel — Iair, lightened Deut. 3. 14.
Iairus — Iakim, stablishing. 1. Chron 8. 19.
Iambres — Iambri, rebellious. 1. Mac. 9. 37.
Ambri — Iamin, right hand. Gen. 46. 10.
Iamrah — Iamuel, God is his dap. Gen. 46. 10.
Iemuel — Ianohah, resting. Iosh. 16. 6.
— Ianum, sleeping. Iosh. 15. 53.
— Iapheth, perswading, or enticing. Gen. 5. 32.
Iaphie — Iaphia, lightning. 2. Sam. 5. 15.
Irpeel — Iarephel, health of God. Iosh. 18. 27.
— Iarib, fighting or auenging. 1. Chro. 4. 24.
— Iasheo, ancient. 2. Sam. 23. 32.
Iasar — Iasher, righteous. Iosh. 10. 13.
Iasub — Iashub, a returning. 1. Chro. 7. 1.
Iathanael — Iathniel, a gift of God. 1. Chro. 26. 2.
Iether — Iattir, a remnant or excellent, Iosh. 15. 48.
Iethrai — Ithri, Ithro, Ithron, the same.
Ionia — Iauan, making sad. Gen. 10. 2.
Iaziel — Iaziel, the strength of God. 1. Chro. 15, 18.
— Iaziz, brightnesse. 1. Chro. 27. 31.
Ibhar — ¶ Ibhac, chosen. 2. Sam. 5. 15.
— ¶ Ichabod, where is glory? 1. Sam. 4. 21.
Iaddo — ¶ Iddo, his confession. 1. Chron. 27. 21.
Chonias — ¶ Ieconiah, stablitie of the Lord. 1. Chro. 3. 16.
Ieddia — Iedaiah, the hand of the Lord, or confessing the Lord. 1. Chro. 4. 37.
— Iedidah, beloued. 2. Sam. 12. 25.
Iedidiah — Iediel, knowledge of God. 1. Chro. 7. 6.
Iediael — Ieduthun, confessing. 1. Chro. 9. 16.
Ieiiah — Iehiah, the Lord liueth. 1. Chro 15. 24.
Iehieli — Iehiel, God liueth. 1. Chro. 26. 22.
Ioadan — Iehoadan, the Lords pleasure. 2. King. 14. 2.
Ioahas — Iehoahas, the possession of the Lord. 2. King. 23. 34.
Ioas — Iehoash, the fire of the Lord. 2. King. 11. 21.
Ionan, Iohannes — Iehohanan, grace or mercie of the Lord. 1. Chron. 26. 3.
— Iehoiada, the knowledge of the Lord. 2. King. 11. 15.
Ioacim — Ieioiakim, the rising, or auenging of the Lord. 2. Kings 23. 34.
Iosaphat — Iehoshaphat, the Lord is the iudge. 1. Chro. 3. 10.
— Iehoshua, the Lords saluation. Zech. 3. 1.
Iosedec — Iehozadak, the iustice of the Lord. 1. Chro. 6. 14.
Iuda, Iudah — Iehudath, confession or praise. Gen. 29. 35.
Iacenna — Iekamiah, the Lord shal arise, establish, or auenge. 1. Chro. 2. 41.
— Iekodeam, the burning of the people. Iosh. 15. 56.
Iaphlet — Iephlet, delinered. 1. Chro. 7. 32.
— Iephunneh, beholding. Num. 13. 7.
— Ierahmeel, the mercie of God. 1. Chro. 2. 9.
Iared — Iered, ruling. Gen. 5. 15.
Ieruel — Ieriel, the feare of God. 1. Chro. 7. 2.
— Ierimoth, fearing death. 1. Chro. 7. 7.
Ieroboam — Ieroboam, encreasing the people. 2. King. 14. 23.
Ioram — Ieroham, high. 1. Chro. 6, 27.
— Ierubbaal, let Baal auenge. Judges 6. 32.
Ierobaal — Iesaiah, saluation of the Lord. Isa. 1. 1.
Esaiah, Isaiah
Iesus — Iesua, a sauiour. Matth. 1 16.
Igeal — ¶ Igal, redeemed. 1. Chron. 3. 22.
— Igdaliah, the greatnesse of the Lord. Jere. 35. 4.
— ¶ Ioab, willing or voluntarie. 1. Chro. 2. 16.
Iobab — Iob, sorowfull or hated. Job. 1. 1.
Ioniah — Iobamah, the building of the Lord. 1. Chron. 9. 8.
Iochabed — Iochebed, glorious. Exod. 6. 20.
— Ioel, willing, or beginning. Joel 1. 1.
Iechsan — Iokshan, an offence. Gene. 25. 2.
Iectan — Iokran, a litle one. Gen. 10. 25.
— Ionah, a doue. 2. King. 14. 25.
Iehonadab — Ionadab, voluntarie or willing. 2. Sam. 13. 5.
Iehonathro — Ionathan, the gift of the Lord. Judges 18. 30.
— Ioseph, encreasing. Gen. 30. 24.
Iehoshabat — Iothbath, the fulnesse of the Lord. 2. Chron. 22. 11.
Iehoshabeath — Ioshiah, the fire of the Lord. 2. King. 22. 2.
— Iotham, perfit. 2. King. 15. 32.
Iosiah — Iozabad, endowed. 1. Chron. 12. 20.
Iphedeiah — ¶ Iphdiah, the redemption of the Lord. 1. Chron. 8, 25.
— Iphtah, opening. Judg. 11. 1.
Iras — ¶ Ira, a watchman. 1. Chron. 11. 28.
— Irad, a wilde asse. Gene. 4. 18.
Iriah — Iriah, the feare of the Lord. Jere. 37. 12.
Ieremias — Irmeiah, exalting the Lord. 1. Chron. 5. 24.
Isachar — ¶ Ishacar, a wages. Gene. 30. 18.
Iessai — Ishai, a gift or oblation. Ruth. 4. 17.
— Ishbosheth, a man of shame. 2. Sam. 2. 12.
Scariot — Ishcariot, an hireling, or man of death. Matth. 10. 4.
Iicariot — Ishmael, God hath heard. Gene. 16. 11.
— Ishtob, a good man. 2. Sam. 10. 8.
Israel, a prince of God, or preuailing with God. Gen. 35. 10.
Irhiah — ¶ Ithamar, woe to the change. Exod. 6. 23.
Ithai, Itai — Ittai, strong. 2. Sam. 23. 29.
Ethai — Ittiel, God with me. Nehem. 11. 7.
Ithiel — ¶ Iubal, bringing, or fading. Gene. 4. 21.
Iehucal — Iuchal, mightie. Jerem. 38. 1.
Iucal — ¶ Izebel, woe to the house. 1. King. 16. 31.
Isaac — Izhac, laughter. Gene. 17. 19.
Izrahiah — Izrahiah, the Lord ariseth, or the clearenesse of the Lord. 1. Chron. 7. 3.
Izrahiah — Izreel, the seed of God. Iosh. 15. 56.

K

Chaath — KAhath, a congregation. Gene. 46. 11.
Choath — Kainan, a buyer, or owner. Gene. 5. 9.
Kohath — Kain, a possession. Gene. 4 1.
Cafaiah — Kallaiah, the voice of the Lord. Nehem. 12. 20.
Kallai — Kamuel, God is risen. Gene. 22. 21.
Chemuel — Kareah, bald. Jerem. 4. 11.
Kemuel — ¶ Kedar, blackenesse. Gene. 25. 13.
— Kedem, East. Jerem. 49. 28.
— Keren-happuch, the horne of beautie. Job. 42. 14.
— ¶ Kish, hard, or sore. 1. Sam. 9. 1.
Colia — ¶ Kolaiah, the voice of the Lord. Nehem. 11. 2.
— Korah, balde. Gene. 36. 5.
— Kore, crying. 1. Chron. 9. 19.
Kushaiah — ¶ Kushaia, hardnesse. 1. Chron. 15. 17.

L

Leedan — LAadah, to gather, or testifie. 1. Chron. 4. 21.
— Laadan, or pleasure. 1. Chron. 7. 26.
— Laban, white. Gene. 24. 29.
— Lael, to God, or to the mightie. Num. 3. 24.
Laad — Lahad, to praise. 1. Chron. 4. 2.
Lemuel — Lamuel, with whom is God? Pro. 31. 1, 4.
— Lappidoth, lightnings. Judg. 4. 4.
Lahabim — ¶ Lehabim, enflamed. Gene. 10. 13.
Lamech — Lemech, poore, or smitten. Gene. 4. 18.
— Letushim, hammer men. Gene. 25. 3.
— Leui, ioyned, or coupled. Gene. 29. 34.
— Leah, painefull, or wearied. Gene. 29. 16.
Libni — ¶ Lobin, whitenesse. Exod. 6. 17.
Lotan — Lot, wrapped, or ioyned. Gene. 11. 27.
Ludim — ¶ Lud, a nativitie, or generation. Gene. 10. 22.
— ¶ Lysias, dissoluing. 1. Mac. 3. 32.
— Lysimachus, dissoluing battell. 2. Mac. 4. 29.

M

Maachah — MAachathi, broken. 2. Kings 25. 23.
— Mahazioth, seeing a signe. 1. Chron. 25. 4.
Maasciah — Mahseiah, the protection of the Lord. Jerem. 32. 12.
Maala — Mahlah, weakenesse, or a dance. Num. 26. 33.
Maasei — Maasai, my worke. 1. Chron. 9. 12.
Maasias — Maaseiah, the worke of the Lord. 1. Chron. 15. 18.
Maasaios — Maaziah, the strength of the Lord. 1. Chron. 24. 18.
— Makaz, finishing, or watching. 1. Kings 4. 9.
Machabani — Maebanai, my poore sonne. 1. Chron. 12. 13.
— Machi, poore or a smiter. Num. 13. 16.
— Machir, selling or knowing. Gene. 50. 23.
Madian — Madaia, a measure or iudging. Gene. 10. 2.
— Madan, strife. Gene. 25. 2.
— Magdalena, magnified, or exalted. Mat. 27. 56.
— Magdiel, preaching God. Gene. 36. 43.

Magog,

Magog, couering, or melting. Gen. 10.2.
Mahalah, infirmitie, or sickneſſe. 2. Chro. 11.18.
Mahanai, haſting. 1. Chro. 11.30.
Mahath, wiping away, or fearing. 1. Chro. 6.35.
Malachi, my meſſenger. Mala. 1.1.
Mahaleel, praiſing God. Gen. 5.12.
Mamzer, a baſtard. Deut. 23.2.
Manahem, a comforter. 2. Kings 15.14.
Manoah, reſt. Judges 13.2.
Maon, dwelling place. Joſh. 15.55.
Mordechai, bitter, contrition. Esther 2.5.
Martha, bitter, or prouoking. Luke 10.38.
Mattan, a gift. 2. Chro. 23.27.
Matani, Mattaniah, Matthaniah, Matthatah, his gift. Ezra 10.33.
Matthias, a gift of the Lord. 1. Chro. 9.31.
Malchiel, God is my King. Gen. 46.17.
Malchiah, the Lord my King. Jere. 21.1.
Malchi-zedek, king of righteouſneſſe. Gen. 46.17.
Malchiſhua, my King the ſaiuour. 1. Sam. 14.49.
¶ Mehetabel, how good is God? Gen. 39.39.
Mehuman, troubled. Eſth. 1.10.
Mehuiael, teaching God. Gene. 4.18.
Methuſhael, aſking death. Gen. 4.18.
Methuſhelah, ſhooting his death. Gen. 5.21.
Melatiah, deliuerance of the Lord. Nehe. 3.7.
Menelaus, ſtrength of the people. 2. Macc. 4.23.
Menaſheh, forgetting. Gen. 41.51.
Meraioth, bitternesſe. 1. Chro 9.11.
Mered, rebellious. 1. Chro. 4.17.
Meſha, ſaluation. 1. Chro. 2.42.
Meſhelemiah, the peace of the Lord. 1. Chro. 26.1.
Meſhullam, peaceable. 2. Kings 22.3.
Mephiboſheth, ſhame of mouth. 2. Sam. 4.4.
Meſhech, proloinging. Gen. 10.2.
¶ Milchah, a woman of counſell. Gen. 11.29.
Milchom, their king or counſeller, the idol of the Ammonites. 2. King. 23.13.
Mizzah, a dropping or conſuming. Gen. 39.13.
Michah, poore or ſmitten, or who is here? 2. Chro. 34.20.
Michaiah, who is like the Lord? 2. King. 22.12.
Michael, who is like God? 1. Chron. 7.3.
Michal, who is perfite? 1. Sam. 14.49.
Miſhael, who demaundeth? Exod. 6.22.
Miriam, exalted, or teaching. Exod. 15.20.
Mithredath, diſſoluing the law. Ezra 1.8.
¶ Moab, of the father. Gen. 19.37.
Moſheh, drawen vp. Exod. 2.10.
Moza, found, or vnleauened. 1. Chro. 2.46.
¶ Muſach, anopnting, or baile. 2. King. 16.18.
Muſhi, departing. Exod. 6.19.

N.

NAamah, beautifull. Gene. 4.22.
Naaman, faire or beautifull. Gen. 46.21.
Naarah, a maide, or watching. Joſh. 16.7.
Naariah, a childe of the Lord. 1. Chron. 3.22.
Nabaioth, buddes or propheties. Gen. 25.13.
Nabal, a foole. 1. Sam. 25.3.
Nadab, a prince, or liberall. Exod. 6.23.
Naggai, clearenesſe. Luke 3.25.
Nahaliel, the inheritance of God. Nomb. 21.19.
Naham, Nahum, a comforter, or repentant. 1. Chro. 4.19.
Nahas, a serpent. 1. Chro. 4.12.
Nahor, hoarce, or angrie. Gene. 11.22.
Naioth, beautie, or a dwelling place. 1. Sam. 19.18.
Naphtali, wreſtling, or comparison. Gen. 30.8.
Nathan, giuen. 2. Sam. 5.14.
¶ Nebuchad-rezzar, which is written for the moſt part in Jeremie, and ſometime in Ezekiel, Nebuchad nezzar, ſignifieth the mourning of the generation. Jere. 27.8. and 34.1.
Nepheg, weake. 2. Sam. 5.15.
Nephtuim, an opening. Gene. 10.13.
Ner, a light. 1. Sam. 14.51.
Nethaneel, the gift of God. 2. Chro. 35.9.
Nethaniah, a gift of the Lord. 2. King. 25.23.
¶ Nimrod, rebellious. Gen. 10.8.
¶ Noadiah, the witneſſing, or teſtification of the Lord. Ezra 8.33.
Noah, reſt. Gene. 5.29.
Nogah, brightneſſe. 1. Chr. 14.6.
¶ Nun, ſonne, or poſteritie. Nomb. 13.9.

O.

OBadiah, ſeruant of the Lord. 1. Chro. 3.21.
Obed, a ſeruant. Judg. 9.26.
Obed-edom, the ſeruant of Edom, or a ſeruant Edomite. 2. Sam. 6.10.
Obil, borne, or brought. 1. Chron. 27.30.
¶ Omer, ſpeaking, or exalting. Gene. 36.11.
¶ Onan, ſorrow, ſtrength. Gene. 36.23.
Onan, ſorrow, or iniquitie. Gene. 38.4.
¶ Ophel, a towre, or darkeneſſe. 2. Chron. 33.14.
Ophir, aſhes Gen. 10.29. Ophrah
¶ Ornan, reioycing. 1. Chro. 21.18.
Orpah, a necke. Ruth 1.4.
Orthoſias, rectified. 1. Macc. 15.37.
¶ Othni, my time. 1. Chron. 26.7.
Otholiah, time to the Lord. 1. Chron. 8.26. Athaliah
Othoniel, the time of God. Joſhua 15.17. Othniel
¶ Ozaziah, the ſtrength of the Lord. 1. Chro. 21.19. Oziah
Ozziel, the helpe of God. 1. Chro. 27.19. Azaziah Azriel

P.

PAgiel, God hath met. Nom. 1.13.
Palal, praying, or iudging. Nehem. 5.25. Phalali
Palti, deliuerance. Nom. 13.10.
Paltiel, deliuerance of God. Nom. 34.26. Phaltias
Palu, marueilous. Gene. 46.9. Phallu
Paroh, vengeance. Exod. 8.1. Pharaoh
Paruah, flouriſhing, or fleeting. 1. Kings 4.17.
Paſhur, increaſing libertie. Jere. 20.3.
¶ Pedahel, the redemption of God. Num. 34.28.
Pedah-zur, a mightie redeemer. Num. 1.10. Phadaſſur
Pedaiah, the Lords redeeming. 2. Kings 22.1. Adaiah
Pekaiah, the Lords opening. 2. Kings 15.22. Pekahiah
Pelaiah, the miracle of the Lord. 1. Chro. 3.24.
Pelaiah, a miracle of the Lord. Nehe. 8.7.
Pelatiah, deliuerance of the Lord. 1. Chro. 3.21. Phalarias
Peleg, a diuision. Gene. 10.25. Phaltias
Peleh, deliuerance. 1. Chro. 2.33. Peleth
Peniuel, ſeeing God. 1. Chro. 4.4. Phanuel
Pereth, a horſeman. 1. Chro. 7.16.
Perez, a diuision. Gen. 38.29. Pharez
Peruda, a diuiſion. Ezra 2.55.
Pethaiah, the Lord openeth. Ezra. 10.23. Perhathiah
¶ Phichol, the mouth of all. Gene. 21.22. Phicol
¶ Pinchas, a bolde countenance. Num. 25.7. Phinees
¶ Puah, a mouth. Gene. 46.13. Phinehas

R

RAamiah, thunder of the Lord. Nehe. 7.7.
Raddai, ruling. 1. Chro. 2.14.
Rahab, proud or ſtrong. Joſh. 2.1.
Raham, mercie or compaſſion. 1. Chro. 2.44.
Rahel, a ſheepe. Gene. 29.9.
Ram, high. 1. Chro. 9.9.
Ramiah, exaltation of the Lord. Ezra. 10.25.
Rapha, releaſe or medicine. 1. Chro. 8.2.
¶ Reaiah, a viſion of the Lord. 1. Chro. 5.5.
Reba, the fourth. Joſh. 13.21.
Rechab, a rider. 2. King 10.15.
Reelaiah, a ſhepheard to the Lord. Ezra. 2.2.
Rehabeam, dilating the people. 1. Kings 11.43. Roboam
Rehum, pitifull, or pitied. Ezra. 2.2. Rehoboam
Remaliah, the exaltation of the Lord. 2. Kings 15.27.
Rephael, medicine of God. 1. Chro. 26.7. Raphael
Rephaiah, medicine of the Lord. 1. Chro. 3.21.
Reu, his ſhepheard. Gene. 11.19.
Reuben, the ſonne of viſion, ſo named because the Lord did ſee his mothers affliction. Gene 29.32.
Reuel, a ſhepheard of God. Exod. 2.18. Raguel
Rezon, a ſecretarie, or leane. 1. Kings 11.23.
¶ Ribai, ſtrife, or increaſed. 2. Sam. 23.29.
Ribkah, fed. Gene. 22.23. Rebecca
Rinnah, a ſong, or reioycing. 1. Chro. 4.20. Rebecca
Riphath, medicine, or releaſe. Gene. 10.3. Rebekah
¶ Rogel, a footman, or accuſer. Joſh. 15.7.
¶ Ruth, watered, or filled. Ruth 1.4.

S

SAbath, a compaſſe, or olde age. Gene. 10.7. Sabatha
Sabteca, the cauſe of ſmiting. Gene. 10.7. Sabtecha
Sarah, a ladie, or dame Gene. 17.15.
Sarai, my dame or miſtreſſe. Gene. 11.29.
¶ Seba, a compaſſe. Gene. 10.7. Saba. Sheba
Seled, affliction. 1. Chro. 2.30.
Semachiah, cleauing to the Lord. 1. Chro. 26.7.
¶ Shaal, Shaul, aſked. Ezra 10.29. 1. Sam. 9.2. Sheal. Saul
Shaaph, ſiping, or thinking. 1. Chro. 4.7. Saaph
Shabbethai, my reſt. Nehem. 11.16.
Shachir, wages. 1. Chro. 11.35. Sacar
Shage, ignorant. 1. Chro. 11.34. Shageh
Shallum, peaceable. 2. Kings 15.10. Sellum
Shalman, peaceable. Hoſe. 10.14. Sallum
Shalmon, peaceable. Ruth. 4.21. Shalmah
Shamgar, deſolation of the ſtranger. Judges 3.31. Shalma
Shammah, deſolation, deſtruction. 1. Sam. 16.9. Salmon
Shammur, obedient. Num. 12.5. Shamma
Shaphan, a coniе, or one hid. 1. Chro. 5.12.
Shaphat, a Judge. Num. 13.6.
Sharezer, a treaſurer. 2. Kings 19.37.
Shealtiel, aſked of God. Hag. 1.1. Salathiel
Sheariah, the gate of the Lord. 1. Chro. 8.38.
Sheba, captiuitie. Gene. 10.7. Shaba
Shebarim, hope. Joſh. 7.5. Sheber,

Sechia Shecaniah — Sheber, hope, or wheate. 1. Chro. 2. 48.
Shecaniah, the habitation of the Lord. 1. Chro. 3. 21.
Shechem, a part, or portion. Num. 26. 31.
Shedeur, a field of fire, or the light of the almightie. Numbers 1. 5.
Segub — Shegub, exalted. 1. Kings 16. 34.
Sehariah, the mourning of the Lord. 1. Chro. 8. 26.
Seir — Sheir, rough, or hairie. Gen. 36. 20.
Shelah, diſſolute. Gen. 38. 5.
Shelah, ſending, or ſpopling. Gen. 10. 24.
Salmiah — Shelemiah, peace of the Lord. Ezra. 10. 39.
Sheleph, drawing out. Gen. 10. 26.
Sheleth, a captaine. 1. Chro. 7. 35.
Shelomith, peaceable. Leuit. 24. 11.
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Shelumiel, the peace of God. Num. 1. 6.
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Shamariah — Shemariah, the keeping of the Lord. Ezra. 10. 32.
Shamed — Shemed, deſtroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. Kings 16. 24.
Shemida, a name of knowledge. Num. 26. 32.
Samuel — Shemuel, appointed of God. 1. Chro. 4. 37.
Shemuel, heard of God. 1. Sam. 1. 20.
Shephatiah, the Lord iudgeth. 2. Sam. 3. 4.
Seraiah — Sheraiah, a prince of the Lord. 1. Chro. 4. 14.
Serug — Sherug, a bough or plant. Gen. 11. 20.
Seth — Sheth, ſet or put. Gen. 4. 25.
Shethar, a remnant, or hid. Eſt. 1. 14.
Sheua, vanitie. 1. Chro. 2. 49.
Sechia — Shicia, the protection of the Lord. 1. Chro. 8. 10.
Shinean — Shimei, hearing, or obedient. Exod. 6. 17.
Simon — Shimeon, hearing, or obedient. Gen. 29. 33.
Samſon — Shimſhon, there the ſecond time, becauſe the Angel appeared the ſecond time at the prayer of his father. Iudges 13. 24.
Shiphtan, a iudge. Num. 34. 24.
Shiprath — Shiprah, faire. Exod. 1. 15.
Sobab — Shobab, returned. 2. Sam. 5. 14.
Shobal, a path. Gen. 36. 20.
Shobnah — Shobnah, a builder. 2. Kings 18. 18.
Sua — Shua, erping, or ſauing. Gen. 38. 2.
Shuah, prayng, or humiliation. Gen. 25. 2.
Shubael — Shubael, the returning of God. 1. Chro. 24. 20.
Iehuah — Shuhah, a pit. 1. Chro. 4. 11.
Shumathi, renowned. 1. Chro. 2. 53.
Shuni, changed, or ſleeping. Gen. 46. 16.
¶ Sithri, my ſecret. Exod. 6. 22.
¶ Sodi, my ſecret. Num. 13. 11.
¶ Suah, rooting vp. 1. Chro. 7. 36.

T.

Tabeal — Tabeel, good God. Iſai. 7. 6.
Thahath — Tahath, haſting. Gen. 22. 24.
Tahath, feare. 1. Chro. 6. 37.
Tholmai — Talmai, a furrow. Ioſh. 15. 14.
Thamar — Tamar, a palme tree. Gen. 38. 6.
Tanchumeth — Tanhumeth, conſolation. Ier. 40. 8.
Talmon, dew prepared. 1. Chro. 9. 17.
Taphath, a little one. 1. Kings 4. 11.
¶ Tebah, a cooke. Gen. 22. 24.
Tehinnah, mercifull, or prayer. 1. Chro. 4. 12.
Terah, ſmelling. Gen. 11. 24.
¶ Tiknah, hope. 2. Kings 22. 14. — Tikuah
Tilon, murmuring. 1. Chro. 4. 20. — Thilon
Tiras, a deſtroyer. Gen. 10. 2.
Tirhanah, a ſearcher of mercie. 1. Chro. 2. 48.
Tiria, a ſearch. 1. Chro. 4. 16.
¶ Toah, a dart. 1. Chro. 6. 34.
Tobiah, the Lord is good. Ezra. 2. 60.
Togarmah, ſtrong, or bonie. Gen. 10. 3. — Thogorma
Tohu, liuing. 1. Sam. 1. 1.
Tola, a worme. Gen. 46. 13.
Tom, a twinne. Matt. 10. 3. — Thomas
¶ Tubal, borne, or brought, or worldly. Gen. 10. 2.
Tubal-kain, worldly poſſeſſion. Gen. 4. 22.

V.

Vaniah, nouriſhment of the Lord. Ezra. 10. 36. — Ouania
Vaſhni, changed. 1. Chro. 6. 28.
Vaſhti, drinking. Eſter. 1. 9.
¶ Vophi, a thing broken, or patched. Num. 13. 15. — Vophſi
¶ Vri, my light. 1. Chro. 2. 20. — Hur
Vriah, the light of the Lord. 2. Sam. 11. 3. — Urias
Vriel, light, or fire of God. 2. Chro. 13. 2.
¶ Vthai, mine iniquitie, or time. 1. Chro. 9. 4.
¶ Vzal, wandring. Gen. 10. 27.
Vzzah, ſtrength. 1. Chro. 6. 29. 2. Sam. 6. 3. — Oza
Vzzi, my ſtrength. 1. Chro. 6. 5.
Vzziel, the ſtrength of God. 1. Chro. 7. 7.

Z.

Zaauan, trembling. Gen. 36. 27.
Zabad, a dowrie. 1. Chro. 2. 36.
Zabadiah, a dowrie of the Lord. 1. Chro. 8. 15. — Zebadiah
Zabdiel, a dowrie of God. 1. Chro. 27. 2.
Zaccur, mindfull. 1. Chro. 4. 26. — Zaccur
Zachai, pure. Ezra 2. 9. — Zacheus
Zachariah, mindfull of the Lord. 1. Chro. 5. 7. — Zaccai, Zacharias
Zadok, iuſtified, or iuſt. 2. Sam. 8. 17.
Zalmonah, our image. Num. 33. 41.
Zanoah, forgetfulneſſe. Nehem. 11. 30.
¶ Zebulon, a dwelling. Gen. 30. 20.
Zeeb, a wolfe. Iudges 7. 25.
Zelophehad, a ſhadow of feare. Num. 26. 33.
Zemirah, a ſong. 1. Chro. 7. 8.
Zephaniah, the hiding of the Lord. 2. Kings 25. 18.
Zephi, a bonie combe. Gene. 36. 11. — Zepho
Zera, clearenеſſe, or riſing vp. Gen. 36. 13. — Zerah
Zeraiah, the Lord ariſing. 1. Chro. 6. 6. — Zerebiah
Zereth, ſcattering heritage. Eſter 5. 10.
Zerubbabel, ſtrange from confuſion, or a ſtranger at Babel. Hag. 1. 1.
Zethan, their olive. 1. Chro. 26. 22.
¶ Zia, ſweate, or ſwelling. 1. Chro. 5. 13.
Zidkiah, the iuſtice of the Lord. 2. Kings 24. 17. — Zedekiah
Zidon, a hunter. Gen. 10. 15.
Zimri, a ſong. 1. Chro. 2. 6.
Ziphorah, a mourning. Exod. 2. 21. — Zipporah
¶ Zobeth, a ſeparation. 1. Chro. 4. 20.
¶ Zuph, a watch, or a couering. 1. Chro. 6. 35.
Zuriel, the rocke of God. Num. 3. 35.
Zurishaddai, the rocke of the almightie. Num. 1. 6. — Zurishaddai

A TABLE OF THE PRINCIPALL things that are conteined in the Bible, after the order of the Alphabet. The firſt number noteth the Chapter, and the ſecond the verſe.

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¶ Abba, father. Mar. 14. 36. Rom. 8. 15. Gala. 4. 6.
Abdon, a iudge in Iſrael. Iudges. 12. 13.
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Aſſuerus king. his doings & his lawes in the booke of Eſter.
¶ Athaliah reigneth ouer Judah. 2. kin. 11.3.
Paul reproouеth the Athenians for their ſuperſtitions. Acts 17.22.
¶ Azariah reigneth in ſtead of his father Amaziah, & is ſtriken vỳ a leproſie. 2. ki. 15.1, 5.
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B

Baal-perazim, a certaine place. 2. Sa. 5.20.
Baal-peor an idole: the Iſraelites for ioyning themſelues thereunto, are put to death. Num. 15.3. Deut. 4.3, 4.
Baanah and Rechab kill Iſh-boſheth. 2. Sam. 4.9.
Baaſha king of Iſrael, and his doings. 1. king. 15.16. to 16ap. 16.8.
The deſtruction of Babel foreſpoken. Iſa. 13.
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Bacchides captaine of king Demetrius armie, diſcomfited. 1. Mac. 9.68.
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Bagoas, the Eunuch. Judeth 12.11.
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The diſciples of Chriſt Baptize. John 4.2.
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Chriſt Baptizeth with the holy Ghoſt and with fire. Matth. 3.11. Mar. 1.8. Luk. 3.16. John 1.16, 33.
Barabbas, the murtherer, Luke 23.18, John 18.40.
Barak and Deborah deliuer Iſrael. Judg. 4.
Baruch, Jeremias ſcribe. Jere. 36.4.
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The Baſtard ſhall not enter into the congregation of the Lord. Deut. 23.2.
¶ Prieſtes are forbidden to ſhaue their heads or Beards. Leuit 21.5.
The ſhauen Beard was a ſigne of ſorow in the Iewes. Iſa. 15.2.
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Paul fought with Beaſtes at Epheſus. 1. Cor. 15.32.
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Behemoth, and his propertie. Job 40.10.
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Beleeue in Jeſus Chriſt, and thy ſinnes ſhal be forgiuen. Acts 10.43.
To Beleeue is the gift of God. Matth. 13.11. and 16.17. Joh. 6.44.
To him that Beleeueth, all things are poſſible. Mat. 9.23.
Hee that Beleeueth in Chriſt, ſhall neuer periſh. John 3.15.
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Benaiah killeth Joab. 1. King. 2.34.
Ben-hadad king of Aram, and his doings. 1. King. 15.18. 2. Chron. 16.2.
Beniamin. Gene. 33.18. and 43. and 44. and 45. Deut. 33.12.
Beth-el or Luz. Gene. 28.19. Judg. 1.23. 1. Sam. 10.3.
Beth-lehem, called alſo Ephrath. Geneſ. 35. 19. Mich. 5.2. Luke 2.4.
Bethſaida, an vnfaithfull citie. Mat. 11.21.
Beth-ſheba Vriahs wife lieth with Dauid. 2. Sam. 11.4.
Beth-ſhemites are puniſhed for looking into the Arke of the Lord. 1. Sam. 6.19.
Bethuel, the father of Rebekah. Gen. 22.23.
Bethulia is beſieged by Holofernes. Judith. 7.
Bezaleel an excellent workman, and his doings. Exod. 31.1. and 35.30.
¶ Who Beleeth in Chriſt. 1. John 2.6.
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To Binde and looſe. Mat. 16.19. Joh. 20.23.
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¶ The Blaſphemer ought to bee ſtoned to death. Leuit. 24.15, 16.
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To Bleſſe God, for to giue thanks vnto him. Gene. 24.27.
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Bleſſing to thoſe that obey & ſerue the Lord. Exod. 23.25. Deut. 8.6. & 11.27. and 28.2.
Lay no ſtumbling blocke before the Blinde. Leuit. 19.14.
The Blinde borne for the glory of God. Joh. 9.3.
The Blinde guide. Mat. 15.14.
The Blinde healed by Chriſt. Mat. 9.29.
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The Blood, for the man that is ſlaine. Joſh. 20.5.
By the Blood of Chriſt wee haue remiſſion of ſinnes. Mat. 26.28. Heb. 4.14.1. Pet. 1.2.
¶ John and James called Boanerges by Chriſt, and what that is to ſay. Mar. 3.17.
Boaz and his doings. Ruth 2 and 3. and 4.

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Our Bodies are conſecrate vnto Chriſt. 1. Cor.6.15. they are the Temples of the holy Ghoſt. 1.Cor.6.19.
All the faithfull ar one Body.Rom.12.5.
To dying the Body in ſubiection.1.Cor.9.27.
The Body of Chriſt, the Church. Ephe.1.23.
Our Bodies are earthen veſſels. 2.Cor.4.7. and 5.1.
To be in the Booke of life. Phil.4.3. and to be raſed out of it. Exod.32.32.
The Bookes of curious artes are burnt. Acts 19.19.
Joſiah commandeth to ſaue the Prophets Bones.2. King.23.18.
He that is Borne of God, ſinneth not.1. Joh. 3.9.
They that are Borne of God. John 1.13.1. John 5.1.
Change not the ancient Boundes. Deut.19. 14 and 27.17. Prou.22.28.and 23.10.
The Bowe in the cloude. Gen 19.14.
¶ Man liueth not onely by Bread. Deut.8.3.
We are all one Bread.1.Cor.10.17.
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The feaſt of vnleauened Bread. Exod.23.15. and 34.18.
The breaking of Bread. Act.2.46.
The ſhew Breads. Leuit.24.5.
Bread comforteth the heart. Gen.18.5. Judg. 19.5. Pſal.104.15.
Common Bread, hallowed Bread. 1.Sam.21.4.
To eate Bread in the ſweate of the browes. Gen.3.19.
Jaakob deſireth onely Bread to eate, and clothes to put on. Gene.28.20.
Breaking of Bread. Act.2.42.
Whom Jaakob calleth his Brethren. Gene. 26.4.
Chriſt not aſhamed to cal vs Brethren. Heb. 2.11.
The Brethren or couſins of Chriſt beleeue not in him. John 7.5.
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¶ Buggerers ſhall not poſſeſſe the kingdome of heauen 1.Cor.6.9.1.Tim.1.10.
Euery one ſhall beare his owne Burthen. Gal.6.5.
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The fierie Buſh. Exod.3.2.
The faithfull are Gods Building. 1.Cor.3.9.
To Build vpon Chriſt gold, ſiluer, &c. 1. Cor. 3.12.

C.

CAiaphas and his doings. Matth.26.57. John 11.49.
Cenne Caldrons for the Temple. 1.Kin.7.38.
Caleb and his doings. Num.13.7. and 14.6. Joſh.14.6.
The golden Calfe. Exod. 32. it is ground into powder.Exod.32.20.
Many Called, and few choſen. Matt.20.16. Rom.9.6.
Chriſt is come to Cal ſinners. Mat.9.13.
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The Golden Calues of Jeroboam. 1.King. 12.28.
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Canaan, a fat lande, flowing with milke and honie. Exod.3.8.
The lande of Canaan is the holy habitation of God. Exod.15.13. promiſed to Abraham. Gen.12.7.
The ſonnes of Canaan, of whome deſcended the Canaanites. Gen.10.15.
The Canaanites diſcomfited by the tribe of Judah. Judg.1.4.
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The Canaanites, that remayned, were as thornes to Iſrael. Judg.2.3.
The Canaanitiſh woman. Mat.15.22.
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The Captiuitie of the Kings of Judah foreſpoken. 2.Kin.20.17. Jere.16.13. & 20.4.
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God Caried the children of Iſrael vpon Eagles wings. Exod.19.4.
¶ Cendebeus captaine of the ſea coaſt.1.Mac. 15.38.
The Centurion and his faith. Matth.8.5.
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¶ Chamois a beaſt. Deut.14.5.
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To make himſelfe Chaſte for the kingdome of heauen. Matth.19.12.
Bleſſed is the man that God Chaſtiſeth. Job 5.17.
Chaſtiſe thy childe betime. Prou.13.24. and 19.18. and 22.15.
Chaſtitie is the gift of God. Wiſd.8.21.
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The Cherubims keepe the way of the tree of life. Gene.3.24.
Offend not little Children. Matth.18.6.
The rod of correction for Children. Pro.22. 15. Eccluſ.30.13.
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Children as concerning malicioufneſſe, and not in vnderſtanding.1.Cor.14.20.
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Chriſt receiueth the Childe into his armes. Marke 9.36.
We are the Children of God by faith. Gala. 3.26.
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Chorazin, a citie that Chriſt reproueth for her vnbeliefe. Matth.11.21.
Paul a Choſen veſſel. Acts 9.15.
Chriſt conceiued. Luke 1.35. is borne, Luke 2. 7. is circumciſed. Luke 2.21. is baptized. Matth. 3.15. ſent to preach liberty to the captiues. Iſay 61.1. Luke 2.31. and 4.43. and 5.32. he ſpeaketh the words of God. John 3.34. her preacheth that the kingdome of the Meſſias is at hand, and exhorteth to repentance, and to beleeue the Goſpel. Matth.4.17. and 9.35. he is hungrie. Matth.4.2. he is wearie. John 4.6. he is poore. Matth.8.20. he entreth into Jeruſalem riding vpon an aſſe. Matt 21. 7. he is ſold by Judas. Matt.26.14. he is buffeted. Matth.26.67. he is deliuered to be crucified. Matth.27.26. he prayeth for them that perſecute him. Luke 23.34. her yeeldeth vp the ghoſt. Matth.27.50. his reſurrection. Matt.28. he is caried vp into heauen. Mark.16.19. Luke 24.51.
The comming of Chriſt foreſpoken. Num. 24.17. Iſay.40.10.
Chriſt, God eternall. John 1.
Chriſt greater then David. Matth.22.44.
Chriſt promiſed to Adam. Gene.3.15, to Abraham. Gene.12.3.
Chriſt ſent of God. John 8.42.
Chriſt ſent to ſaue the Jewes. Matt.15.24.
Chriſt without ſinne. 1. Pet.2.22.
Falſe Chriſtes and falſe prophets do great miracles. Matth.24.5.24.
Chriſtians ſo named firſt in Antiochia. Acts. 11.26.
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¶ The Apoſtles forbid the Gentiles to bee Circumciſed. Acts 15.28.
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Paul Circumciſeth Timothie. Actes.16.3.
God Circumciſeth our hearts, & why, Deut. 30.6.
Abraham commanded to Circumciſe his familie, Gene.17.9,10.
Circumciſion and vncircumciſion are nothing.1.Cor.7.19.
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The ſecounde Circumciſion vnder Joſhua. Joſh.5.2.
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¶ Mone Cleane before God. Job.25.4.
Cleopatra the daughter of Ptolomeus. 1. Macc.10.57.
The Cloud filleth the houſe of the Lord. 1. King.8.10.
The renting of the Clothes a ſigne of great heauineſſe, Joſh.7.6. Mat.26.65.2.Sam. 1.11.
¶ To heape Coales vpon the head of his enemie. Rom.12.20.
One ought to Comfort another. 1.Theſſ.4. 18. and 5.14.
The Comforter is promiſed. Joh.14.16. and 15.26. and 16.7.
The ten Commandements. Exod.20.1. Deut. 5.7.
Teach thy child the Commandements of God. Deut.6.7.
Commandements of men, being contrary to Gods, are not to be received. Tit.1.14.
The Comming of Chriſt in the day of iudgement. Matth.24.30. 2.Pet.3.10. Iſay 3. 14. and 13.9.
The Comming of Chriſt with his Angels. Matth.16.27.
The Comming of the Lord. Iſay 35.4. and 62.11. Malac.4.1.
The Common vſe of goods in the Primitiue Church. Acts.2.44.
The word Concubine for wife. Judg.9.2.
A ſhame not to Confeſſe Chriſt. 2.Tim.1.8.
To Confeſſe God, for, to praiſe him, is oft times in the Pſalmes.
To Confeſſe that Jeſus is Chriſt, is the gift of God. Matth.16.17.
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Achan Confeſſeth to God the ſinne of the people. Exod.32.31.
Confeſſion of ſinnes commanded to the Prieſtes of the Jewes. Leuit.16.21.
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Curſed is hee that hath his Confidence in man. Jere.17.5.
God is not the author of Confuſion, but of peace. 1.Cor.14.33.
Who ought to be excluded out of the Congregacion of the Lord. Deut.23.1.
The Conſcience of the wicked is alwayes fearefull. Prou.28.1.
Chriſt the Conſolation of Iſrael. Luke 2.25.
The good Converſacon of Chriſtians. Phil. 1.27. and 3.17.
The Converſation of Saints ſhould prouoke vs to followe their faith. Hebr.13.7.
Contemners of the word of God ſhall be puniſhed. 1.Sam.2.30. Iſa.28.14.
Cornelius the captaine. Acts 10.1.
Brotherly Correction. Pro.27.5. Mat.18.15.
They that refuſe Correction, are threatned of God. Leuit.26.22.
The Correction of the Lord. Hebr.12.5.
It is permitted to Correct thy brother: but to hate him is forbidden. Leuit.19.17.
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Couetouſnes is idolatrie. Col.3.5.
Couetouſnes is inſatiable. Pro.27.20.
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Couetouſnes to be auoyded. Pro.15.16. Iſay 3.12. Jere.8.10. Ephet.5.3.
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The counſels of God are vnſearchable. Rom. 11.33.
The Iſraelites aſke Counſel of God in their affaires. Judg.1.1. and 20.18,23. 1.Sam. 10.22. and herein they vſe the helpe of the Prophets. 1.Sam.9.9. 2 King.22.13.
God breaketh the Counſels of the heathen. Pſal.33.10.
Courteouſnes, required in Chriſtians. Ephe. 4.32. 1.Cor.13.4.
Zealous Phinehas killeth Cozbi the ſpiritualiſtik harlot. Num.25.7,8,15.
¶ All things Created by Chriſt. Col.1.16.
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God

God is our Creator. Deut. 32. 18.
The Goſpel hath bene preached to euery Creature. Coloſ. 1. 6.
Euery Creature of God is good. 1. Tim 4. 4.
The Creature is ſubiect to vanitie. Rom. 8. 20.
God vſeth his Creatures according to his pleaſure. Iſa. 45. 9.
We are new Creatures by faith in Chriſt. 2. Cor. 5. 17. Gal. 6. 15.
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Paul reioyceth in the Croſſe of Ieſus Chriſt Galat. 6. 14.
The Crowne of righteouſneſſe. 2. Tim 4. 8.
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The Curtaines of the Tabernacle. Exod. 26. 5. and 36. 8.
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¶ Cyrus King of Perſia, and his doings. Iſa. 44. 28. and 45. 1. Ezra 1. 1.

D.

DAgon the god of the Philiſtims. 1. Sam. 5 2.
Damaris beleeueth in Chriſt. Act. 17. 34.
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Dan the ſonne of Iaakob: Gene. 30. 6. and 49. 16. Deut. 33. 22. Joſh. 19. 40.
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Darius doings. Dan. 5. 31. and chap. 6. and 9. and 11. Ezra. 6. 1.
Dathan for his rebellion is conſumed with fire. Num. 16.
Dauid daunceth before the Lorde. 2. Sam. 6. 14.
Dauid deceiued Saul. 1. Sam. 20. 5. he deceiued King Achith. 1. Sam. 27. 10.
Dauid deſpiſed the commaundement of the Lord in committing adulterp. 2. Sa. 12. 9.
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Dauid lamenteth his ſonne Amnon. 2. Sam. 13. 31.
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No difference of Dayes among the faithfull. Rom. 14. 5.
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The Dead ſhall heare the voyce of the ſonne of God and ſhall liue. John 5. 25.
Chriſt foreſpeaketh his owne Death. Matth. 16. 21.
Death ſwallowed vp into victorie. 1. Cor. 15. 54.
The ſecond Death. Reuel. 20. 14.
Death commeth through diſobedience. Deu. 30. 17, 18.
The day of Death vncertaine. Luke 12. 40.
Curſe not the Deafe. Leuit. 19. 14.
Chriſt healeth the Deafe. Mar. 7. 32.
Of Deborah and Barak. Judg. 5. 1.
Deborah, Rebekahs nource dyeth. Gen. 35. 8.
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Deceiue not thy brother. Leuit. 19. 13. 14.
God will reward euery one accoyding to his Deedes. Matth. 16. 27.
Dellah betrayeth Samſon. Judg. 16.
Demetrius, Seleucus ſonne and his doings, from 1. Macca. 7. 1. vnto 2. Macca. 15.
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The aſſurance of the Deſperate. Ezekiel 33. 10.
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Chriſt healeth two poſſeſſed of Deuils. Mat. 8. 28. and 12. 22.
The Deuill confeſſeth that hee knoweth Chriſt and Paul. Marke 1. 24. Luke 4. 34. Actes 19. 15.
The Deuill is a murtherer. John 8. 44.
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Deuils driuen out by faſting and prayer. Matth. 17 21.
The Deuill ſeduceth the woman, and is therefore curſed. Gen. 3. 14.
The King is bound to reade the booke of Deuteronomie, and why. Deut. 17. 19, 20.
Deuteronomie is commaunded to be read to women and children Deut. 31. 11, 12, 13.
Deuteronomie is deliuered to the Leuites and elders. Deut. 31. 9.
Joſiah read the booke of Deuteronomie to the people. 2. Kings 23. 2.
¶ The Diligence of miniſters. Pſon. 27. 23.
Dinah, the daughter of Iaakob, rauiſhed. Gene. 34. 2.
Dionyſius an Areopagite beleeueth in Chriſt. Acres 17. 34.
Diotrephes reproued for his arrogancie. 3. Iohn 9.
Seuentie Diſciples ſent to preach. Luke 10, 1.
The Diſciples wherein they may be knowen. John 8. 31. and 13. 35.
Diſeaſes are the fruites of ſinne. John 5. 14.
In Diſeaſe God ought to bee ſought vnto 2. Kings 1. 16.
Diſguiſing raiment is forbidden both to man and woman Deut. 22. 5.
How God hateth Diſobedience. 1. Sam. 15. 23.
The Diſobedient ſtricken with madneſſe, and blindneſſe. Deut. 28. 28.
The man that Diſobeyeth the Judge, ſhall die. Deut 17. 12.
He that diſobeyeth God, is ſubiect to many curſes. Deut. 28 15.
Againſt Diuorcement. 1. Cor. 7. 10.
Diuination forbidden. Leuit. 22. 27. Deut. 18. 10, 11. Iſa. 8. 19.
Hee or thee that hath the ſpirit of Diuination, ought to be ſtoned to death. Leuit. 20. 27.
¶ Sounde Doctrine. Tit. 2. 7, 8.
No Doctrine, but Chriſts ought to be receiued. 2. John 10. Col. 2. 8.
Doctrines of deuils. 1. Tim. 4. 1.
Dorg diſcloſed Dauid to Saul. 1. Sam. 22. 9.
Giue not holy things to Dogges. Matt. 7. 6.
The Dogge is returned to his vomit. 2. Pet. 2. 22.
Dommage, that one doeth to another. Exod. 22. 5.
The Domme is healed. Matth. 9. 32.
The Doue ſent out of the Arke. Gen. 8. 8.
¶ The Dragon, the olde ſerpent. Reue. 20. 2.
By Dreames God ſpeaketh to þ Prophets. Num. 12. 6.
Spirituall Drinke. 1. Cor. 10. 4.
Chriſt was called in ſcorne a Drinker of wine. Matt. 11. 19. the Apoſtles alſo. Actes 2. 13.
The Dropſie is healed. Luke 14. 2.
The euils that come of Dronkenneſſe. Pſon. 23. 29.
Dronkenneſſe to be auoyded, euen of Kings. Pſo. 31. 4. Luke 21. 34. Ephel. 5. 18.
¶ Man is Duſt. Gen. 3. 19.
The Duſt of the feete ſhaken off againſt whom. Matt. 10. 14.
¶ Many Dwelling places in the houſe of God. John 14. 2.
¶ Paul deſireth to Dye. Philippi. 1. 23.
Chriſt prayeth not to Dye. Mat. 26. 39.
Chriſt deſireth to Dye for vs. Luke 12. 50.
It is ordeined for al to Dye once. Heb. 9. 27.
Chriſt Dyed for our ſinnes. Rom. 4. 25.

E.

THe Earth is curſed for Adams tranſgreſſion. Gen. 3. 17.
The Earth is corrupt. Gen. 6. 11.
Man ſhall returne to the Earth. Gen. 3. 19.
To Eate the fleſh of Chriſt. John 6 51, 63.
¶ Ebed-melech the blacke More. Jere. 38. 7.
Eber and his ſonnes. Gen. 10. 25.
¶ Eſau, why he is called Edom. Gen. 25. 30.
Edom denyeth paſſage to Iſrael. Nom. 20. 14, 18.
Edom rebelleth from vnder Judah. 2. King. 8. 20.
¶ The Egyptians eat not with the Ebrewes, Gene. 43. 32. of them looke in Exod. 11. and 12. Deut. 23. 7. Jere. 49. Ezek. 32. 12.
Egypt the yron fornace. Deu. 4. 20.
¶ Ehud a Judge in Iſrael. Judg. 3. 15.
¶ The Ekronites and their doings. 1. Sam. 5. 10.
¶ What conditions the Elders ought to haue. Titus 2. 2.
Eleazar the ſonne of Aaron. Exo. 6. 25. Joſh. 24. 33.
Gods purpoſe is by his Election. Rom. 9. 11
Election of grace. Rom 11. 5.
Make your calling and Election ſure. 2. Pet. 1. 10.
As touching the Election they are loued for their fathers ſakes Rom. 11. 28.
The Elect haue obteined that Iſrael obteined not. Rom. 11. 7.
We know that ye are Elect of God. 1. Thel. 1. 4.
Election lyeth in God and not in vs. Rom. 9. 11, 16.
The Elect are few in number. Matt. 7. 14.
Elected before the foundation of the woyld. Ephel. 1. 4.
The Elect of God can not be condemned. Rom. 8. 33, 34.
The Elect were choſen before the foundations of the woyld. Ephe. 1. 4. 1. Pet. 1. 2.
Eli the prieſt and his doings. 1. Sam. 1. and 2. and 3. and 4.
Eliakim, called alſo Jehoiakim. 2. Kin. 23. 34
Elias and Eliſeus. Luke 4. 25, 27.
Eliah the Prophet, and his doings. 1. King. 17. vnto the 2. King. 2.
Elimelech and his wife Naomi. Ruth. 1. 2.
Elizabet Zecharies wife. Luke 1. 5.
Eliſha balde. 2. King. 2. 23.
Eliſha doeth good for euill. 2. King. 6. 22.
Eliſha, his life and his doings. 1. King. 19. vnto the 2. King. 13. 22.
Eliſha is called from the plow to prophecie. 1. King. 19. 19.
Eliſheba Aarons wife. Exod. 6. 23.
Elon a Judge in Iſrael. Judg. 12. 11, 12.
Elymas the ſorcerer withſtanding Paules preaching. Act. 13. 8.
¶ Emmanuel. Mat. 1. 23.
¶ Take from among you all Enchanters. Deut. 18. 10, 11.
Enchanters and Soothſayers driuen out of Iſrael by Saul. 1. Sam. 28. 3.
The End of al things is at hand. 1. Pet. 4. 7.
He that Endureth to the ende, ſhalbe ſaued. Mat. 24. 13. 2. Theſſ. 3 13.
Eneas healed by the meanes of Peter. Act. 9. 33.
Loue thine Enemies. Matth. 5. 44. Pſouerb. 25. 21.
Chriſt prayeth for his Enemies. Luke 23. 34.
Enoſh the ſonne of Sheth. Gen. 4. 26.
Flee Enuie. Gal. 5. 26.
Enuious perſons. Pſon. 23. 6.
¶ Epheſians worſhipped Diana. Act. 19. 35.
Ephraim and his doings. Gene. 41. 52. and 48. 5. and 50. 23.
The Ephraimites murmure againſt Gideon. Jud. 8. 1.
The Epicures diſpute with Paul. Act. 17. 18.
Pauls Epiſtles hard to be vnderſtood. 2. Peter 3. 16.
¶ The Earneſt of the ſpirit in our hearts. 2. Cor. 1. 22. and 5. 5.
¶ Eſarhaddon reigneth after Sanacherib 2. King.

King.19.37.
Eſau and his doings. Gen.25. unto the 35.
Who are to be Bichewed. 2. Tim.3.5.
Eſter and her doings. Eſter 2. and 4. and 5. and 6. and 7. and 8. and 9.
¶ Hate that that is Euill. Rom.12.9.
Recompence not Euill for euill. Rom.12.17.
God turneth the Euill into good. Gene.50. 20. Rom.8.28.
Do not company with Euill men. Pro.24.1.
We are Euill of nature. Pat.7.11. Gene.6.5.
An Eunuch, Candaces chiefe gouernour, beleeueth in Jeſus Chriſt. Acts 8.37.
Eutychus reſtoyed to life. Acts.20 9,10.
¶ He that Exalteth himſelfe, ſhalbe brought lowe. Luke 18.14.
Examine all things. 1. Theſſ.5.21.
Examine thy ſelfe before thou come to the ſupper of the Lord. 1. Cor.11.28.
Excommunicate thoſe that loue not Jeſus Chriſt. 1. Cor.16.22.
The Excommunication that Paul vſed. 1. Cor.5.5.
Exorciſts hurt by the euill ſpirit. Acts 19.13, 16.
Experience bringeth hope. Rom.5.4.
¶ The good Eye. Matth.6.22.
Eye for eye. Exod.21.24. Mat.5.38.

F.

OLde wines Fables. 1. Tim.4.7.
Euery one ought to proue his Faith. 2. Cor.13.5.
Continuance in Faith. Coloſ.1.23.
The ſhield of Faith. Epheſ.6.16.
Chriſt prayeth for Peters Faith. Luke 22.33.
The definition of Faith. Heb.11.1.
Faith commeth by hearing. Rom.10.17.
The Apoſtles pray to haue their Faith increaſed. Luke 17.5.
Faith in God by Chriſt. 1. Pet.1.21. Matth. 12.21.
Faith ioyned with charitie. 1. Tim.1.5.
Faith is ꝑ gift of God. Phil.1.29. 2. Pet.1.3.
The ende of Faith is the ſaluation of our ſoules. 1. Pet.1.9.
The Faith of Abraham. Gen.15.6. and 20.7.
The Faith of the Fathers. Heb.11.
By Faith the ſpirit is receiued. Gal.3.2.
By Faith the hearts are purified. Acts. 15. 9. John 15.3.
By Faith we reſiſt the deuil. 1. Pet.5.9.
Faith without workes is dead. Jam.2.17.
The Faithfull are the children of Abraham. Rom.9.8.
The Faithful ſhall not come into condemnation. John 5.24.
To Fall into the handes of the liuing God. Heb.10.31.
To Fall vpon the face. Gene.17.17. Ruth. 2.10.
A great Famine in Samaria. 1. King. 18.2. 2. King.6.25.
The Famine of Gods worde foreſpoken. Amos 8.11.
Moſes Faſteth fourty daies & fourty nights. Exo.34.28. Chriſt likewiſe. Mat.4.2.
Fained Faſting. Iſay 58.3. Zech.7.5. Matth. 6.16.
The Father of Chriſt is our Father. John 20.17.
He that knoweth Chriſt, knoweth the Father. John 14.7.
Honour thy Father and mother. Mat.15.4. Marke 7.10.
Fathers are charged to teach their children the Law of God. Deut.11.19.
He that beateth his Father, or mother, ſhall die the death. Exod.21.15. Pro.20.20.
God doth right vnto the Fatherleſſe. Deut. 18.
The Fatherleſſe. Deut.14.29. and 24.19. and 26.12. and 27.19.
¶ The Fearefull muſt abſent themſelues from warre. Deut.20.8.
Learne to Feare God. Deut.14.23.
The Feare of God is true wiſedome. Job. 28.28.
The worthieſt places at Feaſtes. Mat.23.6.
Feaſtes made at ſheepeſhearings. 2. Sam. 13.23.
¶ God teacheth to Fight. 2. Sam.22.35.
The finger of God, for his power. Exo.8, 19.
The Firſt borne in the lande of Egypt die. Exod.11.4,5. and 12.29,30.
Of Firſt Fruites. Exod.22.29. Leuit.23.10.
The Firſt Fruits pertained to the the Prieſts. Num.5.9.
Fiſhes cleane and vncleane. Leuit.11.9,10,11.
¶ Paul neuer vſed Flatterie. 1. Theſ.2.5.
Flee in time of perſecution. Matth.10.23.
The deedes of the Fleſh. Gal.5.19.
Man is but Fleſh. Gene.6.3.
To be in the Fleſh, for, to liue according to the fleſh. Rom.7.5.
Fleſh and blood, that is, whatſoeuer is in man. Matth.16.17.
The wiſedome of the Fleſh is death. Rom. 7.24. and 8.6.
Fleſh luſteth againſt the ſpirit. Galat.5.17.
The Fleſh of Chriſt eaten by faith. Joh.6.54.
The care of the Fleſh ought to bee reiected. Rom.13.14.
To eate the Fleſh with the blood is forbid. Gen.9.4.
Be carefull ouer your Flockes. Pro.27.23.
Noahs Flood. Gene.6. and 7. and 8.
The cauſe of the vniuerſall Flood. Gen.6.5.
An offering of Floure. Leuit.2.1.
¶ By the Folde is vnderſtood the Church. John 10.16.
A rod belongeth to the Fooles backe. Pro. 26.3.
Forbeare one another. Epheſ.4.2.
Chriſt deliuered by the determinate counſell and Foreknowledge of God. Acts.2.23.
We are elect according to the Foreknowledge of God. 1. Pet.1.2.
Our Forerunner Chriſt. Heb.6.20.
Howe oft thou oughteſt to Forgiue thy brother. Matth.18.21,22.
Fornication ought not to bee named among vs. Epheſ.5.3.
Fornicatours ſhall not inherite the kingdome of God. 1. Cor.6.9.
Forſake thy father and mother for Chriſtes ſake. Matth.19.29.
Forſake thy ſelfe. Matth.16.24.
Fooles. Pro.12. vnto 18.
The Foxes of Samſon. Judg.15.4.
¶ Mans Fragilitie. Iſay 40.6,7.
The tree is knowen by the Fruite. Matth. 7.16.
¶ Woe to them that be Full. Luke 6.25.
¶ The pillar of Fire. Exod.40.38.
Chriſt is come to put Fire on the earth. Luke 12.49.
Euerlaſting Fire prepared for the deuill. Matth.25.41.
A lawe touching the Fire that conſumeth the corne. Exod.22.6.
The Fierie lawe. Deut.33.2.

G.

GAal Ebeds ſonne and his doings. Jud. 9.26.
Gad the Prophet. 1. Sam.22.5. 2. Sam.24. 11.
Gad the ſonne of Jaakob. Gene.30.11. and 49.19. Joſh.22.
The counſell of Gamaliel. Actes 5.35.
The Garment made of linnen and woollen, forbidden. Deut.22.11.
Aarons Garments. Exod.28.
The ſtraite Gate leadeth to life. Matth.7. 13,14.
Iudgement done in the Gates of the citie. Deut.22.15.
Gatherings for the Saints. 1. Cor.16.1.
¶ Gedaliah is ſlaine 2. King 25.25.
The Gelded ſhall not enter into the Congregation of the Lord. Deut.23.1.
Gentleneſſe is praiſe worthy. Epheſ.4.2. Gal.5.22.
Election of the Gentiles. Pſal.2.8. and 18. 43,44.
Iſrael is forbidden to be at peace with the Gentiles. Deut.7.2,3.
The conuerſion of the Gentiles. Iſay 2.2. Actes 11.17. and 14.27.
The holy Ghoſt fell vpon the Gentiles. Act. 10.44,45.
The vocation of the Gentiles by preaching. Iſay 66.18,19.
The converſation of the Gentiles before they knew the trueth. Epheſ.2.1,2,3.
Chriſt calleth the Gentiles, whelpes. Matth. 15.26.
God for a time ſuffred the Gentiles to walke in their owne wayes. Actes 14.16.
¶ The men of Gibeah and their wickednes Judges 19.22.
Gideon and his doings. Judg.6. and 7. & 8.
The triall that Gideon tooke of his ſouldiers, and howe many they were. Judg. 7.5.
God meaſureth the Gift according to the heart. Marke 12.44.
Saluation is the Gift of God. Epheſ.2.8.
The Gift of God is not bought with money. Actes 8.20.
Gehazi receiued Gifts of Naaman. 2. King. 5.23,24.
The Gifts of the holy Ghoſt are diuers. 1. Cor.12.4.
To be Girded with veritie. Epheſ.6.14.
Giue, and it ſhall be giuen vnto you. Luke 6.38.
It is a bleſſed thing to Giue rather then to receiue. Actes 20.35.
God loueth a cheerefull Giuer. 2. Cor.9.7.
¶ The deſire of vaine Glory. Gal.5.26.
Man ought not to Glory in himſelfe. 1. Cor. 4.7. but in the knowledge of God. Jere. 9.23,24.
Gluttons and drunkards are to be auoyded Pro.23.20.
Gluttonie. Rom.13.13.
¶ The Goate charged with all the iniquities of the people. Leuit.16.22.
The people require new Gods. Exo.32.1.
God is Almightie. Gene.17.1. and 35.11.
God is a ſpirit. John 4.24.
God is euery where and ſeeth all things. Jere.23.23,24.
God is immortal. 1. Tim.1.17. and 6.16.
God is inuiſible. Exod.33.20. John 1.18. 1. Tim.1.17. Moſes ſawe him, and howe. Exo.4.10. ſo did Jaakob. Gen.32.30.
The liuing God is the God of Iſrael. Exod. 29.45 Leuit.26.13. 2. Cor 6.16.
God is with thee, a kind of ſalutation. Judg. 6.12. Ruth 2.4.
There is but one God to the faithfull. 1. Cor.8.6.
The Gods that are made with mans hand, cannot ſaue themſelues. Baruch 6.14.
Gog and his fall. Ezek.38. and 39.
Going out of Egypt. Exod.12.37.
Goliah ſlaine by Dauid. 1. Sam.17.
Gomorah conſumed with fire from heauen. Gene.19.24.
Follow that that is Good. Rom.12.9.
No Goodneſſe dwelleth in our fleſh. Rom. 7.18.
Thou that art taught, miniſter to thy teacher in all Good things. Gala.6.6. 1. Cor. 9.14.
Doe Good without fainting. Gala.6.9. euen to thine enemies. Luke 6.35.
The definition of the Goſpel. Rom.1.16.
The ſumme of the Goſpel. Epheſ.1.7.
Chriſt preacheth the Goſpel. Marke 1.14.
The Goſpel is the worde of the eternall God. 1. Pet.1.23. it is the worde of trueth. Epheſ.1.13.
The ende of them that obey not the Goſpel of God. 2. Theſ.2.10. 1. Pet.4.17,18.
The Goſpel of John, why it is written. John 20.30.
The Goſpel ought to be preached to all creatures. Mar.16.15.
Blaſphemie againſt the holy Ghoſt. Matth. 12.31.
The graces and gifts of the holy Ghoſt are diuers. 1. Cor.12.4.
The holy Ghoſt is ſent. Actes 2.2.
The holy Ghoſt promiſed to the Apoſtles. Luke 24.49. John 14.16. Actes 1.8.
God giueth the holy Ghoſt to them that deſire him. Luke 11.13.
To Goe vnto his fathers, for, to die. Genes. 15.15.
¶ Though Grace we are ſaued. Epheſ.2.5.
The Graine of corne that falleth on the ground. John 12.24.
Eate of thy neighbours Grapes, but beare none away. Deut.23.24.

The Greekes ſeeke for wiſedome. 1.Corinth. 1.22.
Grieue not the holy ſpirit of God. Epheſ.4. 30.
¶ Gyants. Gen.6.4.
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H.

HAbacuc feedeth Daniel, reade the ſtorie of Bel.
Habel murthered by his brother. Gene.4.8. Hebr.11.4. Mat.23.35.
Hadad Salomons enemie.1.King.11.14.
Haggai the Prophet.Ezra.5.1.
Hagar Sarais mayde. Gene.16.and 21.
Ham mocketh his father Noah.Gen.9.22.
Haman is hanged.Eſth.7.9,10.
Hannah the wife of Elkanah and mother of Samuel.1.Sam.1.and 2.
Hananiah the falſe prophet. Jere.28.1.
Common Hands.Marke 7.2.
The laying on of Hands. Actes 19.6.1.Tim. 4.14.
Chriſt ſitteth at Table with vnwaſhen Handes.Luke 11.38.
None can eſcape the Hande of God. Amos 9.2.Deut.32.39.
Chriſt by laying on of Handes healeth the ſicke.Luke 4.40.
To ſtretch the Handes out towards heauen. 1.King.8.22.Exod.9.22.and 17.11.
The mans Hande, that was dryed vp, is healed. Mat.12.10.
Chriſt layeth his Handes vpon the infants. Mat.19.15.
Hannah nourced her child.1.Sam.1.23.
Of Hanun King of the Ammonites, and of the ill entreatie of Dauids ſeruaunts. 2. Sam.10.4.
Haran the ſonne of Terah. Gene.11.27.
Haraphah of the ſtocke of Gyants. 2. Sam. 21.16.
God whom he will, he maketh Hard hearted. Rom.9.18.
Nothing is Hard to God.Gene.18.14.
The Harueſt. Leuit.19.9.
The Harueſt of the faithfull. Mat.9.37.John 4.35.
Hazael King ouer Aram.1.King.19.15. vnto the 2.King.14.
¶ The Head of the Church, Chriſt. Epheſ. 4.15.
Heare Chriſt. Deut.18.18. Mat.17.5.
Singleneſſe of Heart. 2.Corinth.1.12.1.Pet. 1.22.
Vncircumciſed Hearts. Jerem.9.26. Deut. 10.16.out of ꝑ which come euil thoughts. Mat.15.19.
The Lord ſeeth the Heart of man. 1.Samu. 16.7.Rom.8.27.
The Heart of man is wicked.Gen.6.5. Deu. 26.19.
Gods lawes written in the Hearts of the faithfull. Hebr.8.10.
The good Heart ſpeaketh good things. Mat. 12.35.
The creation of Heauen.Gen.1.6,7,8.
New Heauens and new earth.2.Pet.3.13.
The Heauē ſhut vp becauſe of Gods wrath. Deut.11.17.
Hebron, a citie. Gen.35.27.
It is comely for a woman to haue long Haire.1.Cor.11.15.
Not an Haire of them ſhall periſh, that ſuffer for Chriſt. Luke 21.18.
Our Haires be numbred. Mat.10.30.
Chriſt the Heire of all things. Heb.1.2.
A deſcription of Hell. Iſap 30.33.
Heman the ſinger.1.Chron.6.33.
Henoch the firſt citie. Gen.4.17.
Henoch the ſonne of Kain. Gen.4.17.
Henoch taken vp. Gen.5.24.
Herbes created. Gen.1.11.
There muſt be Hereſies, and why.1.Corinth. 11.19.
Hereſies are deedes of the fleſh. Gal.5.19,20.
Heretikes muſt be auoyded. Tit.3.10.
The Heritage of him that dyeth without man childe. Num.27.8.
God, the Heritage of the Leuites. Deut.18.2.
An Heritage reſerued for vs in heauen. Mat. 25.34. Gal.3.17,18. Tit.3.7.1.Pet.1.3,4.
Chriſt calleth Herode a fore. Luke 13.32.
Herode killeth the infants. Matth.2.16.
The day of Herods Natiuitie. Mat.6.21.
Herods opinion of Chriſt. Matth.14.2.
Hezekiah king of Judah, and his doings. 2. King.18.& 19.& 20. Iſap 36.vnto the 40.
¶ The riuer Hiddekel. Gene.2.14.
Giue the workeman his Hire. Leuit.19.13. Deut.24.14,15.
Hiram the king of Tyre, and his doings. 2. Sam.5.11. and Hiram the cunning workeman.1.king.7.13.
God commaundeth the Hittites to bee deſtroyed vtterly. Deut.20.17.
¶ Honie in the lyons body. Judg.14.8. Honour all men.1.Pet.2.17.
Giue Honour to thy wife, as to the weaker veſſell.1.Pet.3.7.
Giue Honour, to whome yee owe honour. Rom.13.7.
We are ſaued by Hope. Rom.8.24.
Hope maketh not aſhamed. Rom.5.5.
Hophni the ſonne of Eli.1.Sam.2.34. and 4.4.
Horeb a mountaine, called alſo Sinai. Deut. 1.2.
God is the Horne of our ſaluation. 2.Sam. 22.3.
Horims chaſed out by the ſonnes of Eſau. Deut.2.12.
The number of Salomons Horſes. 1.King. 4.26.2.Chron.9.25.
Abrahams and Lots Hoſpitalitie. Gene.18.2. and 19.2.
Vſe Hoſpitalitie. Rom.12.13. Hebr.12.2. 1. Pet.4.9.
The body of man is called an earthly houſe. 2.Cor.5.1.
The Houſe infected with the plague of leproſie. Leuit.14.34.
The Houſe of God, the houſe of prayer. Iſap 56.7. Matth.21.13.
The Houſe of God, the people of Iſrael. Num.12.7.
The Houſe of God, the Temple.2.Sam.12. 20.
¶ Huldah the Prophetеſſe. 2.King.22.12.2. Chro.34.22.
Hee that Humbleth himſelfe, ſhalbe exalted. Matth.23.12.Phil.2.8,9. Jam.4.10.
Humilitie. Pro.16.19. Matth.11.29. Luke 14. 11. Epheſ.4.2.
An Hundreth fold is promiſed to them that ſhall forſake that they haue, to followe Chriſt. Matth.19.29.
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Bleſſed are they that Hunger and thirſt for righteouſneſſe. Matth.5.6.
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Huſhai, & his doings. 2.Sam.15.32.& 17.5.
¶ Hypocriſie. Pro.12.5. and 30.12.
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IAakob and Eſau abound in riches. Gene. 36.7.
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Iaakob beloued of God. Rom.9.13.
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Iaakob is called Iſrael. Gene.32.28.
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Iabin King of Canaan. Judg.4.2.
Iahaziel a Prophet.2.Chro.20.14.
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Iames ſawe Chriſtes reſurrection. 1.Corinth. 15.7.
Iames the brother of John is put to death. Actes 12.2.
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¶ Ibzan a Iudge in Iſrael. Judg.12.8.
¶ Idolaters ought to die. and wherefore. Deu. 17.2. they ſhall not inherite the kingdome of heauen. 1.Cor.6.9,10.
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¶ Iehoahaz, the ſonne of Iehu the King, and his doings. 2. Kings 13.1.
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Iehoram the king of Judah, and his doings. 1. Kings 22.50. 2. Kings 8.16.
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Ieroboam king of Iſrael, and his doings. 1. Kings 11.26. vnto the 15.
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¶ The Image is a curſe to him that maketh it. Deut. 27.15.
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¶ Iſaiah the Prophet.2. King.19.20.and 20. his viſions. Iſa.1.and 2.and 6.
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¶ Izhak the ſonne of Abraham,and his doings.Gen.21.vnto the 28.6.and 35.29.

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¶ Keilah a citie, deliuered by Dauid.1.Sam. 23.1.
God Keepeth his, as the apple of the eye. Deut.32.10.
Keturah the wife of Abraham.Gen.25 1.
The Keyes of the kingdome of heauen promiſed.Mat.16.19. are giuen by Chriſt to his Apoſtles. Iohn 20.23.
¶ Man ought to keepe him from all Kinde of euill 1.Theſ.5.22.
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What is required in Kings.Deut.17.15.
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Paul Kiſſed of the faithfull.Act.20.37.
The holy Kiſſe of Chriſtians. Rom.16.16. 2.Cor.13.12.
¶ God hath not caſt away his people, which he Knewe before.Rom.11.2.
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The Lame from his mothers wombe is healed.Act.3.7.
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The end of the Lawe, Chriſt. Rom.10.4.
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The Life of man is as the dayes of an hireling.Job 7.1.
The Life of man is but a vapor.Jam.4.14.
The Life of the fleſh is in the blood. Leuit. 17.11.
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The Mote in thy brothers eye. Mat. 7.3.
He that doeth not honour his Mother, is accurſed. Deut. 27.16.
The froward Mouth. Prou. 4.24.
Mouth is giuen to man of God. Exod. 4.11.
¶ A lawe for Murther. Num. 35.11.
The Murtherer ſhall die the death. Leuit. 24. 21. Deut. 19.11, 12.
He is a Murtherer that hateth his brother. 1. John 3.15.
Beware that thou Murmure not againſt God. 1. Cor. 10.10.
Murmurers conſumed with the fire of the Lord. Num. 11.1.
The Murmuring Iſraelites are conſumed by the hand of God. Num. 16.41, 42.

N.

NAaman the leper waſheth himſelfe in Jorden, and is healed. 2. Kings 5.14.
Nabals vnthankefulneſſe. 1. Sam. 25.
Naboth ſtoned to death. 1. Kings 21.13.
Nadab and Abihu burnt with fire from the Lord. Leuit. 10.2.
Nadab the ſonne of Jeroboam. 1. Kings 14. 20.
Nahor the father of Terah. Gen. 11.24.
Nahon the ſonne of Amminadab. Num. 1.7.
A good Name. Prou. 22.1.
The Name of God defiled by ſwearing. Leuit. 19.12.
To take the Name of God in vaine. Exod. 20.7. Deut. 5.11.
The Name of God was feard of in all places. 1. Kings 8.42.
Women gaue the Names to their children. Gen. 29.32. and 30.6. as of Samſon, Judges 13.24.
Naomi the wife of Elimelech. Ruth. 1.2.
Naphtali. Joſhua 19.32.
Nathaneel, a true Iſraelite. John 1.47.
Nathan the Prophet. 2. Sam. 7.2. 1. Kings 1.22.
Chriſt nourced in Nazaret. Matth. 2.23. and 13.54.
Nazarites and their lawe. Num. 6.
They of Nazaret deſpiſe Chriſt. Mat. 13.55.
¶ Nebat 1. Kings 15.1.
Nebuchad-nezzar. 2. Kings 24.1. Dan. 1. and 2. & 3. & 4. Iſai. 14.14. Jere. 27.8.
Nehemiah and his doings, reade his booke.
Euery man in his neceſſitie is our Neighbour. Luke 10.29, 37.
A good Neighbour. Prou. 27.10.
The birds Neſt. Deut. 22.6.
Newnes of life. Rom. 6.4.
¶ Nicanor and his doings. 1. Mac. 7.26.
Nicodemus. John 3.1. and 19.39.
Nimrod. Gene. 10.9.
Nineueh built vp. Gene. 10.11. her deſtruction is foretolde. Nahum 3.1, the repenteth. Jonah 3.9.
¶ Noah and his doings. Gen. 5. vnto the 10.
Noah in his drunkennelle is mocked of his ſonne. Gen. 9.21, 22.
Noah the preacher of righteouſneſſe. 2. Pet. 2.5.
Nob, a citie that Saul deſtroyed. 1. Samu. 22.19.

O.

OBadiah hideth the Prophets of God. 1. Kings 18.4.
Obed-edom, bleſſed of the Lorde, and why. 2. Sam. 6.11.
Obed the ſonne of Ruth. Ruth 4.17.
By Chriſtes Obedience we are made righteous. Rom. 5.19.
Obedient to father and mother. Exod. 20.12. Deut. 5.16.
Chriſt became Obedient vnto ꝑ death. Phil. 2.8. Heb. 5.8.
To Obey God rather then men. Acts 4.19. and 5.29.
To Obey is better then ſacrifice. 1. Sam. 15.22.
We muſt Obey the voyce of God. Deut. 30. 20.
Oblation for ſinne. Num. 19.
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Deſtruction of the Obſtinate. Ezek. 6.11.
¶ Obed the Prophet reproueth the Iſraelites. 2. Chro. 28.9.
¶ Giue no occaſion of Offence to thy brother. Rom. 14.13. 1. Cor. 10.32.
The diſciples Offended at Chriſt. Joh. 6.66.
The Phariſes Offended with Chriſt. Mat. 15.12.
Offend not. Matth. 18.6.
To Offer beaſts in ſacrifice. Leuit. 1.
Chriſt was Offered once for vs. Heb. 7.27. and 9.26. and 10.12.
The pure Offering of the Gentiles. Mala. 1.11.
¶ Og, the king of Bashan, and his people conquered. Num. 21.33, 35.
¶ The prayſe of Olde age. Prou. 16.31.
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The wilde Oliue. Rom. 11.17.
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¶ Omri king of Iſrael. 1. Kings 16.16.
¶ Onan is ſlaine by the Lorde, and why. Gen. 38.9.
Oneſiphorus. 2. Tim. 1.16.
Onias the high Prieſt. 2. Mac. 3. and 4.
¶ They be'eeue that are Ordeined to eternall life. Acts 13.48.
Publike Ordinances. Prou. 16.11.
Vnlawfull Ordinances. Iſai. 10.
Oreb is ſlaine. Judges 7.25.
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¶ Moſes calleth Oſhea the ſonne of Nun, Jehoſhua. Num. 13.17.
¶ An Othe is the ende of all ſtrife. Heb. 6. 16.
Othniel iudgeth Iſrael. Judges 3.9.
¶ The Oxe that goreth man or woman, is ſtoned to death. Exod. 21.28.
¶ The holy opynting Oyle. Exod. 30.31.
The Oynting of Chriſt. Dan. 9.24.
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The Oynting of Kings. 2. Sam. 9.16. and 10. 1. and 16.13.
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P.

PAtience neceſſarie. Heb. 10.36.
The prayſe of Patience. Prou. 16.32.
The Patience of Job. Job 1. and 2.
God is Patient. Exod. 34.6. Rom. 15.5.
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The Parable of the bramble. Judg. 9.14. of trees. Judg. 9.8. of children ſitting in the market. Mat. 11.16. of the vncleane ſpirit.

that

that turned backe to the houſe. Mat. 12. 43. of the ſower. Matt. 13. 3. of the tares, and of the leauen, and of the muſtard ſeede. Mat. 13. of the hid treaſure. Matth. 13. 44. of the net caſt into the ſea. Mat. 13. 47. of the Publicane and the Phariſe. Luke 18. 9 of two ſonnes. Matt. 21. 28. of the figge tree. Matth. 24. 32. of the thiefe. Matt. 24. 43. of the talents. Mat. 25. 15. of the Samaritane. Luke 10. 30. of the rong man that was ſo rich. Luke 12. 16. of the figtree that was fruitleſſe. Luke 13. 6. of the prodigal ſonne. Luk. 15. 11. of him that gaue accounts of his ſtewardſhip. Luke 16. 1. of the widowes importunitie. Luke 18. 2. of the ten virgins. Mat 25. 1.

Howe in olde time was executed the right of Parentage. Ruth 4. 1, 7.

Our Paſcal lambe, Chriſt. 1. Cor. 5. 7.

The Paſſeouer Exod. 12. 21.

The day of the Paſſeouer, Exod. 12. 14. Deut. 16. 1.

Iſaiah reproueth the Paſtours of his time. Iſa. 56. 10.

The Patriarkes. Rom. 9. 5.

Paul the miniſter of the Gentiles. Rom. 15. 19. Gal. 1. 16. 1. Tim. 2. 7. the ambaſſador of Jeſus Chriſt. 2. Cor. 5. 20. a Phariſe. Act. 23. 6. an Hebrew. 2. Cor. 11. 22. Phil. 3. 5. an example of life and doctrine. Phil. 3. 17. he feeth. Act. 14. 6. he is ſtoned. Act. 14. 19. beaten with rodes. Actes 16. 22. in danger to be diſowned in the ſea. Actes. 27. 14. he faſteth and prayeth. Actes 14. 23. he laboureth with his handes. Actes 18. 3. and 20. 34. 1. Theſſ. 2. 9. 2. Theſſ. 3. 8. 1. Cor. 4 12. hee was a tent maker. Actes 18. 2. he ſpeaketh well of his ſlanderers. 1. Cor. 4. 12. he was no manpleaſer. 1. Theſſ. 2. 4. Satan would not ſuffer him to come to the Theſſalonians. 1. Theſſ. 2. 18. no man aſſiſted him before Nero. 2. Tim. 4. 16.

¶ We are called to Peace. Col. 3. 15.

God is the authour of Peace. 1. Theſſ. 5. 23.

Peace bee vnto you, a ſalutation of the Jewes. Gen. 43. 23.

Peace makers the children of God. Mat. 5. 9.

Sacrifices of Peace offerings. Leuit. 3. 1.

The Peace that Salomon had round about him. 1. King. 4. 24.

Peace to the Churches of Jewrie, Galilee, and Samaria. Actes 9. 31.

Haue Peace with all men. Rom. 12. 18.

Peace with God to them that are iuſtified by faith. Rom. 5. 1.

Be Peaceable. 1. Theſſ. 4. 11.

Peleg the ſonne of Eber. Gene. 10, 25. and 11. 16.

The loſt Pennie. Luke 15. 8.

Peninnah, one of Elkanahs wiues. 1. Sam. 1. 2.

The feaſt of Pentecoſt. Exod. 23. 16.

The People of God are a royall prieſthood. 1. Pet. 2. 9.

Perath the riuer. Gen. 2. 14.

Paul exhorteth vs to Perfection. Heb. 6. 1.

Againſt Periurie. Leuit. 19. 12.

The Perizzites. Deut. 20. 17. Judg. 1. 4.

Feare not them that perſecute. Matt. 10. 28.

Bleſſed are they that ſuffer Perſecution. Mat. 5. 10.

Perſecutions are ſent of God, and why. Pſal. 39. 9, 10, 11.

Perſecutions make ſome to be offended. Mar. 4. 17.

Perſecution to them that would liue in Jeſus Chriſt. 2. Tim. 3. 12.

Chriſt exhorteth vs to Perſeuere in him. John 15. 4.

Peter and John men vnlearned. Act. 4. 13.

Andrew bringeth Peter to Chriſt. Joh. 1. 42. He is called Satan. Mar. 8. 33.

Dauid of three plagues chuſeth rather the Peſtilence. 2. Sam. 24. 14.

¶ The Phariſes and Sadduces, generations of vipers. Mat. 3. 7. Serpents. Matth. 23. 33. theeues and robbers. John 10. 8.

The Phariſes deuoure widowes houſes. Luke 20. 47.

The Phariſes mocke Chriſt. Luke 16. 14.

Pharez birth. Gen. 38. and 29. 46, 12.

Philip is called. John 1. 43. and 14. 8. Acts 8. 26. and 21. 8.

Out of whom came the Philiſtims. Gene. 10. 14. of whom reade Judg. 3. and 10. and 13. and 14. and 15. and 16. 1. Sam. 4. and 5. and 6. and 7. & 13. and 2. Sam. 5. & 21.

Beware leſt thou be ſpoyled by Philoſophy. Col. 2. 8.

The Phioles of the Temple. 2. Chron. 4. 11.

Phineas the ſonne of Eli the Prieſt. 1. Sam. 1. 3. and 2. 12. and 4. 11.

Phinehas the ſonne of Eleazar the Prieſt. Exod. 6. 25. he ſlayeth Zimri and Cozbi. Num. 25. 7, 8.

¶ Pilate and his doings. John 18. 29.

Pilate ſinned leſſe then Judas. John 19. 11.

The Pillar conducted the children of Iſrael. Exod. 13. 21.

The Pillars of the Tabernacle, and their faſhion. 1. King. 7. 15.

Piſhon one of the riuers of Paradiſe. Gene. 2. 11.

Pithom a citie. Exod. 1. 11.

¶ Jeroboam builded the hie Places. 1. Kings 12. 31. they are throwen downe by Hezekiah. 2. King. 18. 4.

Plagues ſent vpon the diſobedient. Deut. 28. 15.

Plagues ſent vpon the Egyptians. Exod. 7. vnto the 11.

Plagues to the diſobedient. Deut. 28. 22.

Iſrael Planted in the mountaine of hes inheritance. Exod. 25. 17. 2. Sam. 7. 10.

Paul Planted the Corinthians. 1. Cor. 3. 6.

Men Pleaſers cannot be ſeruants of Chriſt. Gal. 1. 10.

¶ Pollution that commeth in the night ſeaſon. Deut. 23. 10.

There ſhall be Poore alwayes. Deut. 15. 11. Matt. 26. 11.

Shut not thine heart from thy Poore brother. Deut. 15. 7. Pro. 28. 27.

He that giueth to ꝑ Poore giueth to Chriſt. Matth 25. 40.

Poore in ſpirit. Matth. 5. 3.

The Poore receiue the Goſpel. Matt. 11. 5.

Pouertie to the diſobedient. Deut. 28, 22.

The Poole Bethelda. John 5. 2.

If it be Poſſible haue peace with all men. Rom. 12. 18.

Chriſt prayeth that if it were Poſſible, that houre might paſſe from him. Mar. 14. 35.

If it were Poſſible the very elect ſhould bee deceiued. Mat. 24. 24. Mar. 13. 22.

If it had bene Poſſible, you would haue giuen to me your eyes. Gal. 4. 15.

All things are Poſſible to God. Matt. 19. 26.

Ezekiel prepareth a Pot. Ezek. 24. 3.

The Potter maketh of the clay what he will. Jere. 18. 6.

There is no Power but of God. Rom. 13. 1.

Man by his owne Power is not able to attaine to riches. Deut. 8. 17. neither doeth hee poſſeſſe any thing by his righteouſneſſe. Deut. 9. 4.

The mightie Power of God. Iſa. 50. 2.

The Power of God ſhewed in Pharaoh. Exod. 9. 16.

¶ Pray alwayes. Matth. 7. 7. Luk. 18. 1. Rom. 12. 12. Epheſ. 6. 18. Col. 4. 2. 1. Tim. 2. 8.

Prayer and faſting. Act. 13. 3. and 14. 23.

Paul deſireth the faithfull to pray for him. Rom. 15. 30. 2. Cor. 1. 11. Heb. 13. 18.

Pray for kings, princes, magiſtrates. 1. Tim. 2. 1, 2.

Pray for them that hurt thee. Mat. 5. 44.

Pray one for another. James 5. 16.

Chriſt falling flat vpon his face, maketh his Prayer. Matt. 26. 39. John 17. 1. Luk. 22. 41. the ſame doth Paul. Act. 20. 36.

The Prayers of all Saints. Reuel. 8. 3.

Pray with the ſpirit and vnderſtanding. 1. Cor. 14. 15.

Chriſt Prayeth all night long. Luke 6. 12.

Moſes Prayeth forty dayes & forty nights. Deut. 9. 25.

Chriſt Prayeth for vs. John 16. 26. & 17. 9, 20. he Prayeth for Peter. Luke 22. 32.

Chriſt Prayeth to the father for vs. Heb. 7. 25. and 9. 24.

Paul Prayeth without ceaſing. 1. Theſ. 1. 2. he Prayeth in the Temple. Act. 22. 17.

None can Preach but he that is ſent. Rom. 10. 15.

Chriſt Preached alwayes openly. John 18. 20.

Preachers are Gods labourers. 1. Cor. 3. 9.

Preachers ought to beware of vſurped authoritie. 1. Pet. 5. 3.

Chriſt Preacheth in the ſhip. Mat. 13. 2.

We were Predeſtinate according to the purpoſe of God. Epheſ. 1. 11.

We are Predeſtinate to be adopted in Jeſus Chriſt. Epheſ. 1. 5.

Pleade not againſt God in his Predeſtination. Rom. 9. 20.

The Preſumption of the Corinthians. 1. Cor. 4. 6.

Chriſt our high Prieſt. Heb. 2. 17. and 3. 1. and 7. 5.

The office of Prieſtes. Leuit. 10. 6. and 16. 2. their couetouſneſſe. Iſa. 3. 12.

The high Prieſt whereof hee was ordeined. Heb. 5. 1. and 8. 3.

An exhortation to Princes. Ezr. 45. 9.

Wicked Princes. Job 34. 30.

Princes are the miniſters of God. Romans 13. 4.

God leadeth away Princes as a pray. Job 12. 19.

Againſt thoſe Princes that oppreſſe the poore. Amos 4. 1. and 6. 1. Zeph. 3. 3.

The remembrance of Priſoners. Heb. 13. 3.

Chriſt our Prophet. Deut. 18. 15.

The childe of Promiſe. Rom. 9. 8.

The land of Promiſe. Deut. 8. 7.

The Promiſes of God are true. Gene. 32. 10.

The Promiſe of the father, the holy Ghoſt. Actes 1. 4.

To Prophecie is better then to ſpeake ſtrange tongues. 1. Cor. 14. 5.

Prophecie is the gift of God. Rom. 12. 6.

The Prophet reproueth Jeroboam. 1. Kings 13. 2.

Obadiah hid an hundreth Prophets. 1. Kings 18. 4.

Eliah ſlayeth Baals Prophets. 1. Kings 18. 40. Jehu deſtroyeth them alſo. 2. Kings 10. 19, 25.

The doctrine of falſe Prophets. Ezekiel 13. 2. and 22. 25. Jere. 23. 9, 11.

450. falſe Prophets againſt Eliah the true and onely Prophet of God. 1. Kings 18. 19.

The ſpirits of Prophets are in the power of the Prophets. 1. Cor. 14. 32.

The falſe Prophet ſhall die the death. Deut. 18. 20. and 13. 1, 5.

Baals Prophets cut themſelues wth knines. 1. King. 18. 28.

The Prophets exaumple to vs of patience James 5. 10.

The authoritie of the Prophets of God. Micah 3. 8. 2. King. 5. 8.

The Prophets did deſire to ſee Chriſt. Matth. 13. 17.

The Prophets in olde time were called Seers. 1. Sam. 9. 9.

The ſonnes of the Prophets, poore. 2. King. 6. 2. they were refreſhed by Eliſha. 2. King. 4. 43.

Falſe Prophets worke miracles. Deut. 13. 1. Mat. 24. 24.

Proſperitie and aduerſitie are of the Lord. Prou. 3. 33.

The Proſperitie of the wicked. Job 21. 7.

God reſiſteth the Proud. 1. Pet. 5. 5.

God Proueth Abraham. Gene. 22. 1.

God Proueth his people. Exod. 15, 25. and 16. 4.

Gods Prouidence toward the wicked. 1. Kin. 18. 1.

¶ Of Publicanes. Luke 3 12.

The Publicanes beleeued in Chriſt. Matt. 21. 32. They iuſtified God. Luke 7. 29.

The Publicane is iuſtified rather then the Phariſe. Luke 18. 14.

Sharpe Puniſhment purgeth away the euill. Prou. 20. 30.

The Pure of heart are bleſſed. Matt. 5. 8.

Chriſt himſelfe hath Purged our ſinnes. Heb. 1. 3.

Phygellus turned from Paul. 2. Timothy 1. 15.

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QVailes fall vpon the campe. Exod. 16.13. Nom. 11.31.
Foolish Questions 2. Tim. 2.23.
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RAbbah, a citie of the Ammonites. 2. Samuel 12.26.
Rahab the harlot. Josh. 2. and 6.
Rahel Jaakobs wife, and her doings. Gene. 29. and 30. and 31. and 35.
Firſt and latter Raine. Deut. 11.14.
Chriſt Raiſed frō death, delivereth vs from the wrath to come. 1. Theſ. 1.10.
To be Raiſed vp with Chriſt. Rom 6.4.
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Ahab and Jehoshaphat goe vp againſt Ramoth Gilead. 1. King. 29.
Raphael. Tob. 5. and 6. and 9. and 12.
The Rauen ſent out of the Arke. Gen. 8.7.
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¶ Followe not thine owne Reaſon. Deuter. 12.8.
The Rebellion of the Iſraelites. Deut. 9.24. and 31.27.
The Rebellion of Korah. Nomb. 16, 1, 2.
The Rebellion of the people of Iſrael. Deut. 9.22.
Rebekah the wife of Izhak. Gen. 22.22. vnto the 28. Rom. 9.10.
What fruite they haue that Receiue Chriſt. John 1.12.
Rechabites. Jere. 35.2.
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Reconciled vnto God by Chriſt. Rom. 5.10. Col. 1, 20, 21.
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Chriſt our Redeemer. 1. Corinth. 1.30. Marke 10.45.
Redemption by grace. Epheſ. 1.7.
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A bruiſed Reede. Iſa. 42.3. Matth. 12.20.
God is our Refuge. 2. Sam. 22.3. Pſal. 9.9. Jere. 16.19.
Cities of Refuge. Josh. 20.2.
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Wherein pure Religion ſtandeth. Jam. 1.27.
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Repentance is the gift of God. Lament. 5.21.
God Repenteth. 1. Sam 15.11.
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A Reſt remaineth for the people of God. Hebr. 4.9.
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Reuben, his birth, and his doings. Gene. 29. 32. and 35.23. & 37.21. & 42.22. and 49.3,4.
Reuel the Prieſt of Midian. Exod. 2.18.
God taketh no Reward. Deut. 10.17.
The Reward blindeth the eyes. Deut. 16.19.
The Rewarde is according to the worke. 1. Cor. 3.8.
The Reward of Abrahaam, God. Gene. 15.1.
The Reward of ſinne is death. Rom. 6.23.
Rezia the King of Aram. 2. King. 16.5.
¶ Woman was made of the Rib of Adam. Gene. 2.21.
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Man can not ſerue God and Riches. Luke 16.13.
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¶ The Church is founded vpon Chriſt, the ſure Rocke. Matt. 16 18.
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¶ Curſe not the Ruler of the people. Exod. 22,28.
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He that Ruleth, let him rule with diligence. Rom. 12.8.

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